

Abomination Anti Venom Series

1. Passover, Atonement, Justice, Judgment

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Presented Passover 2019

It's a blessing to have you all come this morning. It's particularly nice to have Katie join us this morning. Just a little bit of history that Katie and her husband, Phil, spoke to Blair and Caroline about the truth about God. They were the ones right after my wife and I had our honeymoon, they explained to us all about the truth about Father and Son which was quite a shock for us at that particular time. It was such a shock to us that we resisted it for at least seven years and it took another seven years after that for me to finally see that this was the truth.

So thank you for that seed that you planted and this is part of the result of that seed that you planted. God be praised because I know that you've been through a very difficult time as a result of the belief that you shared with some of us here in Australia. God is good. He didn't forsake His people, did He. There has been a remnant that has been faithful. So I would like to pray and then, there is a lot to share but we'll see as the Spirit moves as to what we get through. If you're able to kneel, we shall.

Our Father in Heaven, I just thank You for this extremely important memorial. It is the memorial of the Passover, the day upon which You made a covenant with Abraham. A memorial of the everlasting covenant and that day upon which there was a smoking furnace and a burning lamp that moved between the divided animals. We see in this a memorial of the everlasting covenant that was made in the council of peace. With Your determination to save the human race should an eventuality happen as it did that we should fall under the wiles of Satan. Father, I just want to thank You and praise You that You have worked this plan of salvation and You have worked patiently to bring us to this particular point. We are at a very important juncture in Earth's history. I pray the things that we share today will be food for God's people at this particular time because, as You have taught many of us from the beginning, that Your thoughts are not our thoughts and our ways are definitely not Your ways. We pray that we might know Your ways and walk in all Your ways and be blessed and be sanctified and prepared for the soon coming of Christ. I thank you in His name. Amen.

There's a statement in *Desire of Ages*, page 32 that I'd like to read from that speaks about this very subject, today being the 14th day of the first month in which the Passover was to be offered and this is what it says in *Desire of Ages*.

“But like the stars in their vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. ‘Afterward,’ He said, ‘shall they come out with great substance.’ Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On ‘the self-same day’ appointed in the divine promise, ‘it came to pass, that all the hosts of the Lord went out from the land of Egypt.’” Exodus 12:41.

So on the self-same day, 400 years after God made a covenant with Abraham, on exactly the same day 400 years later, the Israelites went out of Egypt. And exactly the same day, over 1,500 years later after that, Christ died upon the cross. Then what's interesting about this statement, it continues. It

has an addendum. It's made the connection between the Passover is Israel and the Covenant that was made with Abraham and then it makes this point.

“So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to the hour, Jesus was born in Bethlehem.”

So we see there's a connection to the council in heaven, there is a connection to the exodus from Egypt, and there is a connection to the Covenant that was made with Abraham and so today is a memorial.

People who have difficulty with accepting the festivals say as it says elsewhere in the book *Desire of Ages*, that the great festival of the Jews, the Passover, was to pass away forever. Isn't that true. The great festival, the memorial of a physical nation coming out of the bondage of Egypt, this has no significance for us personally, does it. Our parents were not physically in Egypt were they, so it has no national significance to us as a people.

But what is the significance of this day? The significance of this day is it is a memorial of the Covenant that God made with Abraham. Is that a day worth remembering? It is a memorial of the everlasting covenant and if the hint is correct here, it is also a memorial of the covenant of peace that was made between the Father and the Son and that is a day that I never ever want to forget. The day that I want to remember every year. The day in which the Father and His Son pledged themselves to save the human race. It was a covenant made between them and my only part to play in this covenant, is to say Amen.

The agreement was made between the Father and the Son. They covenanted together to do this work for us and my only part to play, your only part to play, in this covenant is to say Amen.

On the day that Lorelle and I were married and Trevor and Sarah were there and some others of you might have been there, but we actually worked our marriage covenant agreement differently. Normally that the pastor will say to the people, “do you promise to do this, this, this, this, this and this”, and the person says “I do”. It's a covenant by which you promise to work, you promise to do something. When you look at, and we just going to spend a little time in this particular point, when we look at the marriage vows that people make, they are utterly absurd. To make such a covenant, to promise to do all of these things within yourself, is absurd isn't it, when you can't do it. So what we did is that, in our wedding vows, I said I promise to do this and this and this by God's grace, and then Lorelle was asked, “do you accept this covenant”, and she said “I do”. So the “I do” is connected to the belief in the promise and that's how we did our marriage vows and has certainly been a blessing to do it in that way. Not promising. I can't promise to do all of these things and say “I do”. I can't. I need God's grace to do all those things.

Now what we understand, and it certainly says this in the Spirit of Prophecy and it's mentioned in the Book of Leviticus in the types and the ceremonies, that when Christ was crucified upon the cross, did Christ perform a completed atonement? Did he? Just checking. A completed atonement was made for humanity when Christ died upon the cross. Is that what we understand? This issue became very significant within the Adventist movement particularly around the year of 1955 with the release of the book called *Questions on Doctrine* in which it was heavily asserted that the completed atonement of

Jesus Christ when he died upon the cross means that the Adventist doctrine of final atonement is superfluous. Isn't it?

Now it wasn't stated directly in that document. But if Christ made it a completed atonement and this is what the protestant churches who have an understanding of Adventism will say to us, "if Christ made a completed atonement upon the cross, what is this belief in final atonement after this absurd year, this archaic year of 1844. What is this doctrine of final atonement." Why do we believe in this doctrine. What is a final atonement? What does Jesus do? Well He ministers in the heavenly sanctuary, doesn't He. He ministers in that sanctuary. But what is final atonement? Forgiveness.

This is the question that I want to explore and I just want to step back a little bit further in terms of our understanding because of an event that took place in my thinking last year. I've mentioned this a number of times. I just need to pull out a bit of documentation which has the quote on it that I'm looking for in reference to the subject of the atonement.

So with our concept of atonement, the concept of atonement is intimately connected to your concept of justice, isn't it. What you understand justice to be has a direct effect on your concept of atonement, because atonement is at-one-ment isn't it? At-one-ment with what? God. Okay, so this is a statement that I once believed and that many, many people believe. The statement from Walter Veith that I have a lot of respect for and he expressed very clearly what had been my understanding of atonement in relationship to justice.

"The great majority of mankind totally misses the point of the atonement." I agree with him. "Why was He numbered among the transgressors. Why did He bear the sins of many?" This is the question. Because we are talking about the Passover. The memorial upon which Christ died upon the cross. It is connected to the concept of atonement. "Why did He have to do this? How did He make intercession for the transgressors? You see, God had a standard, a norm, and He said that if you transgress, then the wages, the consequence, is death." And this is the critical point because it's a definition of justice. "That's God's justice. Justice demands the death of the transgressor." Then he says, "Grace demands the forgiveness of the transgressor." This is from Walter Veith in his presentation on the Atonement about 12 minute mark. So he has a concept here which I fully had understood and agreed with that God's justice demands death and therefore, the act of reconciliation was a substitutionary atonement where Christ pays the debt to God that we have incurred that we might be brought at-one-ment with God.

Justice. So our concept of justice is intimately connected to our concept of atonement. If you would turn in your Bibles to Psalms 97, the Bible would, in this particular verse, seem to concur and also the Spirit of Prophecy would seem to concur with this understanding. Psalms 97 from verse 1:

"The LORD reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.
Clouds and darkness around about him: righteousness and judgment are the habitation of his throne."

The next verse gives definition to this. What does it say.

"A fire goes before him, and burneth up his enemies round about."

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.”

That's an interesting definition of justice, isn't it? Does that give you the sense of a God that is offended and His justice is one. Do you get that sense in this passage? You could read it that way, couldn't you.

Come to Psalms 89 and we look at another verse. Psalms 89:14, “Justice and judgment are the habitation of thy throne:” and then what does it say, “mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.” So here we see justice being defined. As it says here “justice and judgment are the habitation of thy throne.” In my Bible, that has a colon. The colon means what comes next is defining what you have just read. What is the definition of justice and judgment? “Mercy and truth” go forth. So in this verse, justice is mercy. The way that I was raised, the way that I was trained, the systems that we operate in within our governments, the oppositional mindset, the Hegelian principle of oppositional thinking, that is impossible. Because mercy and justice in human thinking cannot be reconciled. One is against the other. When mercy is operating, justice is silent. When justice is operating, mercy is silent. That's how I was raised. That's how all the governments of the world operate, isn't it.

But here in the Bible, justice is mercy. Can you see that in the text. The definition, justice is mercy. So that in itself should cause us to go on a particular journey to reconcile what we are seeing. In Psalms 97, maybe we are standing on the side of the pillar of fire where the Egyptians are standing and we see the clouds and the darkness but on the other side, where the Israelites are looking, there was light. The same pillar of fire. To one there comes darkness, to the other there comes light and we've spent a bit of time looking at that particular subject.

But the point is, that for those of us that have been on this understanding and we just need to remind ourselves a little bit more, I want to read a few quotes because this has been such a pivotal point in my thinking about justice. *First Selected Messages*, page 340, this is what it says:

“Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only begotten Son, met both of these requirements.”

That's an interesting statement, isn't it? God is meeting requirements. Whose requirements? This is the question. Whose requirements is God meeting.

“By dying in man's stead, Christ exhausted the penalty and provided a pardon.”

This is a simple question that we need to ask is that, when somebody is kidnapped, who sets the ransom price. The kidnapers don't they. It's not God who set the ransom price. It's the kidnapper who set the ransom price. And who's the kidnapper? Satan. What does it say in *Desire of Ages*, page 761. It says

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy.”

So that's where this inconsistency between justice and mercy originated. It originated in the mind of Satan and tonight we're going to expand this in great detail because this separation between justice and mercy is at the very heart of the origins of the abomination of desolation and that's the subject that we look at tonight. But it goes on to say here:

“... that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would no longer be a God of truth and justice.”

In Satan's definition of truth and justice, it requires the full force of the law being applied and that is with a penalty which is what? Death without mercy. We are reminded of Satan that he has his own justice system. It says in *Christ Triumphant*, page 11, it says:

“The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, and pure and without fault. Thus he takes his position on the judgment seat”

What did he say in Isaiah 14? Where would he ascend? The side to the north, he would exalt his throne. What is his throne? His throne is a throne of justice without mercy where the law is applied relentlessly without mercy or by substitutionary atonement. This is Satan's throne. This is his system that if one can be found. It's in the philosophy of the Greeks isn't it. Have you read the story of that Admetus and Alcestis. This was a good man. Anyone familiar with this story. The scripture refers to it. If peradventure one would be willing to die. Paul refers to this story. The Greeks understood substitutionary atonement. Most of the pagan cultures understand substitutionary atonement, don't they. The sacrifice of virgins to the gods. That's substitutionary atonement, isn't it. This is a satanic system. Substitutionary atonement, where someone dies for somebody else to make restitution for a concept of justice but it's not biblical because God's justice is mercy.

I am reminded of the words of Martin Luther that he wrote in his 95 thesis in regard to indulgences. If the Pope has all the stored graces of Christ, why doesn't he, out of pure love and charity, release all of God's people and freely forgive them without making them pay. I think he was on to something but it's a hard thing to come out of this false justice system.

So we come to this understanding of atonement. It is a critical thing that we understand. We've now come to John 17. What is the atonement? Look at a few more pieces. Satan is the one that demanded death for sin. He demanded this. I'm reminded, I can't find the exact quote but Ellen White says this, that when Eve ate the fruit of the tree, Adam, the thought that came into his mind, was that Eve must die. Where did he get this idea from? When she ate the fruit, he had the thought that Eve must die. Not that she would perish but that she must die. God told him? But the word there in the Hebrew is muth muth which means you will perish, you will die. The word “must” in English infers force, will be applied and the difference is important. There is consequences, yes, but who enforces the consequences. This is the question. So we continue.

We see in John 17: 4, “I have glorified thee on earth: I have finished the work which thou gavest me to do.” Did you catch that? How can He finish the work if the whole purpose of Jesus coming to this earth was to die as a substitutionary atonement for to satisfy God's justice system, how can He say that the work is finished? This opens up the whole concept of what is the atonement. If Christ at this particular point is saying that “I have finished the work which You gave me to do”, then the work of atonement has already been completed before He died. Obviously, when he hung upon the cross, He said what? He says it is finished. “Father, forgive them” and then he says “it is finished” but he's saying it was finished the night before. We have to reconcile these points. What is it that was finished?

Come to 2 Corinthians 5:17,

“Therefore if any man be *in Christ*, *he is* a new creature: old things passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.”

How is it that we have been given the ministry of atonement if the deed was, if it was a deed that was big to be required for death, God's justice to be satisfied by an act of death, then in what capacity is the ministry of reconciliation or a ministry of atonement committed to us if it's already been completed. You see the difficulty.

We have to tell people that it's done. That's how we've understood it, isn't it. We must tell people about what God has done, He's committed to us. But wouldn't it then say in the text He's committed to us the ministry of speaking about the atonement but it says here in the text He's committed to us the ministry of atonement.

So this brings us back to the point about final atonement. What is final atonement and I want to just do a little bit of a little bit of history in terms of 457BC to 1844. In 1844, what began in Heaven? October 22nd, 1844? The Day of Atonement. Okay. So what happens on the Day of Atonement. The sanctuary is being cleansed. Now this is something that I, myself, in my Adventist experience have had difficulty to comprehend, because we understand in this final atonement phase, what is happening? God is going through the books, Jesus is pleading His blood while He go through the Books of the Records and those that have died, their records have been going through and at some point, the judgment will pass from the dead to the living. The question is, why is it taking so long?

But how does this affect the concept of a completed atonement? If the atonement was completed at the cross, then it's just a matter of going through the records isn't it that in deciding who's made up their minds and then seal the deal and end it.

Congregation: The question is, are we breeding too quickly for God to catch up or are we not. As a human race, we still don't understand God to be reconciled to Him.

This are the questions that we need to ask, isn't it, in terms of our understanding of atonement.

Now we do have some understanding about the cleansing of the sanctuary being the cleansing of the human temple. What is it that we need to be cleansed of? Babylon's view of God. Drinking the wine of Babylon. What is sin. Give me a biblical definition. Transgression of the law. What is the law. A

transcript of God's character. So sin is a transgression of God's character which means, if you do not understand God's character, you cannot stop sinning. Is that right, and maybe this is the problem.

So what is the purpose of the atonement? The purpose of the atonement is to reveal God's character. That's what the purpose of the atonement is. In order for human hearts to be reconciled to God, they need to know what His character is like. Because, if the law is spiritual, then the atonement is spiritual. What do we mean by spiritual? Heart to heart, it's a relational thing, it's not a legal thing. If the law is relational, if the law is heart-to-heart, if the law is a matter of the heart, then the atonement must be a matter of the heart, mustn't it.

Therefore, the coming of Jesus Christ 2,000 years ago, fully manifesting the character of God, enabled Him to say on the night before His crucifixion, I have finished the work of atonement. The work that You gave me to do. So what, after that point, if He had finished the work which God had given Him to do, what was the work that was done the next day when He hung upon the cross? This is our work that we did to Him in response. Because when He revealed the character of God to humanity, humanity's response was to kill Him.

If this was the atonement that took place when He came 2,000 years ago, how will the final atonement take place? A revelation of God's character with a completed work and then the world rejects and seeks to put to death those who manifest this character. Does that make sense? So the atonement to be committed to us, the ministry of reconciliation, is to be committed to us the truth of God's character. There is no other way to have atonement, because the atonement is not legal. The atonement is relational because the law is relational, the law is spiritual. My Father in heaven does not wear a crazy wig and bash a hammer on a table. This is not my Father. My Father is My Father who loves me. He doesn't treat me in legal terms. This is what Satan and when we look at the story of Absalom, what was the issue that Absalom was most concerned about? Justice.

This is such a fundamental point for us to understand as to why there has been such a delay in the second coming of Jesus Christ, because we have had a fundamental misunderstanding of what the atonement is, do you see this. We have thought of the atonement in terms of a response to a legal requirement for God's justice when, in fact, what we understood to be God's justice, is in fact Satan's justice, because the kidnapper decides the payment price not the father of the kidnapped. He does not determine the payment of the price. That's fairly straightforward I think.

This is why there has been a fundamental misunderstanding why Adventism has faltered in its ability to complete the final atonement, because we didn't actually know what we were supposed to do and it's quite simple. It is to manifest the character of God as Jesus manifested the character of God when he came here 2,000 years ago. We have it on inspired testimony, it's written in the manuscript releases, Christ never killed anyone. That is the testimony of the Son of God concerning His Father. If that is what the Son has manifested then that is what God's character is, He does not kill anyone.

You simply have to ask anyone who has children, how many of you would kill your disobedient children after you got tired of them. I haven't seen anyone yet willing to do that. Are we better than God? This is a question that we need to put forward. So what I'm suggesting to you today, because we're talking about the subject of atonement, the reason we are still here on this earth is because there has been a delay in the understanding of what the atonement actually is. The atonement is seeing our

Heavenly Father completely as Jesus Christ when He came in to earth and then having your heart broken in the realization of how wrong your understanding was of His character.

The goodness of God leads you to repentance. That's what leads you to repentance. The greatest thing about this, of course, we have to look at Revelation 14 and it's laid out here. We have covered this in this new booklet, *Key to Empowering the Third Angel's Message*. We go through this in great detail. Revelation 14:6, "I saw another angel fly in the midst of heaven, having the everlasting gospel". This is not a 2000 year old gospel. This is an everlasting gospel and Jesus Christ is the same yesterday, today and forever. "I'm the LORD, I change not;" Malachi 3:6.

We see that the first element of the First Angel's message is to fear God and, of course, the question is which God? Well, it's the God from Revelation 14:1. They are sealed with whose name? The Father's name. If you're going to have the Father's name, obviously He has a Son. You cannot be sealed to the Father's name unless you believe he has an only begotten Son. That's a confronting statement by the way. That is the message of Elijah and Elijah must come first as we will study later on.

But fear God, the true God, the one that has Son and what? Give glory to Him. When you understand the relationship between the Father and the Son as an agape relationship, which is manifested in His inheritance because the Father has given all things to His Son, this demonstrates the agape of the Father, then we are in a position to give glory to Him and then the hour of who's judgment? His judgment. Who is doing the judging? We are doing the judging and as we judge, we shall be judged. That seems interesting, isn't it.

Congregation: In that hour, His judgment will be displayed in the person of God's goodness.

How do you judge Him? If you don't believe that He's offering to you mercy, are you going to ask for it? This is a great question. If you don't believe in a God that has mercy, you're not going to ask for mercy. Maybe that's our Father in heaven crying [heavy rainfall] as the final message comes out of what the atonement actually is. That's the point that I really want to reiterate today.

What is the atonement. It is not the satisfaction of a legal requirement. This is paganism. This is a pagan teaching. It is a pagan doctrine to satisfy God's justice through the death of a substitution. It is as we said, Christ said "I have finished the work which you have given me to do". [This rain is relentless. I can hear it online. I can't hear any of you.]

So in order for this controversy to be finished, there needs to be a final demonstration of the character of God. That is what final atonement means. Does that make sense? That's why committed to us is the ministry of reconciliation, that we go to the world and explain this.

Now I wanted to share with you a couple of other things. I don't know how easy it will be to hold your attention with all this rain, but we looked at a presentation last year in regard to what was the timing of the Passover when Christ came to the earth and I want you to look at a few verses. Mark 4:12 says:

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?"

What day of the week is this? This is on a Thursday. Okay so according to Mark 14:12, the day of the Passover is which day? Thursday. Okay but Christianity teaches the day of the Passover is which day? Friday. How do we get that information? Because he died on Friday. So the three Gospels - Matthew, Mark and Luke - all record that the Passover took place on a Thursday and the book of John, talks about the Passover of the Jews which took place on the Friday. Why is this significant? The reason that this is significant is that, what is the event that took place on Thursday night? In what way was there a Passover event that took place on the Thursday night? Was there bloodshed on Thursday night? Jesus was passed over, he was given over to the sinners of the world.

I have a statement here, I'll read it to you. I am going to read you this statement. We did some of this last year. This is from *Second Testimonies*, page 203.

“As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him.”

This is on Thursday in Gethsemane.

“Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness.”

So on the Thursday night, Christ is passing into the powers of darkness. God delivered up his Son. “He that spared not His own Son”, but what? “Delivered him up for us all, how shall he not with him also freely give us all things?” So the day that God arranged for the Passover, was not a date in which His justice would be satisfied. It was a day in which He would yield up His Son to humanity to do to Him what they would do. Do you see the importance of this? But on the Thursday night when he is carrying the weight of the sins of the whole world, we know from the book *Desire of Ages* that Christ would have died on the Thursday night wouldn't He, except that God had strengthened Him. Christ said on the Thursday night, “I have finished the work which You have given me to do”, which means that it never was in God's purpose or plan for Himself to crucify His Son. This is in no way connected to our Father in heaven. This is the actions of Satan and men uniting together to create the atonement that they believe in, which is the murder of the Son of God to satisfy the justice.

What had Adam said to God, and obviously it was the Son of God who came to Adam in the beginning, and he asked him “what have you done”? What did he say? “The woman whom You”. Where was he pointing the finger. He was a murderer from the beginning. Here we see the satisfaction. The placing of upon the hands of a substitute facing it back upon him.

So the point of this here is that, if the Passover took place on the Thursday, then God is not being satisfied in the death of his Son. God is yielding up His Son to the guilt of humanity and all the guilty life of humanity has been placed upon Him and He is carrying that weight and that guilt upon Him. He would have died that night except that God strengthened Him. Why would God strengthen his Son to go through the next 24 hours. Why would He do this? Why not let Him die in the garden. “Because where sin abounds, grace does much more abound.” Romans 5:20.

The cross is a revelation of man's character. In his retribution on the Son of God and of course, it is a magnification of God's character in that He allowed His Son to go through this process for us. At the zenith of Satan's power over the Son of God, Satan falls as lightning from heaven doesn't he. As it says in *Desire of Ages*, page 761 that the last remaining shreds of sympathy that Satan had was stripped from him, he fell as lightning from heaven. He was fully exposed as a murderer in destroying the Son of God.

Now I want to add one more piece to this puzzle because it's very important that we understand this. The death of Christ has an original type doesn't it. What is the type of the Passover? What happened on the night of the Passover in Egypt? Blood was put on the doorposts and on that particular night, the angel of the Lord passed over. Who was slain? The firstborn was slain that night. How is it that the firstborn was slain, this is the question. If in the antitype, God yields up his Son to the destroyer to be destroyed, what happens in the original type? Is it God slaying the firstborn or is it God yielding up the firstborn to be destroyed by the destroyer. Did you see?

This is important because, if God was the one that organised for a Friday crucifixion to satisfy His own justice, it makes complete sense that God would destroy the firstborn of Egypt. But that's not what happened. God yielded up His Son on the Thursday night and on that afternoon, where Christ in the symbol of the Lamb, was yielded up, immediately after that as God's Spirit is withdrawn. Satan the destroyer comes in and destroys all the firstborn of Egypt on the fifteenth day. Because it was on the fifteenth day that the firstborn was slain, wasn't it, and it was on the fifteenth day according to this correct calendar that Christ died upon the cross.

The other reason, we come back to Tony's point, he's asked this question, before about what is the significance of the tenth day. The tenth day is when the family takes the lamb into the home and on the Sunday, Christ rode triumphantly into Jerusalem. Did Jerusalem receive him? Yes. That's on the tenth day. So if we go four days, it is impossible for Christ to be a Friday Passover because Christ was received into the house of Israel on the Sunday and four days after this is the Passover. Is that good news? Amen. So what we see manifested on the Friday is the justice of man and Satan, manifested and wreaked upon the Son of God.

In the counsel of peace between them both, God did not determine to kill His Son. He determined to give Him up, delivered Him up for us all and in that delivering Him up for us all, we could begin to comprehend the love of God in giving up His Son in order that we might fully reveal our evil natures against Him and that we then might repent of our sin, to realize what we have done to Him. Do you see the significance of this? This is really, really important.

So the difference between the Thursday and the Friday Passover has many implications. It has implications in the justice system but it also has implications in who is the destroyer in Egypt. Did you see the connection? Who is the destroyer? Satan is the destroyer and we have plenty of quotes on that particular point. A number of quotes where Ellen White speaks about Satan is that evil one, the one who would destroy the firstborn in Egypt. God is not the destroyer, Satan is the destroyer. This is really important to type and antitype are being followed exactly.

Now, Christendom doesn't believe in a Thursday Passover, do they? I didn't believe in it. I thought it was a Friday Passover I thought it was a fulfilment of God's plan to satisfy his own justice system. As

long as we continue to believe this, we're never going to see the end of or final atonement. All that does is create fear and the world is not interested in that kind of an atonement. How is the world reconciled to God by the church telling the world, God loved us so much that He killed His own Son to make us love Him. Does that reconcile your heart to God? Well if you were raised in Christendom and you were taught that from a small child, that's God's love isn't it? It's like being raised in North Korea. You just believe it because if you don't you're going to die, so you must believe it.

This is the problem that we've had in Christendom in believing this kind of an understanding. So God's atonement is not killing His own Son in order to satisfy His own justice. God's atonement is manifesting the love of His character. A work that was completed on Thursday night in which He withdrew His protection from His Son and, within 24 hours, we killed Him. Within 24 hours, that's all it took once the Spirit of God was withdrawn from protecting Him all that time.

We're just making some connection points here in terms of what is the implications of justice on the atonement and what is therefore, the actual final atonement that is taking place and why is there a gap. Why are we still here all these years later after 1844? Is it because God can't keep up with the births that are taking place on the world? It's because we cannot comprehend the beauty of His character and begin to manifest it. As soon as there is a manifestation of the character of God, 144,000 firstfruits under God, it's over, it's finished.

As a footnote to this and we'll go into this a little bit later, who is it that closes probation? [*We do.*] Well, we're the ones passing the judgment aren't we, and God ratifies our judgments. When the world sees a manifestation of the character of God and rejects it, that's when probation closes. It is not an arbitrary decree on the part of God to cut off any of His children who would be saved. These fear tactics used to draw God's people in actually drives them out. So all these statements about the close of probate and God is closing probation, is not the God that I serve, I don't serve a God like that.

Congregation: What then should be our response to the cross be?

Our response to the cross. What should our response to the cross be? Lord have mercy on me a sinner. It is I, it is my nature, that hung you up on that cross. There is none righteous, no, not one. Religious people are not better than worldly people. We are not better than anybody else. We are all sinners. We are all worthy of death. We are all on a level playing field.

As we judge Him rightly, I am crucified with Christ. It is no longer I who live but Christ who lives in me and as we love our enemies and do good to those who persecute us, then the atonement will be manifested and the probation will close. Now, my ability to be able to do that is impossible but that's why I come to these appointed times. My ability to be able to manifest this character is not possible and that's why, in the First Angel's Message after the hour of His judgment has come and says, worship Him what? That made heaven and earth, the seas and the fountains of waters. What is that a reference to? It's a line straight out of the fourth commandment. It is through the Sabbath that we receive the capability to manifest the character of Christ. Because who is the Lord of the Sabbath? Christ is the Lord of the Sabbath. That's why the appointments, the Sabbath and the festivals are critical for us to be able to manifest this character. That's my understanding. Because we need rest in order to be able to minister.

Congregation: Romans 3:4. Can we read that in context of answer to that lady's question. But every man a liar but God be true when he is judged.

That ye might overcome when thou art judged. [Romans 3:4]

On that particular point just in closing. When do we know that we have received the character of Christ? When we cease to judge our brothers and sisters and those in the world. That's when you know you have the character of God. When you no longer condemn those who persecute you. You no longer seek to undo those who have hurt you but you really love them. Then you know you have the character of God.

When you cease to judge others then you cannot be judged. Does that make sense? That's why God triumphs in the judgment because He doesn't judge anyone. John 5:22. That's why He is going to triumph. I want to triumph with Him.

I've been 50 years judging people. I'm in a serious detox at the moment I can assure you. When Christ's character is perfectly reproduced in His people, then Michael stands up as in through His people, that work of intercession stops, the Spirit of God is totally withdrawn from the earth and then the four winds are released, the rest of the world rejects and then the close of probation takes place and then all these final events and Christ comes. That's how it will play out.

So it is a manifestation of the character of Christ in God's people that will bring about the end. We can talk about the Pope, the Antichrist and all these things. We can talk about this forever and ever and ever. The only thing that brings about the end is the release of the alabaster that Mary had in her box. That's the only thing that's going to bring about the end. So we can forget about talking about the Pope and the Jesuits and all these things. Until we manifest the character of Christ, they're not going anywhere, they're not doing anything.

So we could stop getting atonement from the Pope. "Oh look how bad the Pope is", "look how bad Catholics are". No, we're just as bad. We're no better than them. That's judgment. You will never pass a judgment if you pass judgment on the Pope. I'm thinking you're better than him and all those types of things. Does that make sense? So alright, we'd better finish. Let's have a prayer and we'll close.

Our Father in Heaven, I just thank You for this opportunity to share on the subject of the atonement on this day of the Passover. Lord, I pray that in the thoughts that we have shared, that it will stir up our minds. What is the atonement. What is final atonement. To manifest the character of God fully and completely as was manifest by Your Son, the first one to make atonement. And now in these last days, 144,000 to make final atonement by revealing that character as Christ revealed that character. Lord, this is impossible for us to do. But I pray that these seeds will stir up in our minds a realization that we've completely misunderstood the gospel and what the atonement actually is, and that we might repent and to stop judging others and stop condemning others and come into the light. I pray for my brothers and sisters here and those online, that we may study to see whether these things are so and I thank you in Jesus name. Amen