

Abomination Anti Venom Series

6. Third Angel Antidote to the Abomination

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Presented Passover 2019

I was talking to Michael today and he spoke to me about the bombings in Sri Lanka and we were discussing this together and the state of the world, and it's nice to be able to have a discussion with your son. We're talking about the influence of the deep state and how are we going to respond to this situation with all these things going on in the world. We both agreed that there is nothing that we can do to fight. We both agreed that we didn't want to be manipulated by the media into an oppositional system. It would seem very obvious that the powers that be are trying to manipulate a Muslim-Christian conflict. That seems very evident.

But there's nothing that we can do politically. And it's interesting that the *Spirit of Prophecy* says that all those who would engage in the political process may as well sever all connections with the Third Angel's Message. Just thought I put that out there for you. That's what the prophet says.

Why? Because Jesus said, my kingdom is not of this world so, therefore, my servants don't fight with swords or with politics. So there's no way for us to engage in that process.

It was nice to be able to say, well, son, that's why I'm on a journey that I'm on. This is the way that I feel that I can respond to what's going on, because the crisis that is looming before us, without the hope that we have, will be a very daunting thing, wouldn't it.

It would be very daunting too if you had a message that, and think about this, this is the message that I was raised with, particularly when I became interested myself when I was a small child, I distinctly remember thinking that I was going to have to run to the hills and run from the black helicopters and hide in the caves from all of the bad people. That's what was on me from a small child. This you're on the outside and you have a persecution mentality. That's the way it was for me.

But as I entered into starting to study the Third Angel's Message and study it for myself, to have a belief that you must overcome all sin, and if you don't overcome all sin, then you are going to be burnt to death in the flames of hell. And because Adventists have a hell that is infinitely less horrendous than the rest of Christianity, that was a trade off that made sense to me. It's not going to be forever, it's only going to be for a short period of time. But that puts tremendous pressure on the individual, doesn't it? Do you think that's the reason why so many of us have either engaged people that are quite psychotic or we have become psychotic ourselves because of the fear that is placed upon people. Not only do you have to be ready for the second coming so you don't get fried, you have to overcome every sin. If any one of you have had a good look at yourself, it's a pretty daunting thing, isn't it?

The thoughts that go through the mind and the accusations that immediately follow those thoughts that go through your mind, how are we going to do this? Well, we can think about the pope. We can think about the Jesuits. We can focus on them and all the evil that they are doing and that makes me feel better about myself. We can focus on those who aren't vegetarians and vegans. We

can focus our attention on them. And then I can feel better about myself. Won't put up the hands for those who've tried that one, but it just wears so thin, just wears so thin. There has got to be something other than warning against the latest heresy that's coming out.

One of the things that I'm really, really thankful for within the fellowship that we operate is a positive approach to scripture to look for and encourage people to think. Now that's a risky thing to do, isn't it? It's a risky thing to do. And sometimes you hear interesting things, but we're always hearing interesting things aren't we. It's like, whoa, whoa, I don't know about that.

I was thinking about this the other day. One of my relatives the other day said, I'm so disgusted with the media, it makes me want to vomit. And I thought of that song that says, don't curse the darkness, but light a candle. So much energy to curse darkness. It takes so much out of you to do this.

But where are we going to get hope from? And this is ... Over the last number of nights we've been talking about the abomination that makes desolate. The abomination that began in heaven and the process by which God has appeared with all of the attributes of Satan. He appears tyrannical, He appears harsh, He appears judgmental, all of these things and how do we break free of these things?

So when we would think of an antidote to this, and let's just cast your mind back, what was the first step towards the abomination in the first presentation? What was the first step? Rejection of the Son of God.

So where is the first step going to be to go back? Acceptance of the Son of God. Does that make sense? That's the point of departure. But it's an acceptance of the Son of God in a specific way. It's not enough to simply say that Jesus is the begotten Son of God as some kind of belief distinct or opposed to another group of people. Many times we can hold a truth in opposition. We took a position on something because it's in opposition to somebody else that has hurt us. Does that makes sense. Isn't that what many teenagers do with their parents? They take positions of opposition simply because it is in opposition.

So there are many who are accepting the truth that the only begotten Son of God, because it is in opposition to an established position. Anybody who takes a position of the begotten Son of God simply because it's in opposition to the established churches does not have the Son of God. Does that make sense.

Because those who worship Him, just worship Him in spirit and in truth. We must have the Spirit of the Son of God. We must enter into the truth of the begotten Son, not in a spirit of opposition, but in a spirit of gratitude. The evidence that we are worshipers of the begotten Son, there is a greater sense of gratitude because by holding the begotten Son who received all things from His Father, the attitude of the Son of God is gratitude. I thank you, Father, I thank you, Father. I worshiped you Father. You are my joy. You are my delight.

This is the fruit of the worship of the begotten Son, because in worshiping the begotten Son, we are transformed into the same image and we begin to think about all the wonderful things that God has given to us and has blessed us with. This is the way that we begin to think.

So the antidote to the abomination as we looked at last night, we looked at that, the 457 and I'm sorry if we looked at some figures fairly rapidly last night, that can be a little bit scary for some.

The point I was making is that, because of the failure of Israel in the 7th century BC, when Assyria first took Israel and then Babylon, there was going to be a long scattering process because of the rejection of the truth of the character of God and this abomination. This abomination that is a rejection of the begotten Son of God, a rejection of the mercy of God, a rejection of the true justice of God and the death penalty, and therefore the appeasement based worship would be enthroned in human history and we would not fully get another opportunity to enter back into the Most Holy Place until after 1844.

In 1844 or just before 1844, a message comes to the Earth and that message is found in Revelation 14. This is the antidote to the abomination. And so we need to understand in *9 Testimonies*, the *Spirit of Prophecy* tells us that we are to allow nothing else to absorb our attention and the proclamation of the first, second and third Angels message. I've told this to many of you, but as a young person, the Third Angel's Message through the lens of the old covenant, which I was in definitely when I was in my teens, was fear God, which meant fear God for the hour of HIS judgment is come. He's going to judge you. And Babylon has already fallen. Gods already judge the other churches. They're already damned and now He's going to judge you. And if you don't get ready, the smoke of your torment is going to rise up forever and ever and ever. So keep the commandments of God and the faith of Jesus Christ.

That's how I understood the Third Angel's Message. Now, if you allow nothing else to absorb your attention than that, what is going to happen? Do you think you could have digestive problems with things like that? Well, I got digestive problems thinking about these types of things, and then they put me on gluten steaks. Anyway, I won't go down that path too far.

So in the time period of my examination of these things and I have found, I was just thinking about this today, to be able to be free to study the scriptures with a conscience that is completely free, you have to become a son or daughter of God. It says in Romans, owe no man anything but to love one another. If you do not have freedom in Christ, then you cannot read the scriptures freely. You shall know the truth and the truth will set you free.

In order to come to the Third Angel's Message in a state of freedom to truly understand what it says, you have to have your value as an individual alone in your Father in heaven. If you have your value in anything else, you will be prevented from believing all that the truth has to offer you. Do you understand what I'm saying? And why will that happen? Because if you need the appreciation and the accolades and the support of other individuals for you to believe what you believe, then you cannot believe the truth. Jesus said you seek honour one of another. This is why you cannot have the truth. But if you would seek the honour which comes alone from my Father, then the truth would set you free.

Search the scriptures for in them you think you have eternal life for they are them which testify of me. So this is why in my journey and I've termed it the identity war. Until you can win the identity

war of knowing where your value comes from, you're not free to read the scriptures and I've seen this over and over again when I'm talking with my brethren in the church that I love.

I see it in their eyes. They're not free. They're not free to believe why. I spent four years at university. You know, I would have to forfeit my income.

It's not said because you can't say these things and it would be an insult to suggest that someone cannot believe something because they would lose 60 to 70 thousand dollars a year plus other benefits. It's an expensive decision to choose to worship the begotten Son of God. That's per year, per annum. You play that out. How much of a decision is it to worship the Son of God? If you are a paid employment of the denomination, 60 to 70000 and it goes up as you go on. Eighty thousand dollars a year over 30, 40 years. That's a bit of money, isn't it? Is it any wonder why there's so few ministers who can accept the truth as it is? And that's why any organisation and this is I guess, taking a bit of a footnote in any organisation that establishes a list of beliefs and then fully pays its ministers is never going to work. It's never going to work.

You cannot be a free thinker. And this is why I had to, by God's grace, put myself in a position where I was not beholden to anyone, that I could search the scriptures according to my conscience and trust that God would look after me so that I could preach the things I was convicted of. Which means that there's no way for me that I'm going to take out a five hundred thousand dollar loan to buy a house. That means I have to guarantee income. And if you have the guaranteed income, you have to speak in a certain way, don't you, to guarantee their income? I thought no way I'm going to do that. No, I can't. For my sake, for my family's sake, for my friends sake, I have to put myself in a position where I'm beholden to no one that I may be free to share with everyone. It's the only way that that could take place to put myself in that position.

I was speaking to someone recently who is interested in coming into the message and is studying it, and he's excited about the things we're learning. And, you know, the issue about the owning of property and getting established, having a safe place, and if God provides that for His people, fantastic. And when he said to own property, I said I don't own anything. I don't own anything except the message that God has given me. It's the only thing that I own. The rest is this sheer enjoyment in sharing with other people and God makes it available.

And for those that are involved in ministry, as we see of the Levites, did they own property? No, they lived amongst God's people. No inheritance. Their inheritance was the Lord. That's enough for me. The inheritance of the Lord. To not be beholden to anyone or anything and that's the mindset that I've tried to operate in because I thought I cannot ever allow myself to be in a situation where I feel the temptation that if I preach this, then my support could drop and I can't have that. It was a tremendous decision, tremendous decision to accept the Son of God. That caused a big drop in income.

Living on Centrelink for a little while, that was interesting, that was quite interesting and of course, because I was so ill on the disability pension for a number of years but thank the Lord we are off that.

But then to accept the statutes and judgments. Well, that brought a decrease in support in a short period of time. The support dropped, but the Lord just brought it in from somewhere else, He just completely replaced that and then some. But you have to accept that by faith, because you accept the teaching, you accept the belief and you see a whole lot of people stop supporting and stop encouraging you and you think that wasn't a financially smart decision to do this.

But the truth sets you free, not money sets you free. The truth sets you free. I said, well, Lord doesn't matter. And the wonderful thing about losing a job and going back and scraping from week to week to provide was fantastic and getting on your knees and pray to God to pay the debts at the end of the week. It's a wonderful thing to say, well, I'm in a better position than I was back then so we're still miles ahead. So now I'm going to accept the truth. Doesn't matter what it costs.

I'm often reminded, it's funny, because it was back in the 80s and it was just one of those things that you do when you're on a church board in a church and we're deciding whether we should invite this religious singing group to come and sing to us. There were a little bit modern and we were a conservative church. And I remember we were deliberating whether we should allow them to come and sing to us or not. The vote was evenly split and I couldn't decide what to do with this, this text came into my mind and it said, choose the right because it is right and leave the consequences with God. And I quoted it to everyone and I said, so what's your vote going to be and they said no, they're not coming. Because choose the right regardless. Oh, and boy did that cause a stir. But I was convicted. Rightly or wrongly, I was convicted to choose what I believe that God wanted me to choose and I still believe that I made the right decision.

But these are the thought processes in training where you brought up the points, you know, choose the right because it is right and leave the consequences with God. That's tough training. It's a tough training ground to do that under pressure when people are watching it. And your answer is ...

So when we come to the Third Angel's Message, as I continue to study this and, you know, you're operating a church, you are seeing, I'm spending time in churches, I'm preaching this message that promises and I read in the *Spirit of Prophecy* about the tremendous change that takes place within the human heart and as I'm visiting my church members, as I'm going from place to place, I'm seeing so many people that have absolutely no assurance of salvation and don't seem to be going very far in their Christian walk and are finding their way extremely difficult. And I'm finding myself trying to encourage and support people that really, are not taking the time to study the scriptures for themselves, they come to church on Sabbath, they're paying their tithes most of the time.

But why are they there? Why are they there? Because they don't want to burn. That's why a lot of people are at church, because they don't want to burn. Otherwise, they wouldn't be there. We have to go because this is what I was raised with and I don't want to go to hell, so I need to be here.

And that's why when I was operating in the church, in ministry, I had, if I could get 10 percent of the church to respond to the message, I was excited, 10 percent of the church to respond.

And every church that I went to, I never made the assumption that anyone in that church understood the gospel. I just started preaching the gospel from the ground up and started going out. And that's at least as I understood the gospel.

The one thing, I was going to say to this, the one thing that I suppose if you think of *Pilgrim's Progress* and you would you would think of Christian when evangelist sent him on the pathway, he says, do you see yonder shining light? And that was that was my experience in my early life. My understanding of the gospel now is, well, makes what I believed back then look really sad, as you say. But the thing that I had is, in my final year of high school, I was able to believe. I was able to look upon the brass serpent because of my justice system, and I believed that God forgave my sins. And that's the first step, isn't it? I believed that in 1985. In 1985, I had this deep assurance of the forgiveness of my sins and that placed me ahead of most people around me.

Sadly, I had this assurance of the forgiveness of my sins. I just then didn't have a gospel to show me how to stop sinning, which just wasn't there. But at least I could help people get to that first step of believing that they could be forgiven for their sins and the Lord employed me as a result of that to speak to people of the assurance of the love of the Father.

I particularly remember a poignant moment where a young man, he was in a youth group. He was from Jamaica. And I was talking to him about the forgiveness of sins, and Jesus forgives your sins in this young man, just he fell into my arms and he was sobbing, saying, you know, I just can't do it. It's just like, why doesn't it work? Why doesn't it work for me?

It really troubled me because I've been sharing with him the gospel for at least 12 months, and it really made me think I could have said, well, it's him, isn't it? It's his fault. He's just not getting it.

But I did ask myself another question, are you sure you've got the gospel? It was the question that was put into my mind. I was holding this young man trying to console him because he is still finding it hard not to go out on Friday night and party and get drunk and sleep around and do all those type of things.

Why isn't what I'm preaching making a lasting impact. He'd come away from it for a period of time and then go back out. And these are the questions that came along for me. Some hard questions, some difficult questions.

And as I continued in my experience within the church system to begin to be aware of the politics and the branch stacking and the control mechanisms that were operating within the church, it really began to frighten me. And then to be able to sit with some leading ministers who would preach the gospel beautifully from the front and then sit next to them and listen to the table conversation. It really distressed me. Am I in the right place? What's going on? It was very distressing, very distressing for me.

When I was at seminary studying for the ministry, I had to sit in some classes that were very, very distressing for me. And one of the psychology lecturer, he was actually quite concerned about me because I was really having a tough time with what I was being taught. And probably one of the reasons I was having a tough time was probably my Scottish heritage because I was paying a lot of money for this. But apart from that, to tell a young person that you'll become codependent because you spend hours on your knees in prayer, that didn't go down well with me.

So it really taught me a lot about myself and I did realize that I did struggle with wanting to overturn tables and pull out the whip, of course. But thank God that my Father had taught me to be a little bit restrained, no calling fire down from heaven. So these are the things that I was wrestling with and dealing with the Three Angels Messages.

I remember a particular time, because after reading the stories of Robert Wieland, the material, one of the most beautiful books that I read in the 80s was *The Good News is Better Than You Think* by Robert Wieland. It's the story of Mary Magdalene. That book changed my life. It was just profound.

And I remember wrestling with particularly the Second Angel's Message. In the Second Angel's Message is Babylon is fallen, is fallen, that great city, because she's made all nations drink of the wine of her fornication. And I was challenged.

I'm just giving you a bit of history and my development in my understanding of the Three Angels Messages. And it's amazing how where you position yourself it makes such a difference, because in my growing up in Adventism, if we would say in this box in Babylon, where I understood myself to be, was out here and out here, I'm calling to Babylon saying Babylon is fallen.

One of the issues that we wrestled with when I was studying at the seminary, was when Adventists called the other churches Babylon and they're standing out here and Babylon's over here, what prevents Seventh Day Adventists from being filled with pride? What protection do you have from being proud and the only way that Desmond Ford and others could respond to this is that we have to give up this word, remnancy. . The remnant. This is the culprit. The culprit is this label "remnant". Because you think that you're the remnant, that means you think you're better than everybody else. So the only antidote is to give up this label and embrace these people as brothers and sisters. That makes sense, doesn't it?

But it's always this trade off, isn't it? This oppositional, this oppositional thing. In order to deal with pride, I have to lose my identity, giving up your identity. And it really strikes me now, as I think about it, it really has a Zen Buddhist flavour to it. You know, you are just this little drop out here but if you just give up your identity, you can have the power of the whole ocean.

This was an Adventist form of Zen Buddhism. Give up remnancy in order to become one with all the people of the Earth. It's quite attractive, isn't it? If you're a sensitive soul and you sat in some of those old sermons when those preachers would thump the pulpit and the harlot and calling down fire on Babylon and her daughters. You're sitting there going, oh, man, there's got to be a better way. It used to bother me just like, oh, how do we deal with this issue of remnancy as opposed to Babylon?

This is what is written into the final chapter of *Identity Wars*, because when this statement is given, and we'll do a little bit of one on one here. Come to Jeremiah 51 because this statement of Babylon is fallen is fallen comes from Jeremiah 51. Jeremiah 51: 8,

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed."

The question is, where are God's people when this statement is made, Babylon is fallen? They are in Babylon. Jeremiah 50:33,

“For thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives [and that was Babylon] and held them fast; they refused to let them go.”

So what is the difference for the God's remnants when they are in here (Babylon) and they cry Babylon is fallen to if they're out here and they cry, Babylon is fallen? What is the difference? What is the difference in the cry of the voice? Cry of victory or cry of condemnation. Out here is a cry of condemnation because you are better than Babylon. But if you're in here and Babylon is fallen in your experience, then you are crying freedom. It's a cry of freedom. This was such a revolution in my thinking and that's why I called it wrestling with the second angel. I couldn't penetrate this issue in my mind.

I was wrestling with this issue because I had the haunting words, having walked in the shadow of Desmond Ford, who in many ways released a lot of the tension for Seventh Day Adventists because of the horrendous teachings that were twisted after 1888. Between 1888 and the 1950s, that the twist of Adventism could only create psychosis. It can do nothing else except to create a psychotic mindset.

That's my take on Adventist history because I was there, that's what I experienced myself. But Desmond Ford's response was you've got to give up the remnancy label in order to get rid of the pride. And I knew he was wrong, but I didn't have an answer. Well, how can I answer this? How can I respond to this? Because I believe in the *Spirit of Prophecy* and I thought, Wow, if I see that, what is the sins of Babylon, pride, arrogance, self-love, all of those type of things that are in Babylon? And you see, when you see that you have the same attributes as the people of Babylon, then you're no different than you may be the same dough, and that you actually drinking the wine of Babylon then you have a shift in your understanding. This shift in understanding between here and here is exactly the same as we talk about this in *Life Matters*.

It's the story of the two ships. You're familiar with the two ships where the ship from one nation you can say, I've heard it as the Americans and the Canadians. The American ship says to the Canadian ship, “divert your course 15 degrees” and the Canadian ships says, “negative, you divert your course 15 degrees to the north” and then the American commander of this aircraft carrier comes on, says “this is the captain of the USS naval aircraft carrier and I'm coming with three destroyers and you move your course 15 degrees or we will use whatever measures are necessary to defend our ship”. The Canadian response, “this is the lighthouse. Your call.”

You get a shift in parameter. Suddenly the whole framework changes and you're shifted. And that's what happened to me in my understanding is that I was in Babylon. I didn't realize that I was drinking the wine of Babylon. But once I began to understand righteousness by faith and all these things, that it's not by works, the desire, the aspiration to be a great speaker, to be a great leader, to be a great teacher and all of these things, all these aspirations, and when you can't get what you want, the irritation, the annoyance and people that annoy you, this all the wine of Babylon.

When you get these feelings and you can't escape them and then to be able to confess ... I really then began to struggle because I thought, well, isn't the command to say that Babylon is fallen? Isn't that a message of condemnation of Babylon? And you read *Great Controversy* and it clearly says that there is an element of condemnation in this. I knew exactly where I was. I was on a morning walk and I was about thinking about this and I was praying about this. I'm like, how can there be a message of someone that's crying freedom, who at the same time is causing condemnation?

That's when I came back to, the alabaster box. Mary Magdalene, she's expressing her freedom and the forgiveness of her sins. And what does it do to all of the disciples? It says in *Desire of Ages*, particularly of Judas, that her actions put him to shame.

Did she go in there thinking "right, I'm going to stick it to Judas, I'm going to show him ..." Was she thinking about Judas? She's thinking about Jesus. She had the assurance of the forgiveness of her sins. She didn't feel dirty anymore. She didn't feel corrupted anymore. She felt pure and innocent. How could she reclaim those feelings? Because she believed the words of God, neither do I condemn you, go and see no more. She just believed what Jesus said. And the gratitude. There is that gratitude. That gratitude that welled up in her soul just poured itself out in alabaster.

That's when I found the key. That's what I found the key to unlock the mystery of the Second Angel's Message, a message of freedom that also is a message of condemnation. That's why at the present time, the message of the Third Angel's Message that is supposedly gone around the world, Rome is not worried about that preaching of that message. It's not worried about that stuff. She doesn't mind if you condemn her while she's got all powers of the world around her. That doesn't bother her at all.

But if a group of people actually take hold of the alabaster and experience true forgiveness of sins through a process of righteousness by faith, it makes her system of works and sanctification and merit that is given through the pope. It makes it look really bad. And then you're going to have the ire of the dragon coming after you.

Does that makes sense, and that little ship, that has been one of the major pivot points in my life because Ellen White was asked when the message of Jones and Waggoner was preached within the Seventh Day Adventist Church, and she was asked, "is the message of justification by faith the Third Angel's Message?" And she says, "and I answer, 'it is the Third Angel's Message, in verity'". (*Review and Herald*, April 1, 1980 {1SM 372.2}) Now, when we use the term Third Angel's Message for those of us who study the Third Angel's Message, which of the three angels does this include? All three. It's all three, because after the first angel I saw another angel followed after the first angel and another angel followed after the second angel. So the third angel is all three messages. And the greatest difficulty I had in my mind was how on earth is the message of Babylon is fallen a message of justification by faith in verity?

That was the question I couldn't resolve in my mind. I could see it in the first angel, "An angel in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, every nation, kindred tongue and people." I could see it in the First Angel's Message. I could see the fruit of that in the Third Angel's Message, "here are they that keep the commandments God and the faith of Jesus."

But how can I see this in the Second Angel's Message justification by faith in condemning another group of people and telling them that they're lost if they don't repent of their sins, until Mary Magdalene and the alabaster box. It just all came through so clearly and it showed me I was in a completely wrong paradigm and it really began to change the way I began to present this message.

But of course, the next major shift in my ability and I'm giving you, after last night, I'm giving you the experiential element of the Third Angel's Message, as I've experienced, as I've understood it, because as Ellen White says in *Early Writings*, page 258-259, she said, "I saw that the people of God purchased their experience within the Third Angel's Message at great cost." You don't come into the Third Angel's Message without great cost. It will cost you everything to come into this message. But we will discover like Shadrach, Meshach and Abednego that when you come out of the fire, you're a free man. You're a free man. You're a free woman. The bonds of this world are no longer on you, and it's frightening to be thrown into the fire and we're going to see a lot more of this in the future.

The next thing that was important for me, of course, was I was introduced to the truth of the Father and Son. My wife and I came back from our honeymoon and we went spent a bit of time with Blair and Caroline, who had been spending a lot of time with Katie and Phillip and they were telling us all about the begotten Son. And we're like, what? And I'm like, no way, that's crazy, and I rejected it.

Very, very interesting, that in 1993, I was presented the truth of the Father and the Son, and it was early days back then so there's still some questions but there was enough there to say, hey, I should look at this, but I didn't want to look at it. Next year, I had a health crisis, a health collapse in 1994. Interesting, the connection. It's a dangerous thing to reject truth. That's when my diet began to radically change. I had picked up some virus. I had a tremendous night sweats. I would soak the bed with sweat from the night sweats. And I would have really bad dreams. And I was afraid to go to sleep sometimes as a result of that.

But this is the administration of death. You know, when you when you walk away from the truth, the Lord brings you back. In the intervening time and this is the interesting thing, in the intervening time. I just want to lay this out for you, because it's really important. Between that time when I was first introduced to the truth of the Father and the Son, and when I came back to it, in that intervening time, my two sons were born. Do you think that would make any difference?

As my sons started to grow a little bit more and I began to interact with them, this is where the statement in *Patriarchs and Prophets*, page 84, started to make sense to me because I needed to come into this relationally. See, it's very important to lay this this issue out because I was not willing to come into the truth of the Father and Son through a process of opposition to the Seventh Day Adventist Church because of my commitment, my love for the Seventh Day Adventist Church. There's no way I was coming into this through a spirit of opposition. And that's why I resisted it to begin with, because I didn't want to oppose the Seventh Day Adventist Church. My sense of loyalty to the church would not allow me to go down that path.

That's a challenge because now there's many people coming into this message of Father and Son, but they're doing it in a spirit of opposition and I would say they do not hold the doctrine of the Father and the Son. They don't hold it. It's a spirit of opposition and Jesus is in submission to His

Father. The people that should be the most submissive, gracious, kind people are those who believe in the begotten Son.

Yet all across Facebook and social media, that's not the Spirit of Jesus. It grieves me for my colleagues in the Adventist ministry. One of them said to me, "you know, well, if this is the fruit of what you believe Adrian than I'm not interested." Oh, that cuts me. Not that it's a cop out, it shouldn't be a cop out that people would use that as an excuse, but people do use that as an excuse and Satan knows that so he false flags the teaching so that people will fall over and miss it.

So *Patriarchs and Prophets*, page 84,

"Of Enoch it is written that he lived 65 years, and begat a son. After that he walked with God 300 years. During these earlier years Enoch had loved and feared God and had kept His commandments."

I can certainly say that in my experience, I loved God. I believed that I had forgiveness of sins. I loved reading about the pioneers. I loved reading the *Spirit of Prophecy*. I loved studying about the health aspects of our message. I loved all of these things. The sanctuary. It was a joy for me to study these things. It says,

"He was one of the holy line, the preservers of the true faith, the progenitors of the promise seed. From the lips of Adam he had learned the dark story of the Fall [he heard directly from Adam] and the cheering one of God's grace as seen in the promise, and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibilities as a son of God."

That's what happened to me after my two sons were born. Suddenly this doctrine of the Father and Son started to take on a different perspective to what I had had before because of the time I spent with my son. And it was in 2001, it was just after a great time and spending time with my boys and then I begin to think about the begotten Son. I was aware of some of the statements of the pioneers. I was to-ing and fro-ing in my mind and wondering about this. And it was around about this time that I had the experience that I write about in *Identity Wars* that when I held my son when he was first born and I said, Lord, don't let any come between me and my son and I just want him to know me.

This relational desire for my sons. And to hear the voice of God is clear as a bell, He was telling me, "that's how I feel about you". The way you feel about your sons is the way that I feel about you and the tremendous battle in my mind emotionally. This is emotional wrestle, because that moment in time when God says, the way you are feeling about your son, this is how I'm feeling about you and times that by a million, million, million, that's how I feel about you.

But at that moment, my justice system and His love and mercy crashed into each other because my justice system was still screaming at me. You are garbage. You're a hypocrite. You are not going to make it. That little voice that's always there. And here is my Father saying, "but you're my son. Don't you understand?" And I'm beginning to understand. Yes, I see. I don't want my relationship

with my son ever to be broken. And this is how my Father is feeling about me. It's through the relationship with my son that I began to understand this. And so it is through the birth of my two sons that the doctrine of the only begotten Son started to make a lot more sense to come into it relationally through a relational process, so that when God said to His Son, this is my beloved Son in whom I am well pleased, it suddenly dawned on me that if this is God One speaking to God Two, it's all garbage. It's all Hollywood. There is nothing there. It just suddenly hit me.

So for the first time, I'm able to decode Revelation Chapter 14, where it says fear God. The fear of the Lord is the beginning of what and who is wisdom? Christ, the Son of God.

When you accept the only begotten Son of God, you have wisdom. And this is the fear of the Lord. And this is how you come into the First Angel's Message. To fear God is to embrace wisdom. To embrace wisdom is to embrace the only begotten Son of God. Does that make sense. So this is how I'm coming into the First Angel's Message. I'm beginning to see it.

It's interesting that, as I continue to wrestle with this process, and I started to step relationally through each of the teachings of Adventism in a relational context, Sabbath keeping. You know, what is Sabbath keeping about? It's the performance versus the relationship. We have the classic about, you know, is it right to swim on Sabbath or not? It's a beautiful Adventist question to ask because the question is it right to swim on Sabbath or not, in the performance kingdom, you've got to set parameters, don't you? So when you go to the beach, how far into the water can I walk? You know, because Sabbath keepers are walkers aren't we, we walk, walking in nature. How far into the ocean can I walk before it becomes sin?

Congregation: Is it to be out in nature or the act – swim or to cool off.

I would be ready with an answer say I feel much safer out there with the dolphins than the other things that were lying on the beach. Much safer. [Laughter]

So where does it stop? Well, how does this work? You see, because the question is about relationship. It's about relationships, spending time with your Father. If you dive down into coral and you're surrounded by fish and all these things and you just praising God for the beauty of creation, is that a bad thing? It's not, is it? It's just for me, all the extra effort of getting changed and putting the gear on. It's kind of a lot easier to go walking.

But the principle, the principle is there about relationship. How we codify these things? Now, it's very difficult for me, having been raised the way that I am, that to think that going swimming on Sabbath is nothing other than rebellion, because it's the way I was raised. So for me to actually do it probably would be rebellion, you know what I'm saying? But I don't have to. There's lots of other things that I can do. But the principle is still there. The principle is still there. If you are in a deep relationship with God and you are blessed and your heart is truly filled and you're blessed if you're surfing or you're in the coral, praise God.

If someone else is blessed in doing that, who am I to judge them for doing it. To his own God he stands and falls. It's nothing to do with me. And so I began to talk about this relational principle in

terms of the sanctuary, in terms of Sabbath keeping, in terms of the judgments and all those types of things.

And then the question came to me, how is Jesus equal with God? Is it by performance or by relationship? And that question in my mind was like an atomic bomb that went off inside my head, how is Jesus equal with God?

I had always been taught that Jesus was equal with God because of omnipotence, omniscience, omnipresence. They are all power elements, all aspects of knowledge, intellect, power and ability. And it's upon these things that the Son of God is equal with the Father. It's a power based equality. And if equality is based on power in the God that you worship, how does that transfer into the relationships that you have with those around you? Does that make sense?

Everything is based on power. Intellect, power, ability, it's ingrained into the God you worship. And as these thoughts started to dawn on me, I'm thinking, this teaching of the Trinity is such an abominable teaching. It is stripping everything out, it's destroying all of my relationships with everybody, but of course, the implications of saying that in public. It's equivalent to mocking Allah, isn't it? The same thing is it? Might be a slightly different outcome, but the effect is the same. You get isolated, marginalized, separated if you would dare utter a word against the Holy Trinity.

I began to see this teaching is destroying our marriages, our relationships, our interaction, because it has placed all of us on a power based equality system. That's what I tried to express in the book *Return of Elijah*. I had the privilege of writing that book just down the road at Trevor and Sarah Russell's place, writing all this out.

This is one of the blessings I suppose, because I was so sick at the time, I think I'd been juice fasting for about 14 or 15 days and that's when I started writing the book. I would wake up at 3:00 in the morning and all this stuff was going around in my head and I just had to get out of bed to type it all down. I just had to type it all down, page after page after page after page. One hundred and seventy pages in two weeks. Just I'm getting so excited. This is huge. This is massive. Relational based. The reason that Jesus is equal with the Father is because the Father said thy throne of God is forever and ever because the Father called his Son God, that he's God. It's because the Father bestowed upon him all the fullness of the Godhead bodily that he's God, not because Jesus comes after the Father says we equal because I've got the same as you so we both God. It's not like that at all. That's a power based system.

This was the next element of breaking free of Babylon, coming out of this Babylonian system, drinking this wine. This is why I wrote it and I know it offended people but I believe it. I believe it with all my heart and I pray not to be offensive to other people, but the Trinity is a satanic sophistry to destroy the soul. I don't mean to offend other people by this statement, but I know this is true. I know it offends other people but based on what I've told you, I didn't try to say these things to my brethren to offend them. But in desperation. Can't you see? This is deadly. It destroys all of our relationships.

It's no wonder why, as a minister, as I'm coming to more and more families, where I found young girls that have been interfered with by pastors and elders and teachers, it made me want to vomit.

Why is this happening in our church? Why are the statistics in the Seventh Day Adventist Church hardly different to any for the people in the world? I'm in the wrong place! I would be pacing up and down. It would disturb me tremendously. I've got to find an answer to this question. What do I say to these young ladies why they've been molested?

And that's where I suppose that, when my father would watch current affairs and he would see what would happen, people would hurt little children, his voice would start to get louder, he would start the pace, he would start to get really upset. I suppose I inherited a little bit about that. It really bothered me, like, why is this happening inside my church? I try and be realistic that you can't prevent all of these things from happening, but I kept on uncovering this time after time after time.

There's not a week that went past that I didn't want to write a resignation letter and get out of the ministry. It was so depressing. To uncover all of these things, but it drove me, I have to find the truth because only the truth set you free and I was being more and more enslaved in this system.

And so I know that when I say these things about the Trinity being a satanic sophistry, I know what my friends are going to think when they hear those words. That guy is crazy, absolutely crazy. I understand the implications of these words, but I do not retract one of them.

In order that I may save my brethren, and this is my testimony and this is why in my case, I thought the only way that I can express my belief in this teaching of the only begotten Son that has so transform my life, is not to begin to attack and undermine the leadership of the Seventh Day Adventist Church. The only thing I could do is to take that, which was so precious to me, and that was to be a minister of the Seventh Day Adventist Church and lay it down and say the Son of God is worth more to me than this. The only thing that I can do and I pray by God's grace, that in doing this, that has planted a seed that will get reap the harvest. Because to go around trying to undermine and get around the minister and try and present this stuff in an opposition away completely undermines the teaching of the only begotten Son.

It undermines the spirit. The only thing that we can do is lay down that which is precious to us. We are counted as lambs to the slaughter all the day long. If you have the truth, and this is the great challenge, if you have the truth in Jesus Christ and you know that your son or daughter of God, you can look your brethren in the eye without shame or anger or passion. And confess the name of the only begotten Son. And it was a privilege to be able to do this when I was disfellowshipped from the Seventh Day Adventist Church. The truthfulness of these things was when I went to sleep that night, I had one of the best sleeps that I'd had in a long time, because if this is what it cost to purchase the Son of God, I count all things but done say to the excellency the knowledge of Jesus Christ for who I prayed that I'd be willing to suffer the loss of all things.

So I slept beautifully that night. That in itself was a testament that this is the truth. There was no disturbance in the soul. There was no anxiety, there was freedom in the soul, but there would be tests to come.

But coming back to Revelation, Chapter 14 and I just want to close this out. I'd like to keep going, but I want to close some things out for you in terms of my journey. I've laid out some of the key principles in terms of the relational approach to coming into the truth, the Son of God and why and

I've tried to lay this out in the book *Return of Elijah* systematically as to why this teaching stands in the way of justification by faith. You cannot have the trinity and justification by faith that leads you to be completely sealed as described in Revelation, Chapter 14. It will never happen. That's my testimony. Many, many will argue against it and say this is lies. That's my testimony based on what the Lord has showed me in my study of the scripture. It's only my testimony. It's only the testimony of one man. But it's my testimony and it's written in heaven. The things that you bind on earth shall be bound in heaven. That's my testimony.

So when we look at the Three Angels Messages, the key component is, "I saw another angel fly in the midst of heaven, having the everlasting gospel." This is what we have focused on. An everlasting gospel is the gospel is the same in the days of Adam as it is today. That God saves us in the same way today as He did back in the beginning. Otherwise, it's not an everlasting gospel. And this is the context. And of course, within Adventist history, the way that Adventism was brought up to a position where it was invited to step into a framework of the everlasting gospel was the message of justification by faith given by Elders Jones and Waggoner in 1888 through to 1895. Within that seven year period and that was an understanding of the covenants, the Old Covenant is the old man, the New Covenant is the new man.

The Old Covenant is man's promises to God, the New Covenant is God's promises to man. The Old Covenant is Hagar and the New Covenant is Sarah. It's the experience of the Old Covenant and the New Covenant are both experienced in the life of one man, Abraham. That should tell us he is the model man. That he is betrothed to the New Covenant. Not working he enters into the Old Covenant. She produces the seed first. The bond woman then is persecuting the freeborn woman until finally the bond woman and her seed are cast out and then only the New Covenant is left. This is what the two covenants all about, as it says in Galatians Chapter 4. These two women are the two covenants.

This is the message that was brought to us in 1888. So if you do not accept the 1888 message concerning the Covenant, as Ellen White said, when I made the announcement that Elder Waggoner had the truth on the covenants, great peace came to the people of God.

That is why, in the movements that are taking place today, all the powers of hell are coming to bear against that truth.

But Waggoner had the truth on the covenants, and the majority of God's people either do not have an understanding of why this is even important or they are resisting it with all the energy that they can muster to their damnation if they do not turn around from this.

Again, that's only my testimony. But I choose to believe the prophet that Waggoner had the truth on the covenants. Once you understand the covenants correctly, then you can begin to understand the character of God, can't you? Because if God save the group of people in the Old Testament one way and another group of people in the New Testament a different way, and God is making people do all these ridiculous rules and regulations in the Old Testament as a means to be saved. What does it say about God?

He's variable. Oh, that didn't work, let's try something else. Like, we tried all the rules, we tried to beat it into them but it didn't work. You see, so you've got to get the consistency of the covenants to get the character of God correctly. That's why it's so difficult when you have Old Testament as one way and it's like God is really mean and old and bad in the Old Testament. In the New Testament, most of the time He's pretty good but at the end is a little bit of a blip but then it's all OK.

Congregation: The strange act.

The strange act. It's not strange to us because that's how we are. So then fear God. We're just going through the sequence. Fear God, which is the truth of God and His Son. Apologies to Steve Wohlberg. He's saying that this Father and Son thing is a distraction? It's at the heart of the First Angel's Message. Fear God. Which God? The one that has a Son because you have got to be sealed with the Father's name in your forehead, Revelation 14:1. Fear God, God and His Son, because it's only through the true understanding of the relationship of God and His Son that you get a correct definition of agape, God is love. How was this love manifested? God gave His only begotten Son. It's in the giving of everything that the Father possessed to His Son, that we get the correct definition of agape. And if you were to go on to the Seventh Day Adventist website and look at the word, I don't know if it's still up there but it was up there, the word that they used to describe the love that exists between Father and Son is phileo. And what love is that? Fellowship, love amongst equals. But John said that God is a agape who manifests phileo, not phileo.

I'm getting a bit technical here, but it's important. Words in the Bible are important and so it's the Father and Son relationship in the fear God message. That's why anyone who's going to come into this message must come in through an understanding of the begotten Son of God. There's no other way to come into this. Give glory to Him. You can't give glory to God unless you understand the Father and Son relationship correctly.

There are some who believe in the Trinity who are teaching the loving character of God. But there are snags along the way at least as I understand it. So give glory to God is the character of God message.

If you're going to give glory to God, the only way you can give glory to God is to reflect what you are seeing in God. Is that right? To give true glory to God is to believe who God is, it's the only way. And so this is the character God message, the nonviolent character of God.

We're all going through our Bibles and the jury is out and we're all studying. Is God, is He violent or is He not violent? Is He like Jesus? Is He not? This is the message. And so as we go through this process and we study the scriptures, we come to the conclusion and then the hour of judgment. The hour of whose judgment? Who gets judged?

Congregation: God.

Who gets to judge anybody else? Is it only God that gets judged? We get judged, don't we? So how do we get judged? As you judge God, so you will be judged. So we're not we're not just flipping this out to say it's only God's judgment, but it begins with God's judgment.

The hour of His judgment is come and what is His character like? What is He really like? The hour of His judgment is come. And when we judge Him, as you judge, you will be judge. You will receive.

Congregation: You said last night that in 1844 was the next time that the character of God message could receive and the hour of his judgement is come.

Yes, there we go, beautiful, the end of the 2520, the hour of his judgment. Now we're back in a position where I set before you an open door, I open to you the most holy place where we can once again assess the character of God correctly in the face of Jesus Christ.

As it says in Romans 3:4 that you might overcome when you are judged. Robert Wieland was teaching this, amongst others, that it is the judgment of God. And of course, we then out of your own mouth, I will judge you - the parable of the talents. That's what He did to the children of Israel in Egypt. Out of your own mouth, I will judge you. So the God that you see in scripture is the God that's going to judge you. And as it says is in the Spirit of Prophecy, Satan will meet the justice with God, which Satan said that God should exercise, visiting the iniquities of the fathers upon the children unto the third and fourth generation.

As you think incorrectly about God, God will allow what you think to come back upon you. So if you think he is merciful, gracious, longsuffering, that's what's going to come back upon you. And if you think that is merciful, gracious and long suffering, what are you going to do to other people? Be merciful, gracious, long suffering, all these types of things.

How is this all going to take place? How do we actually receive the Spirit of the One when we fear God and we give Him, receive His character and we judge correctly? How then do we receive that Spirit? By worshiping Him that made heaven and earth, the seas and the fountains of water, which is a direct quote, almost a direct quote from the Fourth Commandment, which is the relational commandment, isn't it? That's where the relationship is.

Congregation: God created through His Son so it's through the fear God, the Father and the Son because he who made is the Father and the Son.

Yes, they're the ones, because they rested on the seventh day and as we've studied in Exodus 31:17 on the seventh day God was refreshed. That's when God blows His Spirit upon His Son. It's the relational component.

It's why we gather here at these appointed times that we may receive of this Spirit. By faith I believe this, that a time of the Feast of Unleavened Bread, that He's placing His Spirit inside of me because I can't do it. I'm not capable of doing this. I judge God as completely nonviolent, loving, merciful, gracious and long suffering. But there's nothing I can do to make myself like that. The only way I can do it is to receive of His Spirit and the way that I receive of His Spirit is come to Him morning, evening, Sabbath, new moons, in the feast times three times in the year. That's when the Spirit is poured out with greater measure that I might receive that which I am seeing. So that is always by faith, not by works. It is not my knowledge that God is loving, gracious and merciful that makes me righteous. Did you get that?

I'm not saying by my knowledge. This is not a Gnostic gospel but knowledge leads you unto that which you might receive the grace of God by His Spirit. This is why it's such an important component, this last piece in the puzzle. Because if we are saved by knowledge, and this is the great thing and some of us are wrestling with this, those of us who've studied it, we have this knowledge of the character of God.

If you think that you are saved by your knowledge, you will think, oh, that person doesn't know the truth. That's Gnostic gospel - thinking that you have a superior understanding than somebody else.

It's so tempting. It's so tempting to go down that path, to think because I know this that that automatically saves me. No, because I know this that I might say, Lord have mercy on me a sinner, because I am wretched, miserable, poor, blind and naked. That's what I am. Fill me with Your Spirit that I may be gracious, merciful, long suffering, abounding in goodness and truth because it's not in me. I can only receive enough for today and today and today. The grace that I need for tomorrow I don't have today. I have knowledge that will allow me to receive of grace tomorrow but if I don't ask for it, I'm going to revert straight back to what I was and start doing and saying the things that I did before.

It's a moment by moment experience and this is the seduction that we may be tempted to fall into that because I know these things that this somehow makes me righteous. It doesn't. It's really, really important to understand. We are saved by faith, by grace alone, the faith of Jesus. And even the faith that I am expressing as we were pointing out in that hymn (It is Well with My Soul), "my" faith instead of "the" faith. It's not my faith. It's the faith of Jesus.

Congregation: I like that. It's we're saved by grace, through faith, which works by love.

And so when we have all these pieces together, the context of the everlasting gospel, which allows us to have the truth of the Father, the Son, the truth of the nonviolent character of God, and we judge this to be the case. And therefore, we believe in His mercy that He would give to such evil sinners as us His Spirit that we may then be sealed. And when this takes place, then Babylon will fall in here.

Then the cry of freedom that goes out is the alabaster box and then Rome and her daughters will smell this smell that's inside. It's a vibration that comes out of God's people that cannot be hidden. Then in response to this, the wine of the wrath of her fornication and what is the one of the wrath of her fornication? It's all her doctrines that leads to the amalgamation of church and state, to the enforcement of her dogma so that the wine of the wrath of her fornication becomes the wine of the wrath of God in the Third Angel's Message. Does that make sense? Because God's wrath is to allow us to receive the consequences of our own choices.

So the wine of the wrath of God which is poured out without mixture, is the wine of the wrath of her fornication allowed to manifest itself in enforcing its dogma, enforcing its Sunday laws, enforcing this upon the people.

Out of this experience, we see a group of people coming out of the mist, those who keep the commandments of God in the faith of Jesus, not by works, but by the faith of Jesus alone.

And so this now is how I understand the Three Angels Messages in a completely different way to break through into an understanding, a relational understanding, to understand the truth of the Father and Son, the character of God and of course, Him that made heaven and earth. This includes the statutes. This includes the new moons. This is why it's so precious and so important. It's a key component of me receiving of this righteousness. And that's why the Father and the Son, the character of God and the Feasts, now that's a trinity I believe in.

Congregation: If you had the wrong view of the character of God, how can you keep the commandments? If you have a violent God that you're worshiping, how can you keep the commandment that says thou shalt not kill?

You can't. You can't. You have to be dead. You have to be dead and crucified with Christ. But the only way you can become dead is that, when we see the beauty of the character of God, and this is the thing that is so impacted me last year when I realized the words of Jesus, the Father judges no one, "You judge after the flesh; I judge no man." [John 8:15]

Man, that was an investigative judgment on my soul. Looking back at my whole life, all I've done this judge people. The whole system has taught me to look over my shoulder, to compare my marks with other people to see that I'm ahead of everybody else. My mind has been so damaged by this education system, which I willingly engaged in because it was so natural to my flesh to engage in these things.

The freedom that is now offered to us, as I realized my Father doesn't judge people, but I need the Sabbath, I need the morning and the evening sacrifice, I need the Sabbath, I need the new moon. I need the festivals to continue to give me of this Spirit so that I can stop judging people, stop condemning people, stop getting irritated with people, because it's by receiving the Spirit of God alone that we're going to be changed.

I believe that in the very, very near future, this recipe, this is the cake within the everlasting gospel, the truth of God, His character and us judging this and the Sabbath, that at some point the alabaster is going to break out at one of these feasts soon.

Soon it's going to break out, but I can't manufacture it, I can't make it happen, but I'm resting completely and my Father's timing of these things. He is the one that planted the seeds. He is the one that brings the harvest to its readiness. I don't manufacture it. I have no capacity to do that. But I know that very soon that the cry from our hearts that Babylon is fallen will be manifested in a way that they took note that these men and women had spent time with Jesus, that they loved one another, they cared for one another.

I can say that I love every one of you, but I know in my heart that it's not like Jesus loves every one of you. Not yet. I want to have that complete selfless love that He possesses and He's promised it to me and it's freely offered to me and the thing that I keep telling myself, well, He keeps telling me, Adrian, I don't condemn you, OK? I'm not judging you. You're judging you and that's why you keep doing it, because you keep judging yourself. I've never judged you. Can you believe that? Jesus has never judged you once for anything that you've ever done? Doesn't that make you want to go

Hallelujah! I'm still trying to process this. I mean, at least once you thought, Adrian, Adrian, what is wrong with you? Of course He knows what's wrong with me, but He doesn't judge me or condemn me.

No, no judging and no condemning because I'm His son. I believe that I'm His son. I'm greatly loved and I pray that that's what you'll take away from this thought process that you are greatly loved by our Father in heaven.

I stop and I think about our Father in heaven. When we sang that song, you know, His heart is deeply grieved and God let out this great sigh. God sighed today. Why? One hundred and fifteen thousand abortions today; 3000 suicides today; 3500 people killed in car accidents; 5000 people die of cigarette smoking; 10000 of alcohol abuse and 300000 children this year in America going into sex slavery. That's God's sighing.

I think about this and why, why does this still go on? For the love of you to give you another day. You have another opportunity to know My character. It's the cross, it is just so huge I can't get my head around it. It's so bright. It is so bright. I can't think about it. To think about the cross is to just crush you with your doing all of this for me.

And why do I still get caught up in the stupid nonsense that my brain wanders off into while God is suffering all this agony. Like, where are you? So indulging myself again? It's really hard to give up this intoxicating desire to judge, isn't it? But praise God.

So hopefully we've laid out for you the response to the abomination, the process of receiving the Three Angels Messages. Hopefully we have made that a little bit clearer. In the rest of the book we go through the elements of the Three Angels Messages in *Key to Empowering the Third Angel's Message*. I pray it will be a blessing to you. Any thoughts before we close any response or comments?

Congregation: Can I take you back to the two covenants? We know that Hagar is the Old Covenant, Sarah is the New Covenant. And Waggoner said that the two covenants are two conditions of the heart as expressed by the fruit of the two women which was the character of the two sons. One who was rebellious against everybody and everybody kind of rebelled against him, the other one who was submissive. That's how it hits me.

Yeah, it's beautiful, isn't it? Isaac, he was so submissive and obedient to his father and mother unto death. More of that spirit.

Congregation: He goes dig a well and then the Philistines came along saying it's ours.

He didn't fight for his rights, he didn't take them to court. He just goes somewhere else.

Congregation: It was interesting when you talked about Patriarchs and Prophets and Enoch. I looked a little further ahead and he was shown things that were going to happen and he was shown the end of time, Christ coming in His glory, the corrupt state of the world when Christ should appear the

second time, and this is what Mrs White says, "that there would be a boastful, presumptuous, self-willed generation, denying the only God and the Lord Jesus Christ." [page 85]

There you go. One God, one Lord and that's where we're at. He saw our day.

Shall we close with a prayer.

Father in heaven. It's a joy to be able to speak and share with my brethren. Thank you for the words. I pray that it's given more clarity to the Third Angel's Message and I just thank you, Father, for leading step by step. And I know that soon in the steps, the sequence of the First Angel's Message, that soon, very soon, the recipe for alabaster will be manifested in our lives and that Babylon will fall. And I believe, Lord, that when that time comes that You will strengthen us to give a witness and a testimony to the world, that we will then bring the final atonement to administer the character of Christ to the world. It's not something that we can do, to trust or even dare to dream that we could be part of this is just amazing in itself. Why would you call me? How is it possible that I could even be connected to something like this for all the stupid things that I've done? But we're here and we're being called. And I pray that everyone that's listening to this presentation would receive the invitation. You are called to the banquet. The table has been set for you. Do not believe the lies of the enemy that you are not going to be there, that you are unworthy, but rather come without money and without price and accept the robe of righteousness in Christ Jesus, the only begotten Son. And I thank you in Jesus name. Amen.