

# 1. This Gospel of the Kingdom

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Father in heaven, we just thank you that we can come together tonight to study your word. And I pray that as we share this time together, that your angels will press in and that you would bless us, that you would teach us. Lord, we know that the world is angry. The nations are angry, many, many terrible things are taking place, confusion everywhere. And in the midst of this, we look to the Rock of ages that we might have an anchorage for the soul as we go through the days ahead. And I pray that in the things that we share together, that we would have the gospel of Jesus Christ, that our hearts will not fail us for fear of the things that are about to come upon the earth, and that we will hide in the secret place of the Most High, under the shadow of the Almighty and dwell with Christ in the bosom of the Father. And we thank you for answering this prayer in Jesus' name, amen.

As I was traveling from my friend Craig's place near Newcastle, which is an hour or so North of Sydney in Australia, I travelled on the train to the Sydney Airport. If you've been watching the news at all, both Sydney and Brisbane are blanketed in smoke, one of the worst fire seasons we've had in some time, although some statisticians would make us believe that things are much worse now than they were before. But when you look at the history of Australian fires, we've had some pretty bad fires in times past, and it is true that things are getting worse, aren't they? But I do detect an agenda by some to overstate the case of climate change. And this could play into the agenda of the papacy on climate change. Is that possible to bring all the world under the dominion of a power that, [says] "well we have to regulate all these things."

But in any case, the smoke certainly was thick in Sydney. But as I was traveling on the train, I hopped onto the train with my cases and the people opposite me,

also had cases and we began to discuss, and they were traveling to Austria and Germany to spend time with their family. They're all traveling to Austria to have a white Christmas. If you come to Australia, you won't get a white Christmas in Australia, you'll get about a hundred degrees. And you will sweat, but they were going to spend a white Christmas. And we began to converse and of course they asked me, "Where are you traveling?" "Well, I'm traveling to Georgia, to Atlanta and to share some material out of some of the books that I've been preparing." "Oh, you're an author. On what subjects do you write upon?" "Oh, I'm glad you asked."

And we begin to talk. And I shared about my convictions about our loving Saviour and how that he represents the character of our father and that it would appear that nearly all of Christianity has misunderstood the character of God. And that God is not violent. God is not seeking to destroy those who do not meticulously and fearfully follow every rigid detail in some tyrannical system. But that God is love and grace and mercy. And yes, of course, in my upbringing, and for many of us who've been raised in Christianity, we were taught that God is love, that God is mercy. And that if you accept his Son and believe on him, you will have eternal life. The problem was the *but*. But if you don't, then God will burn you in hell.

Now, for most Protestants, the next word is forever. For those of us, who've come into the Adventist faith, praise God. It's only for a very short period of time. God will only burn his wayward children for a short period of time. And for those of us who are familiar with the Spirit of Prophecy, then the longest it would be is several days. That kind of feeling, that kind of thought process that God would burn his wayward children completely takes away the freedom of the gospel. It creates an atmosphere of fear. Our father would burn his wayward children that he's expended so much effort to save? And then, because they don't accept, he would then turn around and burn them? This has confused people. And as I spoke to this man who had a Methodist background, but had wandered into a type of sceptical agnosticism, listed out his inability to grasp a god who would do these things to his children.

And I said, "This is the point, exactly." And he had indicated with his scepticism that of course, that he was somewhat agnostic to the belief in God. And I said,

"You know what, I also am agnostic or atheist to the Christian God. My father does not do the things that Christianity teaches by and large." I'm not saying everybody but by and large. I worship the God of Jesus Christ. The one that is actually revealed in the Bible, the one that loves His children and cares for his children. He was intrigued. He wanted to engage. He was interested in the things that I was saying that there is another alternative to agnosticism from Christianity and to actually come into a loving relationship with the God of Jesus Christ for Jesus himself said, "If you have seen me, you have seen the Father." Could it be true? Could it be true that if you have seen Christ the one when he came to earth, when he came here, he said to Philip, "Philip, if you have seen me, you have seen the Father."

And what did Phillip see in those years? What did he see? Healing the sick, raising the dead, preaching mercy and grace, tenderness, kindness. When he was struck, he turned the other cheek. This is the revelation that Jesus has given to us. How could we miss this in our understanding? These are some of the things that I was discussing with this gentleman and I had the opportunity to share with him our little book, Identity Wars. He was sad. He was very interested to read it and was looking forward to giving me some feedback. And there was another lady sitting beside me who also had been raised in a Christian environment. She had been raised in a Catholic environment. And again, expressing as many have expressed, particularly in Australia while I suppose it's the same in America. Our highest representative of the Catholic church in Australia has been jailed for paedophilia or no, it's I guess molesting two boys at the age of 13 or 14 years of age.

He is in jail. He's got his last appeal taking place, regardless of the outcome of that, the effect of this on the Australian population is that the church is completely useless. There is no place for this church anymore. Look, these people, and I've had people say this to me again and again, "These men of God who took advantage of these children, this is unforgivable and we no longer trust the church because of the things that they have done." Now, I know that things are not any different in here in the United States, with some of the things that have taken place here, and we can, as some, as I've spoken to someone, I've asked them their thoughts. And when I speak to them about this, the instant

reaction from some is, "We need to bring back the death penalty. The best thing for this man is a bullet right between the eyes." Is that the solution? Does that end the problem? Doesn't seem to. It doesn't seem to, but there's this natural instinct, there's this righteousness that rises up within the human soul to pour condemnation upon such individuals.

When Craig and I were flying from Sydney to Melbourne, we had to go from Sydney to Melbourne and then to LA, don't ask me why, but we did. But I had the opportunity to speak to another man. And he also was the same, talking about these types of things. We got into a lengthy discussion and I was able to share with him one of my books, *Identity Wars*, but the same issues, the questions about a God that would kill his own children who refuse to follow him the way he wanted. And I said to some of them in my discussions, and I ask these questions wherever I travel, "Is there any difference between the God of Christianity and the leader of North Korea? Is there any difference?"

Everybody in North Korea loves Kim Jong Un, don't they? Because if they don't... But isn't this what Christianity teaches? If you love God... Now, God offered a sacrifice. I bet that leads you to another question. So, God is upset about the fact that we have sinned, and so in order to satisfy his wrath, he sends his son to be butchered on a cross to satisfy his wrath. Now, most people wouldn't like to express it that way. They wouldn't like to say it that way. Defending the Christian faith, being a Christian apologist, they really wouldn't. But this is the way that many people see this. How does atonement take place in my heart? How is my heart changed to love God in the brutal death and destruction of his Son? How does that change my heart and make me love him?

The penalty has been paid. Someone else has paid my penalty, but then you have to deal with apparently the individual who orchestrated this whole penalty. These are the things that the world is asking. These are the questions that they asking. Is it any wonder that many in the world... Well, I suppose you've heard the term post-Christian, we're living in a post-Christian world. The Western nations of the world are moving beyond Christianity because it has not satisfied the heart apparently as it once did. And Hollywood is doing its best to supply the void and provide the comfort and doing a terrible job.

So, these were some of the things that I had the opportunity to share, and I had another opportunity to talk to a lady on the way to LA and was able to give her a copy of Acts of Our Gentle God. And that was a tremendous... I love giving that book to people, Acts of Our Gentle God. This is the God that I worship, a loving father, a tender Father, merciful Father that is gracious to his children. And for those of you that have been with us on the journey over the last number of years, have not our hearts burned within us? As we have looked upon our God, this merciful God and as we have peeled back, layer after layer, asking the question, "Is it really true." Many said to me a number of years ago, "I want to believe that our father truly is loving, but when I read the stories, the Old Testament, oh man!" I had the same experience. How do we explain these stories in the Old Testament?

They seem to be pretty clear, but as we have studied and as we have looked and we've knelt on our knees and prayed to our Father and asked for guidance, is it true what your Son said? Are you like your son, because we love your Son. Your Son is beautiful. We fell in love with Him, but is the Father really like him? And so, we have found in that study and with great joy. And this is the thing that the Bible says, "When you search for me with all your heart, then you will find me." And when you come to those passages of scripture where you're saying, "Father, this really sounds like you got angry. And this really sounds like you just wiped out hundreds of thousands of people. Is that really you? Did you really do that? I'm willing to believe differently, but you said that this is your Word, and I need to believe your Word." And these are the conflicts that go on in the mind and trying to wrestle and harmonize Scripture and to make sense of it.

Many people have said to us, "You are spiritualizing the Bible, these stories in the Old Testament." And I'm saying, "Well, maybe you're spiritualizing the words of Jesus when he says, 'If you've seen me, you've seen the Father.' I mean, is it true or is it not? Did he mean what he said?" And as we have discovered John 5:22, I'm just rehearsing a little bit. John 5:22 really reminds me of the story. You know the story about how that many, many centuries, some individual decided that spiders had six legs. Do you remember the name of that guy? I don't know, but for centuries, the world believed the spiders had

six legs. And then somebody actually counted them. Eight legs. They actually took the time to say, "Hang on. That's not six, it's eight." It only took several centuries for humanity that had accepted the legacy of their forefathers, of spiders have six legs under an illusion. And suddenly they checked. And so, we see in John 5, I found a six-legged spider that actually had eight legs.

John 5:22, For the Father judges no man." The book of John is one of my favourite books in the Bible. Love this book, love this chapter, but I just accepted what my forefathers had said about my Father as the great judge, the one who assembles all the universe before him and examines all the books to see if you've been naughty or nice, minus the big red suit. So, nice or good? For the Father judges no man. What do you mean the Father judges no man? Jesus said it. I'm looking for the footnote. Where's the footnote excepting? Here's the exception. There's no exception clause here, for the Father judges no man. Isn't that consistent with a loving father?

Makes sense. The Father judges no man. And yet other passages would seem to indicate differently. But I like to start where my Saviour starts. And if he starts with saying, "The Father judges no man," well then I'm going to try and understand what he means by this. In any case, we want to come... I'm just providing some introductory material, some things that we've looked at our series, we're talking about into all the world, into all the world. With what? What are we going into all the world with? I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people sang with a loud voice, fear God and give glory to him for the hour of His judgment is come. There's a judgment. For the hour of His judgment is come. Hang on, the hour of His judgment is come. The hour of His judgment is come.

We've come to time in human history where we have enough facts for us as a human race, to be able to put those pieces together and to judge the character of God as to whether it is exactly like Jesus Christ said it was, the hour of His judgment has come. This gospel, well, let's go to the everlasting gospel. Let's come to Matthew 24 and Revelation 14. For those that have been connected to the Advent movement, these are foundational pillars of our message. The Third

Angel's message along with Matthew 24 and the words of Christ about His coming.

The disciples were shocked when Jesus talks to them about the temple in Jerusalem, that not one stone is going to be left upon another in Matthew 24 and verse two. When they get up into Mt Olivette and they come to Jesus and said, "Could you run that by us again? That kind of sounds like the end of the world. So, when are these things going to happen and what are of the signs of your coming and the end of the world." The first thing that Jesus says to them in verse four, He says, "Take heed that no man deceives you." There's going to be a lot of deception. And for any of us that have lived a number of decades after a while, you really begin to realize that you are layered in deception. It's all around you.

And at times it comes out of your own mouth if you're honest. Ever been something you really wanted to buy that you know you shouldn't? You can get involved in deception, convincing yourself. The human mind has that capacity. "Take heed that no man's deceives you." Now, the next verse is very interesting, "For many shall come in my name saying, 'I am Christ.'" Now, how do we interpret this? Now, I was taught as a child that really the "I am Christ" is in quotes, that people will come along claiming to be the Messiah, but they are the Messiah. And there are those that do come along saying that they are the Christ, but without the quote marks, many are coming along saying that they believe that Jesus is the Christ, but they will deceive many. Don't many believe that the man who walked on the water, the man from Galilee, don't they believe that He is the Son of God, Jesus Christ the Son of God? Yes, many believed this, but they're deceiving many. This is the challenge. And of course, it talks about Wars and rumours of wars.

"For nation show rise against nation." Now, before we go on, this section of human history that Jesus is laying out here, is a pattern of human experience. Come over to the Ecclesiastes 3:15, "That which hath been is now. And that which is to be, hath already been. And God requireth that which has passed." Why does God require that which has passed? Because the apples don't fall far from the tree, do they? They have the seeds. We bear the seeds of our

forefathers and we repeat the history of our forefathers. And so, in the words of Jesus here, we see a history that can be repeated again and again, and again. And so, as we follow through this history, we can see it overlaid clearly because it happens again and, again and again, it could also be taking place from the time of Christ until the second coming in one sequence. But within that bigger sequence, you have these smaller cameos of the same thing happening all the way along. In the past nation has risen against nation. And I would say that we are once again, only 70 years later from the last great conflagration between nations. We are about to descend back into that pit. Aren't we? Why? Because we are the sons of our fathers from 70 years ago. And as nations, we are ready, the propaganda in Australia is ramping up. We are ramping up the propaganda in Australia against China. We are preparing for war.

Are you getting the same propaganda here? We are preparing for war. China, what part will Russia play? What part will America play? Whose side we'll we be on? What effect is Brexit having on the European Union? How will this all play out? These are things not yet fully known, but we do know that the nations are getting angry. The nations are preparing for war and that on the top of all this, is this climate change agenda to lead us to a day of rest. All of these things are just before us. "All these things are the beginning of sorrows, then they shall deliver you up to be afflicted and shall kill you and you should be hated of all nations for my name's sake." That's happened in the past many times, it will happen again.

Verse 10, "And then shall many be offended and shall betray one another." Are people getting offended today? In an age where people have the freedom to identify as a toaster, as a dog, or a cat or whatever they want to identify as, regardless of their biology, people are getting offended. You've got Jordan Peterson up to the North there stirring up a hornet's nest refusing to accept the legislation of transgender pronouns and people are offended. All these things are coming upon us because people are getting offended and soon shall betray one another. The offense of nations leads to the point of betrayal and in a seeking of a control.

Did you hear recently how that Richard Dawkins has conceded to the fact that the underpinnings of our Western society, which is based on the Judeo-



Christian faith, may indeed be a stabilizing influence that we should be careful not to jettison. Did you read that? The fruit of what he has been seeking is now coming and he doesn't like the taste of it. "Many false prophets shall rise," verse 11, "and shall deceive many." This is a challenging thing, false prophets everywhere. "And because iniquity shall abound, the love of many shall wax cold." Is iniquity abounding? Just have to pick up one of these devices. The internet is bringing us into a collective soup of filth that the majority of the world are embracing. And as I have mentioned, some of the statistics in this new book, Comforter, that we've just released, Gary's printed a few copies. We've got some over there.

Quoting from the book Comforter now. 2.5 billion emails every day are sent with pornographic content. 2.5 billion a day, 43,000 hours of pornographic video are uploaded to the internet every day, just swimming in this filth and the nations are drinking it down, drinking it down. And the fabric of our societies are being slowly eroded. Marriage is no longer an institution of value to many, many people. And the love of many is waxing cold. Iniquity is abounding. "But he that shall endure unto the end, the same shall be saved." How do we endure onto the end? What is it that enables us to endure onto the end? Here's the answer, verse 14, "And this gospel of the kingdom shall be preached in all the world."

The question is, Lord Jesus, what is *this* gospel? What is *this* gospel? We need to know what this gospel is in order not to be deceived because as Paul said in Galatians 1:8-9, "If any man preach any other gospel than that, which I have preached unto you, let him be a curse." It doesn't say, "Damn you." It says, let him be a cursed, as it allow it to take place. Because if you believe a false gospel, if you do not believe the truth of the true gospel, your own curse comes back upon yourself. As a man sows, so shall he also reap. It's not God forcing a curse upon those who reject him. It is those receiving the consequences of their own choices.

But Paul says, "If any..." And he says, "So, as I said unto you, so say I again, if any man preach any other gospel than that, which I have preached unto you, let him be a cursed." So, we need to know what *this* gospel is. And this is where I just want to do a little bit of an excursion of where we've been, to sermon that

I did here in 2014 called *The Divine Pattern of the Cross*. You remember that? The Divine Pattern of the Cross? I don't know if Carlos is listening, but when he first became involved in the message, the first sermon he listened to was that sermon. Hallelujah, bless you, Carlos. We have the principles and I have the booklet here for those that have not seen it, *The Divine Pattern of Life* and on this principle, on this pattern of source and channel, patterned on the relationship between the Father and the Son, the Father is a great source of all, the Son is the great channel of all. All things of the Father come through the Son. Nothing was made without the Son. The Son has made everything on behalf of his Father who created all things through Jesus Christ.

But the principle that we looked at was that the source, that the Father is invisible and that Christ is the visible image of the invisible God. And I'm only going very briefly on this particular point to make a point. And that was in the end of 2013 when we first presented this, that the cross of Christ that came 2000 years ago is the visible manifestation of an invisible reality that has been taking place from the foundation of the world. Christ slain from the foundation of the world. This was such a shift in thinking that this cross that came to us, this manifestation of this cross, this cross, which had been from the foundation of the world, finally in blood manifested itself, 4,000 years later. It was birthed.

The cross was birthed, but that cross was in the womb of humanity from the very beginning. This concept, this understanding of the cross was a revolution, but it shouldn't have been a revolution. Why shouldn't it have been a revolution? Because in 1888, when I use the word 1888, are we all familiar with what that means? 1888, a message came about the sufferings of Christ and what he was experiencing from the foundation of the world. I want to shortcut this just a little bit for you in the book Education page 263. This is the evidence of our Laodicean condition because I was raised in the Adventist movement. I'm a third generation Seventh-day Adventist.

Regardless of those who have sought to distance me from my beloved institution, my wife is a fifth generation Seventh-day Adventist brought into the message by A.G. Daniels himself, not my wife, but my great, great, her great, great, great grandfather. And so, in my upbringing is a Seventh-day Adventist, being taught in primary and cradle role, all these things I never ever heard the

gospel preached, like I'm about to read to you now. Never heard it preach this way, ever. And that's a real shame. But it's understandable. So, I want to read for you Education page 263, because the Spirit of Prophecy ends this section with a quote from Matthew chapter 24, *this* gospel. And this is what we need to understand. The fact that I never heard *this* gospel and I'll get to the point. The fact that I never heard this gospel in my entire Adventist career means that I never heard the gospel.

Is it any wonder that I struggled with my Sabbath keeping and my all the other things and the difficulties and to overcome, and the promise of a victorious Christian life and without the promise of the power to do that, because I hadn't heard the gospel, hadn't heard the gospel. What is the consequence of the rejection of the 1888 message? What's the consequence, no gospel. That's the consequence. If any man preach any other gospel than that, which I have preached unto you, let him be accursed. And I was a cursed, sitting there in my privacy of my own home wrestling with my flesh and my temptations and trying to overcome and having no power so though I could sing the songs, Lord, I pray unto you for victory, and the more I pray for victory, the more fallen I become. Oh, but we must turn up to church every Sabbath, we must show the rest of the world that we are overcoming. Absolute hypocrisy. In my life, you take what you want, but that was my life. The hypocrisy was driving me crazy, wanting to believe that I could overcome and yet not having the power to perform that, which I believed that God would give to me. Why God don't you give me the victory? My son, you don't know me. You don't know me, because you ought to know me.

Let's read Education 263, *"Those who think of the result of hastening or hindering the gospel, think of it in relation to themselves and to the world."* Yeah. We had it all worked out. The end is coming. We've got this big line. When the Sunday law comes, we've just got to give out enough copies of the book Great Controversy.

And then, these things will happen. And then the Sunday law comes and we're going home. We think of it in relationship to ourselves. If you think of it in relation to God, if you give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ agony. And here's the point about the

divine pattern, the visible cross of 2000 years ago, which is a revelation and you'll notice what it says here. *"All heaven suffered in Christ's agony, but that suffering did not begin or end with his manifestation in humanity. The cross is a revelation to our dull senses of the pain that from its very inception, sin has brought to the heart of God."*

Actually thinking about the sufferings of God, thinking about our Father in heaven, do weep for our Father when we think of what he suffers? Do we possibly think, well, God is God, God knows everything. God is all powerful, God is omnipotent, God, as it was taught by many, God is impassible. What's that? Without passion. Do you believe that?

[Audience: No.]

Hallelujah. If Jesus is the revelation of the Father, did he display passion? When we see the passion of the Christ, how can we believe that God is impassible? That's another story. A revelation to our dull senses. This suffering, the suffering that our Father from its very inception. When was its very inception?

When Satan rebelled in heaven before this earth was created, Christ was on the cross. Christ was suffering in His spirit, suffering. And what is the cross? Matthew 16:24, "He that would follow me, let him deny himself, take up his cross and follow me." The cross is self denial. Denying that, which is rightfully yours in order to help somebody else or to be a blessing to somebody else, so that when someone slaps you on the one cheek you give to him the other cheek. Oh Lord, help me. Help me to be like that. That is the cross. That is indeed the cross. [Continuing to Read from Education page 263] *"Every departure from the right, every deed of cruelty, every failure of humanity to reach his ideal brings grief to him. When they came upon Israel, the calamities that were the sure result of separation from God subjugation by their enemies, cruelty and death. It is said that his soul was grieved for the misery of Israel. In all their affliction, he was afflicted and he bore them and he carried them all the days of old," as of Judges 10:16 and Isaiah 63:16.*

That text, "In all their affliction, he was afflicted." Thinking about the sufferings of our Father. *"His Spirit makes intercession for us with groanings which cannot be uttered and the whole creation groans and travails in pain together. The heart of the infinite father is pain and sympathy. Our world is a vast Lazar house, a scene of misery that we did not even allow our thoughts to dwell upon."* And I go over this and I go over it because if I don't keep going over it, we are in danger of forgetting it. "And we cannot grasp. But today our Father watched. He watched 125,000 infants in the womb slaughtered in abortion today," and tomorrow another 125,000 and the next day, 125,000. This year, 40 to 50 million infants are slaughtered in abortion. Does our Father feel it? There's not a sparrow that falls to the ground without our Father knowing. As it says in the book, *Desire of Ages*, the throb of pain vibrates to the heart of God. How big is the heart of God?

It's too great. Why would our Father allow himself to suffer all of this. 3000 people today took their own lives in suicide leaving a strew of wrecked human lives, bowed down individuals in agony over their lost children or parents or whatever that took their own lives. And Christ felt it all. The Father felt all of it. I have to keep coming back to this in my mind to centre my reality of what is actually happening in His life. If I have to sing, Jesus, keep me near the cross, this is His cross. The cross that was manifested 2000 years ago, but Jesus walked Calvary today. Today He went to Calvary. Today He was spat upon. In the eyes of those little girls that were violated today by foul men, Christ suffered the agonies of the cross, over 13 million women and children and men used for slavery, for sex around the world. 13 million people that we know of, Christ felt it all.

He felt all of it. Not only in the victim, but in the perpetrator, who is able to kill off their natural feelings towards another individual to destroy that feeling, to do such wickedness to another individual in order to quiet your conscience. He had to push Christ away. As one individual expressed it to me who had been addicted to pornography, he said, "Yes, for the first little while your body is screaming at you to stop. The spirit of God is pleading, 'Please don't go down this path,'" he said, "But you get past that." The human soul as it were, puts his hand over the mouth of Christ and says to him, "Will you shut up? I will have

what I want and you will not stop me,” and Christ in tears watching His child, hiding his heart thinking he's going to find satisfaction in his lust and ends in a terrible misery, broken relationships, destroyed lives and Christ has to watch it all.

And the question keeps coming. When I say this to people, “but why doesn't he stop it?” All this agony, the 5,000 people that died of alcohol related abuse or cigarettes or whatever, 10,000, all of the drug abuse that's taking place, Christ feels all of it, all of the children that are being yelled at and screamed at, all of the abuse and yelling whenever people yell at one another or express irritation at one another Christ feels it all. All of it. How do you survive knowing that when you were living in that environment and you become aware that Christ is in so much agony right now, He's in so much agony right now that He can barely breathe? How do you deal with that and live your life? How do you continue to live your life?

Well, if I think about those things, that's rather inconvenient for me right now because I have all these things that I need to get done. And I've got things that I need to do in my life before I die. And thinking about all this suffering that God has gone, really? Do I have to really think about this all the time? Do I have to... That's rather inconvenient. *“Till we realize it as it is, the burden would be too terrible, yet God feels it all. In order to destroy sin and its results, he gave his best beloved. He has put it in our power, through cooperation with him to bring the seed of misery to an end.”* He's put it in our power, in cooperation with him to bring this scene of misery to an end.” But don't the prophecies preordain? Isn't it already worked out? Didn't God already work this out? What do you mean He's put it in our power and incorporation with him to bring the scene of misery to an end? What? How do we bring this scene of misery to an end?

And this is the point, that I come to, that today, these sufferings of Christ, as it says in the Spirit of Prophecy. And I remember reading those words and I had to read them over and I'm like in a dream when I'm reading these words, you read it where it says *daily Christ suffers the agonies of crucifixion*. [ST Jan 28, 1903] I read that and read it and I just cried. And I just said, “I don't know what to do. I don't know what to do about that.”

And he just said to me, "Adrian, can you watch with me one hour?" Like he said to the disciples, the disciples had a sleep problem didn't they. So, I know some of you heard this before, but you're going to have to indulge me because I have to preach this, for me. I need to be reminded of what my Father is going through. I don't understand it. I can't comprehend it. It overwhelms me. But when I think about it, I'm like, you must love me so much to be enduring all this suffering and all the people that are saying, "Well, why doesn't He stop it?" So, if he stopped it, if he could stop it, what would happen to you and me?

Would we be saved? If Christ came tonight would you be saved? I want to say yes. I believe, yes. But the soul trembles a little bit, just trembles a little bit. Would I be saved? By faith I believe. He's put it in our power in cooperation with Him to bring this scene of misery to end. Then she says this, "**This gospel of the kingdom shall be preached in all the world.**" What gospel? The one that I just described that she just described to you, *this* gospel that speaks about the sufferings of Christ as a revelation of the sufferings of our Father, a suffering so terrible, so great. It's too bright. Nobody has the capacity to fully comprehend. And why does He do this? Out of love to you and me.

And therefore is utterly inconceivable that if God is willing today, to suffer the death of 125,000 unborn infants, the 3000 that died in suicide, the three and a half thousand that were killed in car accidents today, the thousands and thousands of people that died of drug overdoses today and all the agony and the associated agony that went with it. He endured all of this today, in order that you might have another day to live and to give your heart to Christ and to yield yourself fully to him in order that Christ may be formed in you the hope of glory.

So that, when Christ is fully manifested in the 144,000, as it says in Revelation 14:1, sealed with the Father's name, which is His character, which is written into the 10 commandments, then we can go home. But not until this gospel of the kingdom is preached. "*This* gospel of the kingdom shall be preached in all the world for a witness under all nations, then shall the end come." It is a gospel of self-denial. It is a gospel of unfathomable self-denial. And by beholding the God of this gospel, you must be changed into its image, if you believe it. And you can

begin to self-denial and you begin to ask and pray for the Spirit of God, like you never asked for it before, "Lord, let me be like you."

And you become cut to the heart when you get irritated and frustrated with other people, because you know, you shouldn't be like that. Because your Father is not like that, your Saviour is not like that. But by beholding you become changed. And this beautiful Jesus was hidden from me for over four decades. Couldn't find him. Many will come in my name saying that, "I am the Christ, and yet they will deceive many." I was deceived. I was miserable, wretched, poor, blind and naked, without the righteousness of Christ, because I didn't know the truth of this gospel of a God that is willing to suffer so much, it's beyond comprehension.

Throughout the eons of eternity, I will never be able to fully comprehend this, because we've just talked about one day of all the agony around all the world is all connected to the heart of God. I asked a young mother once, as I was explaining this gospel to her and she's sitting there playing with her beautiful little daughter. I said to her, "How would you feel, if your daughter suddenly fell from this chair and whacked her head on the ground, how would you feel? Would you feel pain?"

Any parent? I remember that when my oldest son, Michael, he's playing on the bed and I was playing with him and he was still getting his balance and I wasn't able quite reach him. He sat up, he set himself up and then he fell off the back of the bed and he landed with headfirst on the ground and he was crying and oh, the pain I hurt for my son. Son, it hurt me that my son was in pain. Does the heavenly Father any different? What is it like to see his children hurt him more? I've been desensitized, I had the unfortunate experience of growing up in Australia in a Western culture where I watched many movies, including Terminator. I'm a hardened sinner. So, it's taken time for God to unlock all of that stuff for me and to make me a sensitive person again. Do you know how to just to live as a sensitive individual in this world? Something tells me it's just a little bit harder for the women than it is for the men.

Do you have to harden yourself? Do you have to make yourself strong? We're in danger of the loss of femininity in our culture today, for women to become harder and stronger and more determined. Bigger, faster, stronger, more



steroids. Sensitivity, that is probably the equalizing factor. And I remember when my wife gave birth to my son, I thought, women are strong, wow. So, maybe it's harder for men than women. But, anyway, in any case, we're not going to play Battle of the Sexes tonight. This gospel, the kingdom shall be preached in all the world. This is the message.

Now, what's interesting about this is, after this statement in Education page 263. I've been looking at this, after this statement, when this gospel of the kingdom, this gospel of the suffering of our Father and his only begotten Son, when it's preached in all the world, what happens? Verse 15, "When you therefore, shall see the abomination of desolation spoken out by Daniel, the prophet standing in the holy place." Does that mean or is this telling us that if you don't preach this gospel, you will not therefore see the abomination that makes desolate? Does that make sense?

This gospel of the kingdom shall be preached to all world. When you therefore, ye who preach this gospel. When ye see this gospel, you shall see the abomination that makes desolate stand in the holy place. So, for all of the Bible study that speaks about Daniel and Revelation and all of the hypothesis and speculation of Adventism over the last several decades about the abomination of desolation. If you're not preaching *this* gospel of the kingdom, you ain't got a clue. And that leads us to a whole range of things that I'd like to share. And I suppose I'm just summarizing a little bit tonight. That was the aim of this presentation, just to summarize a little bit tonight. The abomination that makes desolate. I asked Gary to print a number of these little booklets that we have over there. *Key to Empowering the Third Angel's Message*. This book was written by my beloved brother, Deyan in Sofia, in Bulgaria, the jewel of Bulgaria. Don't cringe Deyan, I love you.

This book speaks about the abomination that makes desolate, related to this gospel of the kingdom. It's written in seed form. Yes, there are some things in here that are hard to be understood, but in chapter one of this book, it lays out for you, the original abomination. What was the original abomination? And I just want to read a couple of things to you, in terms of why this is important, why we need to understand the abomination that makes desolate and how it will stand in the holy place? There are still many things that we need to

understand. And I am speaking a little bit in shorthand, but in Daniel 12, it says, "Those who turn many to righteousness will understand, the wise shall understand, but those who turn many to righteousness." So, those who've embraced *this* gospel of the kingdom. There a lot more that can be said on that particular point. But, I just want to read you a little bit from pages 10 and 11, about the original abomination.

This is the original abomination. Desire of Ages, page 761.4, *"In the opening of the Great Controversy, Satan had declared that the law of God could not be obeyed. That justice was inconsistent with mercy, and that should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must be punished, urged Satan; and if God should remit the punishment of sin, he would not be the God of truth and justice."* That is the original abomination. How can I prove that to you? Let me read now from Christ Triumphant page 11.4, which is a parallel to that statement, but it reads this way. *"The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy."* This brothers and sisters is what I propose to you is the original abomination. Saying that God's justice is inconsistent with his mercy. *"He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault, thus, he takes his position on the judgment seat."*

Where is the judgment seat? In our minds. I'll ascend into heaven, I'll be like the most high. I will sit also on the throne. Satan takes his seat on the throne and in the minds of all of creative beings, he inserts this false justice system. We talk more about here in the book *Key to Empowering the Third Angels Message*, but I won't go in there now. *"Then he takes his position on the judgment seat and declares that his councils are infallible. He has merciless justice comes in, a counterfeit of justice, abhorrent to God."* That word abhorrent in Webster's dictionary, one of the meanings of this, to hate extremely or to contempt to laws, to detest or abominate. This is the original abomination. It was abhorrent to God that Satan would institute a theory of justice, inconsistent with his mercy.

And to say that therefore, because of God's justice, as Satan proclaimed it, that God was not in a position to forgive the sinner without penalty of death, this is the original abomination. And God in His great mercy, as I reflect on these

things, as I look at these things, we are on the cusp of something tremendously large, for those that have been studying this. That God has given to us a complete and systematic understanding, a framework to be able to express this gospel of the kingdom that exposes the original abomination that we have the key components to understand. There are still more things for us to understand in the books of Daniel and Revelation, which are obviously a divine pattern, Daniel being the source, Revelation being the channel. But to understand what the abomination of desolation is and what it means when we say that the abomination that makes desolate to enter into the holy place.

So, I would encourage all of us to consider carefully that the elements. Some of these things are challenged, but I know some of you are reading and studying and praying. We are trying to lay these pieces down piece by piece, like a piece of corroborating evidence for this is the one we did before this book called *Natural Justice and Atonement in the life of Saul and Agag*. These books in my mind, laying out some critical pieces in the puzzle to actually understand the meaning of Jesus in Matthew 24. The correlation between this gospel of the kingdom, and therefore being able to see the abomination that makes desolate. And of course, that ties into Daniel 11:45, when the king places his... What does it say? Daniel 11:45. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."

You're not going to be understanding these verses if you don't understand *this* gospel of the kingdom and consequently, the abomination. What is the abomination that makes desolate? The standard answer of course, within Adventism, the abomination that makes desolate is the power of Rome. While obviously that is the supreme manifestation in earthly form of a kingly power that puts mercy and justice and an opposite extreme from one another and demands the death of the transgressor. But it has to go much deeper than that, the abomination that makes desolate. The abomination that causes us when people violate our space, violate our person, treat us as they should not treat us, and there's this anger that rises up inside of us. This is the abomination that makes desolate the human heart and separates us from each other, doesn't it?

God deliver us from this sense of injustice. This sense of it may be what we call a righteous indignation. It's not righteous, but it certainly is indignant, or it is the self-pity, the self-pity that someone would treat me like this. That is a form of judgment, isn't it? "How dare you treat me like this?" That's judgment on other people. It is part of the abomination that makes desolate. That's what I understand. It is a form of justice. It is a desire for someone to be exposed or for someone to be brought to account through a spirit of anger and the desire for retaliation. And of course, for Christianity, this is only requiring a little bit of patience because within Christianity, you do not have to love your enemies. You only have to wait for God to burn them to death.

And then, "See, I told you, you should have treated me right. Because you didn't treat me right, see now you're burning in hell, sorry. I warned you. Huh? I tried to tell you that you treated me bad." So, this is the stuff of life, isn't it? How we deal with each other. Because when we talk about... The building of the temple and the transgression of desolation spoken of by Daniel, the prophet, but the temple represents our human soul and until there's a cleansing of our human hearts of the abomination that makes desolate, there cannot be a cleansing of any external manifestation of this.

We are the temple of the living God, and we need to be purged. We need to cause sacrifice and oblation to cease between these ears. "The need for other people to pay for their transgressions against us and the irritation and frustration that is so much a part of our being. This is the abomination that makes desolate." And there's a quote that I heard yesterday that I think is really worth repeating. I just heard this gentleman say, he said this, with profound words, "When we externalize evil, we become evil." And that's why my Adventist experience has been evil because I had externalized evil in the form of the Roman Catholic Church, the papacy. I've externalized the abomination that makes desolate into the Roman power. And that is not me.

I am not Babylon is fallen. It's out there. But when you externalize evil, you become evil because you are blinded to the fact that you are made of the same dough and you are operating with one mind with the beast. You cannot escape the beast system until you unmask the abomination that makes desolate and you cannot unmask the abomination that makes desolate if you don't know this

gospel of the kingdom that speaks to the suffering of Christ, the fact that Christ and his Father are willing to continually take, and take the beatings of wicked humanity without striking back, without hitting back.

I remember as a younger man, when I was thinking about those who would dare to violate young children, and the rage that I would feel and wanting to exterminate such scum, the feeling inside, it's the externalization of evil. It is simply the finding of an atonement outside of yourself to manifest. Should not we feel rather pity for such individuals? What will they say to their Father when they see him? He's not going to condemn them. He's simply going to say, "My child, why? Why didn't you do this?" No condemnation. And the fact that the Father doesn't condemn them, it's too much for them to bear their own condemnation themselves, is so great that their heart's filing for fear and anguish of soul.

I think I'll close out with this point. Finally, brethren I tried to pin some thoughts, trying to collect thoughts on some of the things that we're dealing in this little book called *Cross Examined and Cross Encountered*, where I talk about *this* gospel of the kingdom in the first few chapters about the sufferings of God and His Son, and in the framework of the 1888 message to come to grips with what the sacrificial system was really all about. This is one of the greatest stumbling blocks for Christianity to understand the sacrificial system, and why did God institute the sacrificial system? What was all about? All that needless slaughter of animals. And yet there are glimpses in Scripture, "sacrifice and offering I did not desire, burn offering and sin offering, I did not require." "When I brought you out of the land of Egypt, I did not instruct you concerning burnt offerings and sacrifices."

What? This, I'm very, very thankful, and I just end there on this note. Sharyn had the opportunity to share with a young man from Tennessee some of our material, and that went up to Canada. And I recently got a couple of messages from some young people up in the Toronto area. And their response to this book is, they expressed some of the brightest light that they've ever read on the subject of the cross, in framing the cross, in apples of gold and pictures of silver, to get a true understanding of what the cross is really, really about. That's why it has the double meaning of cross examined and cross encountered. The

cross being reframed into the picture that I believe that this gospel, the kingdom would ask us to present. And so, there are many things in this particular booklet, which are a seed pod I believe for much greater things to come in terms of how we understand the cross of Christ and this gospel of the kingdom.

My invitation is to read and study some of these things. For those that have been on the journey with us, looking at these things, these things are growing and expanding, and we are on the verge I believe of going into all the world with this gospel. The challenge, and I think we're beginning to see the fruit of some of this now, Danny Brown in Thailand brought to our attention, the movements in different parts of the world in the 1840s, a movement called Christian Non-Resistance, which I believe to be in part the manifestation of the doctrine of true Christianity. When Jesus said, "Resist not evil," or as in the modern translations, "Resist not an evil person," this is the challenge for us now. If God is not resisting an evil person by seeking to snuff out their life because of their evil, but is allowing them to come to the full conclusion without trying to use force to short circuit their life, what are the implications for us in terms of our dealing with evil that is put upon us?

And this is the thing, this is the challenge that we have to consider because Five Testimonies, page 111, "Around every individual, there is an atmosphere," remember that statement? And when someone has anger and evil and hatred inside them, they vibrate an atmosphere of hatred and vengeance and judgment. And when those vibrations from their person impact you, if you are not in Christ, if you're not understanding who Christ is, those vibrations will vibrate with your natural human instinct and you become instantly a mirror image of them, unless Christ is formed within you. And you will desire to resist the evil of another person and to bring the perpetrator to justice. But in the doctrines that we are seeing here that the true follower of Christ, when someone does evil to them, that they will not be an attempt to bring them to justice, but simply to appeal to them about the course they are taking not with anger, not with violence, but with love.

Say, "Brother, this course you're taking, you're going to harm yourself." I do remember hearing one story of a man, probably in Rwanda, where he was taken

to be executed, and they were going to kill him, and he said, maybe it was South America. He said, "Don't put blood on my coat here. You need it. Take my coat, take it. There's no need to wreck this coat. You could use it." Christian Non-Resistance. But to have a faith like that, this is what will change the world.

But I'll talk more about this in terms of coming into possession of this experience. And this is where the next part of the first Angel's message becomes really important. Worship him that made heaven and earth, the seas and the fountains of waters. And we'll look more at that, about coming into possession of this spirit, the spirit of non-resistance, non-retaliation when someone strikes you on the one cheek that you'll give to him, the other cheek also. And I believe that in the very near future, that the seeds that are being planted now of this gospel are going to manifest in tremendous ways. And I'm very much looking forward to that time.

Well, thank you for listening. I praise the Lord for this blessing. We do have all of these books, *Key to Empower the Third Angel's Message*, *Natural Justice and Atonement*, and *Cross Examined* is over there. And we have a few copies of the book *Comforter*, which is when I was flying back from the United States last time, I watched a documentary about how the Mormon community in Utah was dealing with the gay question and what is our response to homosexuality? Should we follow the Westboro Baptists in dealing with this question? I deal with some of that in this particular book, in terms of, should we judge them? Well, many within the gay community are judging Christians, aren't they?

Is it just a case of one each community judging the other and is any better than the other? When Father says don't judge, we all have the Bibles. We know the consequences of what's going to happen. Anyway, I won't keep going. It's in the book *Comforter*. I'm going to kneel and we'll close in prayer. Our Father in heaven, I thank you for this gospel of the kingdom. I cannot comprehend your suffering Father. I just worship you.

I thank you for your forbearance, your patience, your long suffering with us, abundant in mercy and truth. And I pray for that Spirit Father, your bold beautiful Spirit revealed in your Son. I pray for my brothers and sisters listening that we would ask that we might receive, that we would call upon you and say, Father, give us your spirit, your beautiful spirit filled with love, joy, and peace

against such there is no law and that we will be diligent students of the word to gather up all the fragments that remain, that we may enter the heavenly city together, and I thank you in Jesus' name, amen.