

# **Abomination Anti Venom Series**

## **7. This Gospel of the Kingdom in all the World**

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We are just reminded that today is not only a double portion, is it? It's the last great day. Well, last great day as in tabernacles, but Feast of Unleavened Bread, it's a holy convocation as well as the seventh day Sabbath, which means that there is a much greater availability of the Spirit.

So if you are poor in spirit, then you are mourning for your sins, then those that hunger and thirst for righteousness shall be filled. It's freely available today in greater measure because our Saviour is the Lord of the Sabbath. So before we begin, I would like to kneel before our Father and pray.

Our Father in heaven, I just thank you for the sun that is shining upon us and we thank you, Lord Jesus, that You made the sun and that You made the heavens under your Father's direction. And we just want to worship You, who made the heavens and the earth, the seas and the fountains of water. Our hearts are filled with joy because You have made us glad we have the assurance of the forgiveness of our sins. We've come from the Lord's table, we've partaken of the bread and the wine, and we have the assurance of eternal life. I thank you, Father, for your grace and your love and your mercy towards us. And as we spend this time together, I pray that we will make our calling and election sure. And it is my desire that everyone here and everyone listening to this presentation will be there at the Great Celebration Feast in Heaven. And I thank you in Jesus name. Amen.

So we've talked a little bit about simplicity lately. And so I want to start at the simplest place possible, the shortest of the gospels, the book of Mark with its first verse. And it's very, very simple and I love this verse because this sums up the law and the prophets. This sums up the whole of the Third Angel's Message. This sums up everything.

It says, "The beginning of the gospel of Jesus Christ, the Son of God." That's it. So what is the gospel? Who is the gospel? Jesus Christ. And what particularly about the gospel? That He's the Son of God. He is the Son of God and when we look at the Son of God, what is it that He speaks to us?

He comes not in His own name. He comes in his Father's name. He does not speak His own words. He speaks the words of his Father which sent Him. And when He was speaking to Philip, Philip had been with Him for approximately three years. And in John 14:9 what does He say to Philip? If you, Philip, have seen me, you have seen the Father. This is the gospel.

That in the person of Jesus Christ that we see the Father. This is the full revelation of the Father that God is not a tyrannical dictator, he is not the arbitrator of life and death for Jesus says and the words that He spoke, He spoke them under the direction of who? His Father. He said, "I am the resurrection and the life." [John 11:25]

He did not say I am life and death. He did not say that. He said, I am the resurrection and the life. And John recording this in 1 John 1. Maybe we can turn to and look at the beginning of books. We looked at Mark 1:1, let's look at 1 John 1 and read what John, the beloved disciple, wrote of Him.

“That which was from the beginning,” [what was in the beginning, the beginning of the Gospel of Jesus Christ] “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.”

It doesn't say the word of life and death. The Word of life. The words of Jesus Christ are life and life only through him as it says in 2 Timothy 1:10, that death was abolished and that through death, Christ destroyed him who had the power of death, that is the devil and so that's Hebrews 2:14.

So we see in the person of Christ that He reveals the life of God and that God is life only and as we look upon this picture and we accept the words of Jesus like Mary Magdalene accept the words of Jesus and believe exactly what He has said. We believe everything that the Son of God has said as the word of His Father.

We've talked about this this week and this is one of the most beautiful things that the Son of God has ever spoken to me through the book of John. That is John 5:22. This is the word of God for Jesus is the word of God. Jesus tells us,

“For the Father judges no man but hath committed all judgment unto the Son.”

He's telling us that His Father has never judged us, never condemned us therefore our Father never put the sentence of death upon us, His children. Would you ever put a sentence of death upon your children? Our Father has never put a sentence of death upon us.

But there was another who did and who was that? Satan, the author and finisher of death. The Amen, the Son of God, is the author and finisher of faith and faith is the substance of things hoped for, the evidence of things not seen which brings forth life. But Satan, Apollyon the Destroyer, is the author and finisher of death, and he is the one that said every sin must be punished with death. He is the one that said these things.

But in the person of Jesus, we have the assurance that our Father has never condemned us and the word “judge” there is better translated “condemned”. He has never condemned us at any time.

This is the gospel. Why is this such good news? Why does this cause me to tremble with joy, rejoice with trembling, as it says. Because all my life I have been taught that God has placed a death sentence over me because of my sins and He sent his Son to be butchered and to die in order to reconcile me to Himself. That's what I was taught. Were you taught that, that the wrath of God would be satisfied.

But here, what Jesus tells me, is that my Father has never condemned me, never sentenced me to death but that Satan and myself joined with Satan, to condemn myself to death, so that my understanding was that without the shedding of blood, there could be no remission of sin. And God and His great grace and in His great mercy, He met the demands of the kidnaper and the deluded kidnaped that believed the kidnaper, that this is the only way for us to be set free. And like all those, we see the kidnaped pleading for his life and asking for the ransom to be paid.

That's why God gave up His only begotten Son and delivered Him up for us all, because this was the only way that I could believe that I could be forgiven. But now that I am forgiven and I have the assurance of eternal life, I see that it was not my Father that made this demand upon me, but it was Satan and myself that made this demand.

And now that I realized that it was not my Father, I must tell the whole world about this. Isn't that good news. Is not the gospel in all of its simplicity to tell, no, we've misunderstood our Father. We have misunderstood Him and lest that we should misunderstand, as it says in John 8:15, "you judge after the flesh but I judge no man." Not only does He not judge the righteous, who are the righteous? Not one. There is none. There is none righteous. There is none that doeth good. There is none that seeketh after God.

And this is the thing that I love to talk about. Have you come here to seek God? You're lying. You haven't. It is God who worketh in you to bring you here because there is nothing in us that desires God.

God works in you and draws you by His Spirit. None can come to Christ except the Father draw him. And if you are feeling the drawing Spirit of God, it is because God has called you. God has drawn you so that there is no merit in pilgrimage coming out to Widgee in order to obtain salvation through this pilgrimage. There is no merit in pilgrimage. There is only the word that says, my beloved child, I forgive you. You are cleansed of your transgression, believe me, for my Son has told you, as He told Mary, neither do I condemn you, go and sin no more.

So this is the message in its simplicity. Our Father in heaven is not the destroyer, he's not Apollyon. He is not the one who makes Adolf Hitler look very small in comparison by killing at least 110 billion people, and many of them more than once, both on Earth and at the end of time.

No, that's not my Father. It's not what my Father is like, and this is the message that will lighten the Earth with its glory.

And I was thinking last night, oh, how I want to talk to Israel Folau. How I want to talk to him and say, my brother, my brother, there's a much better way, you know, because essentially, like we said this the other night, Jesus is knocking at the door. I mean, this is what Israel is telling. Jesus is knocking at your door saying, repent, repent. And that's a good message isn't it, to tell people to repent. And it is true that thieves and adulterers and homosexuals and all the list that he laid out, that they shall not inherit eternal life because that's what the Bible says, doesn't it, and doesn't hell await them? It does, doesn't it?

But the problem with the context, of the way that it has been expressed, is that it sounds like Jesus knocking at the door saying, I want to save you. And the person says, from what? From what I'm going to do to you if you don't open this door.

That doesn't sound like salvation. That sounds like I'm going to bolt that door and put every possible barrier up against it in order to stop him from getting in. Because if I would let him in, what kind of a person would I? Would I want to spend eternity with someone like that that threatens me like that? I don't think so.

And that's why so many out in the world are choosing a life of sinfulness and Atheism and whatever else and Nirvana and whatever else they can manage because of this God within Christianity that is so bipolar in nature. That He is loving and kind and gentle and the next minute He switches and all hell breaks loose.

No wonder the world is confused by this picture of God and there are voices that are beginning. This week I read a book from a man in the United States and he is Lutheran and he's writing about the nonviolent character of God. He had discovered the truth of the soul is not immortal. He's telling the truth that God does not judge us. He is so far ahead of so many who consider themselves part of the remnant. Beautiful truth is coming from this Lutheran man about the loving character of our Father. Beautiful. I'm eager to talk to this man. How did you discover such things? And I'm sure you would say, well, it's in the Bible. It's in the Bible. Amazing, amazing thought.

This is the simplicity of it, that if you have had your heart warmed by this truth, that our Father is nonviolent, that He is completely gracious, that He has never condemned you, that He has no desire at all for you to be lost. He's not willing that any should perish but that all should to come to repentance.

The question is this, when Jesus in Matthew 24, let's look at this in Matthew 24, let's ask ourselves a question. This gospel that we have is simply distilled in the term, Son of God. That is the gospel, the revelation of the Father as a completely nonviolent person who never picked up a sword, who never burnt anyone to death, who never ran anybody through with a spear, who never decapitated any person, but only with those beautiful hands that He lay them upon people and bring healing and joy and relief and peace and forgiveness. That is the only work that He did. And this is what our Father is like, that you may be children of our Father, which is in heaven.

That gospel, this gospel that Jesus has revealed and we were reminded of during the week that in John 17, on the night before He was crucified, that He said these mysterious words, "I have finished the work which you gave me to do." Ah, Jesus, aren't you 24 hours out? Don't you have to die in the cross now and then your work is finished.

So what was the work that He came to do to? To reveal the Father's character in order that there might be an atonement, in order that our hearts might be turned back towards God, and He was not the tyrannical person that I thought that He was.

So the work was finished on Thursday night. This beautiful picture, when we saw this in our human nature, when this picture of God was revealed, what was the response of our human nature in those that dwelt there? Crucify Him. Why? Because He makes us all look very, very bad. But why does He make us look bad? To kill us? No, but to heal us. You need diagnosis, you need proper diagnosis to have proper healing.

So this is why, this is why the work was finished. It's just amazing how it never struck me before, He finished the work on Thursday night. It was already finished. And of course, that continuing manifestation continued the next day, didn't it, so that when He was struck in the one cheek, He took the other cheek and He said, Father, forgive them, for they know not what they do. An

incredible intensity of this character that just keeps giving and giving. And then He said, “it is finished”. Again, it was said before He died.

It wasn't recorded by somebody else after the event, after He died and they said it is finished. No, it's finished before He died and all this proves, proves the point that God was not satisfied in the death of His Son. We were. It was the only way to convince us that we could be forgiven of our transgressions.

That's why Jesus said, “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up?” [John 3:14] How could He compare himself to a serpent? Because it was serpent justice that was being satisfied, not God's justice. God's justice is mercy, grace, longsuffering, abounding in goodness and truth, that's God's justice. But God satisfied the justice of Satan and man, and that's why Jesus was compared to a serpent upon a pole.

We were going to Matthew 24 when we got a little bit distracted. Matthew 24:12, “And because iniquity shall abound, the love of many shall wax cold.” Are we seeing that today? “But he that shall endure unto the end, the same shall be saved.” And now Jesus doesn't say and the gospel of the kingdom shall be preached in all the world, does he? What does he say? This gospel.

Has this gospel that we have been discussing this week, has this gospel been preached in all the world? When Jesus was on earth He preached it, didn't He? That to every creature under heaven, it was given to reconcile things both in heaven and on earth. But it was a seed that was sown. And as we discussed in the time period of the 2520 and 2300, it would take until 1844 until the human mind was ready once again to consider entering into the most holy place.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come.” [Matthew 24:14]

The question then, if we are under the conviction that this is the gospel - Jesus Christ, the Son of God, the full revelation of the Father who has destroyed no man, condemned no man, and offers to all men pardoned freely for their transgressions. If this gospel has not been preached in all the world, what then, brethren, shall we do?

Shall we live it? That's one way of approaching it, isn't it? To live it and to preach it and to go to every nation, kindred, tongue and people. Isn't that the command?

And this is the point that I want to come to today, in essence, lest we should be like the two lepers that went out of the city of Jerusalem and the Assyrian army had been laid low and they were there in the tents eating all of that beautiful food. And then they think, oh, maybe we should go and tell some other people about this and not keep this all to ourselves.

That's the issue because we are getting such a sense of joy and the beautiful thing about this message is that, let me put it this way, in former times, what the minister does is we get someone on the piano, we start playing All to Jesus I Surrender and we call people to the front so that they commit themselves to go into Burma and wherever else and go out there, go west, young man. But

we're not going to do that because the message itself has the power to move you forward, doesn't it, so that you are not bound by any other mans' conscience but your own.

To preach the word of God, to be instant, in season and out of season, to be ready every hour, to give an answer to every man that asks you the reason of the hope that is within you with meekness and fear. And that is the point that we come to today.

I want to read to you a couple of passages, one in *Great Controversy*, page 612, "Servants of God with their faces lighted up." This is what I always wondered, how can I go from place to place with my face lighted up saying God is going to burn you if you don't repent and destroy you? That doesn't light my face up. It makes me very sad. It's not a message of joy. It's a message of condemnation.

This is something that I struggled with before as to how to present this. But here, we have a group of people who have believed the gospel, Jesus Christ, the Son of God, the full revelation of the Father and their faces light up.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."

It is not the signs and wonders that validate the message that they are preaching. It is the holy consecration, it is the holy consecration with the conviction of the beauty of the character of God that qualifies them to do this work, and out of the abundance of this joy, signs and wonders will follow the believers.

It is not that we set up a tent, come and see people healed. No, that's not our message. Physical healing. Our message is spiritual healing. Your Father is not who you thought He was. He is not the killer that you thought that He was or you were too afraid to say what you thought because you were living in a spiritual North Korea that if you dare open your mouth and question such a tyrannical being, you would go to hell. So you can't say it. You can't speak it. But now we have the revelation of Jesus Christ we can freely throw off this yoke of bondage and proclaim our Father truly is love as He said that He is.

"Satan also works with lying wonders, even bringing down fire from heaven."

Oh, who brings fire from heaven? Satan brings fire down from heaven as it says in Revelation 13, the beast had power to bring down fire on the earth and deceive the whole world.

And so when God's people go out and work these great miracles, both firstly miracle of heart that leads to signs and wonders following the believers that signs and wonders will also be worked by Pharaoh's magicians, won't there? And they will even call fire down from heaven, as Elijah did. That's going to be a test, isn't it? And that's another whole story. Thus, it says here,

"Satan will bring down fire from heaven. Thus the inhabitants of the earth will be brought to take their stand."

Now, notice this, and this is for the benefit of some, and I have tried to explain this in order for us to come to the point where we can speak with such conviction, we had to pull the Bible motor apart and put all the pieces together so that the conviction is very, very clear that we can answer every point from scripture. But this is the reality.

“The message will be carried not so much by argument as by the deep conviction of the Spirit of God.”

How many can have that experience? Not everyone is skilled at argument and logic, but everyone can be deeply convicted by the Spirit of God that this is the truth. Everybody qualifies for this.

Like Andrew, what was Andrew's great skill? Come and see. Come and see. What about the woman of the world? Come and see a man who told me all things ever I did. Was there much logic and argument debate in that? None. Just come and see.

“The arguments have been presented.” [I'm glad they included that one.] “The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers...”

Are you hearing this? This is a quote that I've thought about often a lot. It involves publication. And this is why we are working, seeking to work in so many countries with publications to present them to the people of our wonderful Father who is nonviolent and loves us far more than we ever imagined.

“The publications distributed by missionary workers have exerted their influence.”

So first there is a point at which what does it say here? It says here, “the arguments have been presented”. We have to present the argument. Publications have to be prepared. We have to prepare publications. They have to go to many lands and the culmination of this is a deep moving of the Holy Spirit that is no longer based on argument. Well, it's based on argument, but it's not driven by argument, but by the experience of those who have read the publications and studied the points, point by point until they become deeply convicted.

This is *Great Controversy* 612. t says,

“yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them.” [Does that give you hope?] “Many to this point are being withheld from receiving the truth. But when the light radiates out, many who were not able to see it will see it.” [And on this point, I have great hope.]

“Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.”

And so we're laying out a little bit of a roadmap of some of the things that are before us. I just want to remind you in this context, this is from *Atlantic Union Gleaner*, June 17, 1903, par 7 for those who are interested,

“Australasia is a divinely appointed center, from which the light of present truth is to radiate to many lands. There comes to us from far-off lands, the cry, ‘Come over and help us.’ Some of these unentered, unenlightened fields are not too easily reached, and perhaps not so ready to receive the light, as the fields within our sight, but they must not be neglected.”

As I read Great Controversy 612 for the first time and I asked myself a simple question when it said, “faces lighted up hasten from place to place with the message”, and I believe the Spirit of God asked me a simple question. Adrian, are you one of these people? Are you going to be one of these people? Are you putting your hand up for me to work in you, to make you one of these people, is probably the better way to express it.

Because many times when we look at passages like this, we say, well, it's wonderful that this is going to happen but it's not going to be me that's doing it because I'm too wicked and evil and sinful and I can't be participating in this sort of thing but I'll pray for those who do it.

I am hoping that we can see that the message that we have been given qualifies all of us. All of us. This is a message, as Gavin has said to me many times, this is a message that I can share with people. There is therefore now no condemnation to those who in Christ Jesus who walked not after the flesh but after the spirit. And this is what most of the churches want to present. They want to present that there is no condemnation to those who are in Christ Jesus.

The only problem is and this is the difficulty that our friend Israel Folau faces, is that those who do not come in will be burnt alive forever and that destroys everything in the first part of the message, doesn't it? It's like, well, will they be handing out earmuffs so you don't hear the screaming of the damned while you're in heaven and very dark glasses so you can't see them. Kind of changes heaven into a very different experience, doesn't it?

And for those who believe in the Adventist hell, you only have to stand on the walls of Zion as God does this supposedly strange act where He burns people to death and that memory will be burned into your mind for throughout eternity, that God did this to your family that did not choose to come into the heavenly gates. Does that sit well with you? It makes me very uncomfortable. We point by point, we have laid out the arguments from Scripture to show that this is not true, not the case at all. Our Father is not one who uses force, force and manipulation to control His children. And I give thanks to God for that.

And so I thought on this day, in distilling it down to its simplicity, that as we are on a high Sabbath at this particular time, if there are any who would like to come forward and receive prayer that God would give to them the Spirit that they may be shown what work that God would have them to do.

This is by no means a compulsion exercise, if no one comes forward, it doesn't matter. It's completely irrelevant. But as we are gathered here together, maybe some have this desire. I want

to do something for my Father and the opportunity is here through a channel system to be prayed for, that God will give you light and discernment and wisdom as to what part of the field that you should be labouring in and to give you the ability and the strength to be able to do that.

*Congregation: I don't think you'll have enough room up the front there Adrian.*

Hallelujah. So we'll all pray for each other.