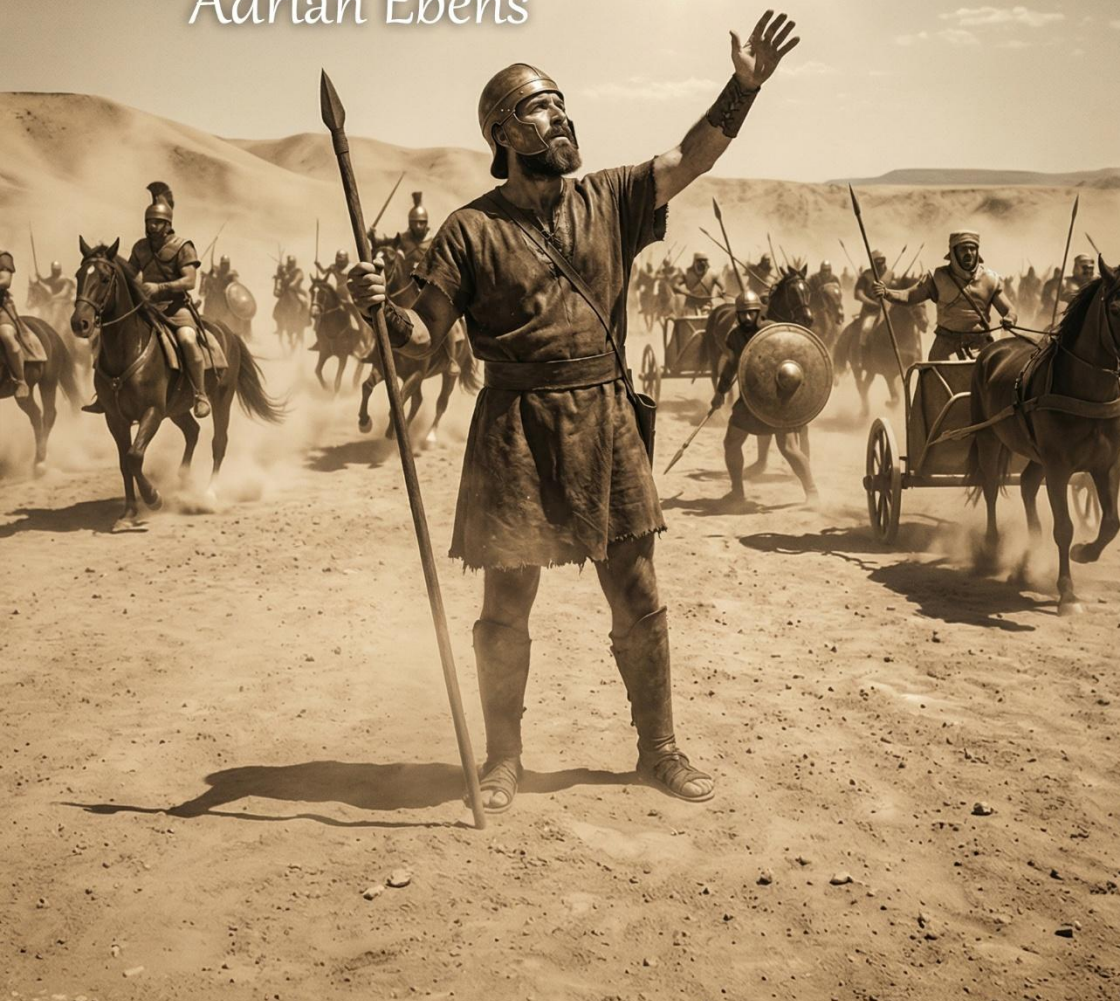


# The Cross in the Sun Standing Still

Adrian Ebens





Adrian Ebens, 2025

Copyright © 2025, Adrian Ebens

Maranathamedia.com

The moral right of the author has been asserted.

All rights reserved. No part of this publication may be reproduced for commercial profit, including transmitted in any form by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher and copyright holders. Please note the author has highlighted sections of the verses with bold to emphasise a specific point gathered from those texts.

Unless otherwise identified, Scripture quotations are taken from the Holy Bible, *New King James Version*. Copyright © 1982 by Thomas Nelson, Inc. Used by permission.

Scripture quotations attributed to KJV are from the Holy Bible, the *King James Version*.

Copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission.

This transcript and all other Maranatha Media publications are available from our website *maranathamedia.com* to order additional copies please email [adrian@maranathamedia.com](mailto:adrian@maranathamedia.com)

This Transcript was

Presented by Adrian Ebens

Transcribed Adam Pearce

Proofread by Lorelle Ebens

Cover designed by Adrian Ebens

Typeset 10.5/14 Palatino Linotype

Printed in Australia

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSEOVER DECEMBER 20, 2025

# THE CROSS IN THE SUN STANDING STILL

## **Opening Prayer:**

Father, we just thank you so much for this beautiful Sabbath. We thank you for the extra portion of your Spirit. We know in the Levite system that it's a double portion, but in the Ezekiel vision it's even more than this. We pray that we will enter into a greater experience to rest in your bosom; to know that we are beloved children of the Father; to know that you would never harm us.

Lord, as we move into the book of Joshua and look at some interesting stories, guide our minds; teach us, bless us. And may we know that we've spent time with you today. In Jesus' name. Amen.

## **Presentation:**

So, I've entitled this, "The Cross in the Sun Standing Still." Is that an interesting title? What did Paul say? "I determined to know what? Nothing among you save Christ and Him crucified." (1 Cor 2:2). Does that mean that we should be able to see Christ and Him crucified in every story of the Bible? We should, shouldn't we? And if we're not,

then we're obviously missing something. Maybe we're reading the Old Testament through the veil which is done away in Christ, as it says in 2 Corinthians 3.

I've been meditating on some of these stories in the Old Testament. I've been really enjoying myself, putting a lot of music together. But soon I will start writing *Mirror Principal Part 2* where we'll go into the stories of Joshua and Judges through the lens of our Lord Jesus Christ and His character. And so, we're just going to read through Joshua chapter 10, or most of chapter 10. I just want to set the stage. And then we'll start to go into some parts of the story.

Now again, as I've indicated, we've been given a number of principles to go into the Old Testament with. It's like we're flying a small aeroplane. When we go into the Old Testament, it's like flying into cloud. And when you fly into cloud and you start to bump around, the temptation is to fly by feel. But a wise pilot will fly by instruments, and will fly by his instrumentation. Our instrumentation are the principles that God has given us to understand the character of God. And when we read something that may cause us to feel alarmed. Do we fly by how we feel? Or do we fly by our instruments? The principles that God has given to us. The fundamental principles. And this is the test for us. Whether we walk by faith or by sight or by feeling. So, let's begin to read.

Now it's interesting that the Gibeonites if you remember the story. The Gibeonites defected to Israel through stratagem. They deceived the Israelites. This was partly because God had said, apparently, that there were seven nations that were to be destroyed. This is what the Israelites understood. But nations that were further away, if those nations made peace with them, they could incorporate them into the kingdom. So, the Gibeonites obviously heard about this, and they pretended to be a nation far away. But the Gibeonites were actually part of the seven nations that Israel understood were to be completely annihilated. So, when they made an agreement with them, suddenly we find one of the seven nations is no longer going to be annihilated. And God didn't ask them to be annihilated. "No, you break the covenant, destroy them all."

God didn't say that. Why did God not say, "Well, I said destroy them all, and now you're making a covenant." So, these are all interesting facts that we need to consider. The Gibeonites were part of the group called the Hivites. And if you look at the seven nations, there were seven nations that were understood to be eliminated. And these were one of them. But I'll get more into that when I get to the story.

Of course, the other nations that were part of the Hivite group, or as it says here, the Amorites, when they saw that the Gibeonites defected and went to Israel, they said, "Right, we're going to wipe them out." So, let's read.

Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of Gibeon had made peace with Israel and were among them, that they feared greatly, because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty. Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, "Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel." (Joshua 10:1-4)

So why not just join Gibeon? No. Did these people have any evidence that God was with them, with the Israelites? Did these people who were about to go and destroy the Gibeonites, did they have any evidence that God was with Israel? Yes. So, in going to attack Gibeon, what were they doing?

**Audience:** I guess they were sending signals to other tribes not to join with this.

**Pr. Adrian:** They were resisting the promptings of the Holy Spirit. They were going directly against. And was the Holy Spirit probably trying to prompt them? Do we think the Spirit of God would be trying to encourage them to do the right thing? Yes. And did God want to save them? Yes, He did. So, they've gone directly against their conscience.

And when you do that, what happens? You create a breach. So, we're going to have a look at that. So, let's continue the story.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it. And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us." (Joshua 10:5-6)

Now, couldn't Joshua say, "Well, you deceived us, so bad luck, deal with it." He could have said that, couldn't he? But he didn't.

So Joshua ascended from Gilgal, [this is interesting, based on our last presentation] **he and all the people of war with him, and all the mighty men of valor.** [H2428] (Joshua 10:7)

And that word in valor there is H2428, which in Zechariah 4:6, where it says, "Not by might, nor by strength, but by my spirit." So, God says, "Not by might," and here we have all the mighty men of might, of valor. So, does that give you a clue that there's a problem already? God doesn't operate by this kind of valor. He says, "By my Spirit."

So, as we said in our last presentation, how did God want to cleanse the land of Canaan? How did He want to do it? Driving them out with hornets. And we looked at the fact that Jesus shows us how that should have taken place when He cleansed the temple. The hornets of conviction, the stings of conscience, drove out the rabble and they fled. If Israel had been filled with that Spirit, that's what would have happened. And wasn't it true that the people of these lands, their hearts had already melted for fear when they heard what happened about Egypt? They were already afraid. So, but here, the mighty men of valor. But then it says here,



And the LORD said to Joshua, "Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you." (Joshua 10:8)

It's interesting language, isn't it? "I've delivered them into your hand; not a man shall stand before you." Why doesn't He say, "Don't be afraid, Joshua. I'll kill them all for you." Now, there's some verses that are coming that might even seem to indicate that that's what God is saying. So, let's keep reading.

Joshua therefore came upon them suddenly, having marched all night from Gilgal. So the LORD routed them before Israel, killed them with a great slaughter at Gibeon,...

So, what does the text seem to be saying? That God killed them. So, are we going to fly by our feeling or by our instruments?

... chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. And it happened, as they fled before Israel *and* were on the descent of Beth Horon, that the LORD cast down large hailstones from heaven on them as far as Azekah, and they died.

Did you see a picture of your Father with a big 35 kilo hailstone? Like one of the Greek gods, bang, bang, like Zeus. Is that our Father?

**Audience:** Well, Satan is the prince of the power of the air.

**Pr. Adrian:** Yes, prince of the power of the air. But people say, "I take the Bible as it reads." So how do we harmonise this? We need to say, "OK, that's interesting." It says,

*There were more who died from the hailstones than the children of Israel killed with the sword. (Joshua 10:9-11)*

Now, a surface reading of this passage would indicate that God killed many people with hailstones. That's what it would seem from our reading of the text. So, let's keep reading.

Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon." So the sun stood still, And the moon stopped, [the moon stopped as well!] Till the people had revenge Upon their enemies.

Who had revenge upon their enemies? The people.

*Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it,...*

And what was it that was not like it? What does it say?

... that the LORD heeded the voice of a man; for the LORD fought for Israel. (Joshua 10:12-14)

He hearkened unto the voice of the woman; the church. Could we say that? Does that fit in there? "He hearkened unto the voice of a man." What does that mean? I'm just putting some thoughts out there for you to think about. If He's hearkening unto the voice of a man, is this God's will? Or is this accommodation? That's the question I want you to think about.

Then Joshua returned, and all Israel with him, to the camp at Gilgal. (Joshua 10:15)

Okay, and we continue.

But these five kings had fled and hidden themselves in a cave at Makkedah. And it was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah." So Joshua said, "Roll large stones against the mouth of the cave, and set men by it to guard them. And do not stay *there* yourselves, *but* pursue your enemies, and attack their rear *guard*. Do not allow them to enter their cities, for the LORD your God has delivered them into your hand." Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they



had finished, that those who escaped entered fortified cities. And all the people returned to the camp, to Joshua at Makkedah, in peace [with blood all over them]. No one moved his tongue against any of the children of Israel. (Joshua 10:16-21)

Then Joshua said, "Open the mouth of the cave, and bring out those five kings to me from the cave." And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, "Come near, put your feet on the necks of these kings." And they drew near and put their feet on their necks. Then Joshua said to them, "**Do not be afraid, nor be dismayed; be strong and of good courage, for thus the LORD will do to all your enemies against whom you fight.**" And afterward Joshua struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening. (Joshua 10:22-26)

So, I just simply ask you one question. Do you see Jesus with his foot crushing the neck of one of these kings, squeezing the life out of it? Saying, "Suck it up, buttercup. I'm going to kill you." Is that Jesus? Is that the Jesus you worship?

So it was at the time of the going down of the sun *that* Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, *which remain* until this very day. On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them—all the people who *were* in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho. (Joshua 10:27-28)

And if he let none remain, does that mean that he took all the children as orphans? Or did he wipe them out as well? He wiped them out; left none remaining.

**Audience:** But it sort of helps us understand why men do it for that reason.

**Pr. Adrian:** Well, you can look at the Bible. Well, God's people did this in the past. So, yes; well, they're the chosen ones. So, when you read this passage, we're reminded of the verse in James 1, where it says,

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass [mirror]: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (James 1:23-24, KJV)

In reading this story, we're content with hearing what we've just heard and go no further. Then we are seeing an image of ourselves and our own nature. But we need to take the hand of Jesus when we go back into this story and have a look at it. So, let's compare Joshua or Yehoshua, the two Yehoshuas.

### Jesus and Joshua

Joshua (Yehoshua – Jehovah Saves) Ministry of Death	Jesus (Yehoshua – Jesus Saves) Ministry of Life
Then Joshua said to them, "Do not be afraid, nor be dismayed; be strong and of good courage, for <b>thus the LORD will do to all your enemies against whom you fight.</b> " Joshua 10:25	But I say to you, <b>love your enemies</b> , bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; Matthew 5:44
So the sun stood still, And the moon stopped, Till the people <b>had revenge Upon their enemies.</b> Joshua 10:13	Dearly beloved, <b>avenge not yourselves</b> , but rather <b>give place unto wrath</b> : for it is written, Vengeance is mine; I will repay, saith the Lord. If Your enemy hunger feed him. Romans 12:19-20

<p>And that day Joshua took Makkedah, and <b>smote it with the edge of the sword</b>, and the king thereof he utterly destroyed, them, and all the souls that <i>were</i> therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Joshua 10:28</p>	<p>Jesus answered, My kingdom is not of this world: if my kingdom were of this world, <b>then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</b> John 18:36</p>
--	---

Yehoshua, the leader of Israel, and Jesus, Yehoshua. And I've put up here Ministry of Death, Ministry of Life. So, we see it says, Thus the Lord will do to all your enemies, kill them, destroy them, crush their necks. But what did Jesus say? Love your enemies. Is there any caveat that Jesus is giving to that statement? Love your enemies, except when I command you to crush them. It doesn't say that does it? Bless those who curse you. Who's doing the cursing here [with Joshua]? Curse those who curse you. It's returning cursing for cursing. [Jesus:] Do good to those that hate you. Pray for those that spitefully use you and persecute you, that you may be sons of your Father in heaven.

So here we see, So the sun stood still, and the moon stopped till the people had revenge upon their enemies. What does it say in Romans? "Dearly beloved, avenge not yourselves, but rather give place unto wrath." Isn't it interesting? Give place unto wrath. What does that mean? Isn't that telling us, let God's wrath sort this out. God's wrath is to bear with someone, bear with someone, bear with someone, until He finally let's go. Isn't that God's wrath? Give place to wrath. Don't do it yourself. Let God work this out. God will come to a point where He will accept the sinner's rejection of Him, and they will face their own consequences. "For it is written, vengeance is mine. I will repay, saith the Lord." How does the Lord repay? The wicked is caught in the snare of His own hands. This is how the Lord repays.

So, we see a different voice speaking here, don't we? We see Joshua speaking on the one hand and we see in the New Testament those who had the clearest understanding, like Paul, Jesus, Paul, and John. I've included them because they're probably the three greatest lights in human history we've ever had. Jesus, of course, way above anyone else. And here [Joshua], "And that day took Makkedah, and smote it with the edge of the sword." What did Jesus say? "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Is this [story in Joshua 10] then the kingdom of Christ? It can't be the kingdom of Christ. Jesus said, "Put up your sword into its place." Is Jesus' kingdom a kingdom of flesh? Do we wrestle against flesh and blood? These are the questions that need answering, don't they? Did God change His mind? Did God go from being a genocide person who causes blood to flow in the streets? And then He changed His mind when Jesus came? The Bible says, "I am the Lord, I change not. Jesus Christ is the same yesterday, today and forever. He doesn't change." We have a conundrum. We have a conflict here. And we need to resolve that conflict.

If we are happy to just say, Oh, God does this, Jesus does this, and you just blend the two together, that's spiritualism. Just eclectic – take whatever you want, just mesh it all together; it doesn't matter, you don't have to harmonize it. But if we are followers of the midnight cry, then according to William Miller, we must harmonize all of Scripture, or we do not have the truth.

**Audience:** Judy says look at James 1:20. "For the wrath of man worketh not the righteousness of God."

**Pr. Adrian:** Thank you, Judy. The wrath of man is not worth the righteousness of God.

Now, when Joshua had his foot on the neck of that king and was ready to kill him, do we say that Joshua was completely at peace, calm, had no animosity in his heart whatsoever? But lest we forget, these people

had come into this country. These people wanted to destroy Israel and wipe them off the face of the map. Isn't it a case of kill or be killed? Wasn't Joshua under the pump? I mean, it's easy for us to say from where we stand, but Joshua was facing certain death. And when you face certain death, what do you do? And you have the power, you've already flexed that muscle, and you've already demonstrated the ability to defend yourself and to destroy. What do you do? You do what comes natural to you. Don't you? Because otherwise they're all going to die. And Joshua was not going to have it.

From a human point of view, I salute Joshua. From a human point of view, after the flesh, he was a great man, showed great faith, incredible valor. From a human point of view, he was a great man. But when we compare him to Jesus, we see a problem. We see something different. And how do we resolve these difficulties?

Now we're reminded of some of the statements, just to remind ourselves. *Patriarchs and Prophets*, p. 392.

So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight."

Now that statement is a specific statement to a specific story, when they first went. But then Ellen White gives a general statement.

**It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.** (*Patriarchs and Prophets*, p. 392.3)

Do you understand by general statement? The first one is a specific story, not to go up and fight in this case. But then she gives the principle behind that, why she says that, which is a universal principle. It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands.

And again,

In the military schools of Egypt, **Moses was taught the law of force**, and so strong a hold did this teaching have upon his character that

it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by **the law of love**. The same lesson Paul had to learn. (*Education*, p. 65.2)

What was God trying to do during these 40 years? Change his character from the law of force to the law of love. So, it was not God's intention that they should take the land by warfare. And as I said in a previous presentation, God wanted to drive them out with hornets. God said very clearly, I will drive them out before you. As in before you get there, I will drive them out. By the spirit that is in you, it will cause them terror and confusion, and they will flee from before you. That's the way it was meant to be. Or they would submit themselves and ask to join.

Lamentations 3.26, Brent says, "It is good both to wait and to be silent, for deliverance is of Jehovah." Amen. Good text. Wait. Deliverance is of Jehovah.

**Audience:** I think sometimes we tend to go before God. We think that maybe the idea pops in our head, and we think, oh yeah, that's a good idea. Instead of just talking the Lord, we just go ahead.

**Pr. Adrian:** Yes, sometimes, often, most times. Most times. We jump in. "I'll fix it, Lord."

Now, I'm just bringing this text up again [Exodus 23:22-28]. Down the bottom.

"I will send My fear before you, [as in, before you get there, I will send my fear before you]. I will cause confusion ...

How will God cause confusion? The conviction of sin terrorizes people who refuse repentance. That causes confusion, doesn't it?

...among all the people to whom you come, and will make all your enemies...

Do what?

...turn *their* backs to you.

Does it say, I will make all your enemies be in such a position that you put a sword right through their torso? Is that what it says here? No, they will turn their backs to you and flee.

And I will send hornets before you, ...

Not with you, not after you; but in front of you.

...which shall drive out [or drive away] the Hivite, the Canaanite, and the Hittite from before you. (Exodus 23:22-28)

So, the word drives out or drive away is not kill, is it? What's interesting, at the end of the book of Joshua, Joshua reinterprets this text. He reinterprets it. To say, when we killed them and destroyed them, God drove them out with hornets. So, identifying themselves as hornets. They're the hornets.

**Audience:** Wasn't Joshua taking Moses' place, to go into the land of Caanan? He was trained under Moses, the meekest man on earth. I don't understand why Joshua would even contemplate this [killing].

**Pr. Adrian:** Because Joshua was the man that Israel wanted. They wanted a man of war to be their leader. The warrior prince.

**Audience:** I don't understand why he changed; he trained under Moses.

**Pr. Adrian:** Yes, but Joshua was the general of Israel that fought all their wars for them. Well, we find it hard to comprehend, but Joshua played a key role in all of that [killing after the incident of the golden calf]. He played a key role in all that.

The word is drive away, "the Hivite, the Canaanite and the Hittite from before you." Gibeon was part of the Hivites. That's how it was supposed to take place.

Now, let's remember some important principles here that Israel rejected the commandment of God to be his children by faith alone. Because what did they say to God in Exodus 20:19?

And they said unto Moses, Speak thou with us, and we will hear: but **let not God speak with us, lest we die.** (Exodus 20:19, KJV)



Now, what had God said to them in chapter 19? “If you listen to my voice, then you have kept my covenant.” So, when they say, don’t let God speak to us, are they keeping the covenant? No, they’ve broken the covenant.

The story of Israel’s conquest of Caanan is God’s accommodation to an Israel that refused to listen to His voice and therefore were not filled with God’s Spirit which would have cleansed Canaan as Jesus cleansed the temple.

It was done in the flesh of the Old Covenant, and always being pleaded with to come into the New Covenant.

So, because they refused his voice, does God give up on them? Does he just let them die? No, he has to walk with them. He has to deal with them. And this is the thing.

When someone has a child that’s going to the pub and it’s on meth or whatever, and the parent comes down, and there they are trying to help their child that’s rolling around in their vomit in the pub. There’s the father trying to help his son, and one of the church members comes past, and there’s the father trying to help his son. And they say, “Oh, there’s the father in the pub. That must mean that he must think that’s okay, that he’s fully supporting this. Here he is with his son in the pub.” So, does God run the risk of having that thought about Him by getting involved with Israel when they’re in this inebriated state?

**Audience:** If only we’d come and talk to the father, we’d find out that he’s not there for whatever reason we have in our head. Come and talk, come and reason together.

**Pr. Adrian:** Yes, but if you want evidence to support a certain view...

**Audience:** Well, it’s the same with everything, though. Every time we see something or we assume something, it’s like, “Oh, okay, I know what’s going on now.” I don’t even need to go and talk to that person.

**Pr. Adrian:** Yes, I've got the evidence I need to damn you. When we read the Old Testament, we get the evidence that we want to damn the gentle God and frame him.

So, if God's kingdom, Christ's kingdom, is not of this world, then obviously taking up a sword, wrestling against flesh and blood, this cannot be Christ's kingdom. But God is trying to bring them into His kingdom, and we see how much success Joshua had, because as soon as Joshua and all of that generation died, what happened to Israel? It went straight back into idolatry. And in fact, when Joshua says, "Choose you this day whom you will serve," what does that suggest about what some of the people in Israel were doing while Joshua was still alive? They were serving other gods, the gods of the nations that they had been destroying. Does that make any sense whatsoever? "Well, it's okay for us to worship those gods because we are the chosen people. So, we can worship these gods and it's different when we worship them because we are chosen of God." Do you detect a problem here?

**Audience:** The church thinks the same way as we do.

**Pr. Adrian:** It's infallible.

**Audience:** The church which professes to belong to God, they do this, it's the same thing that other churches do, that they say don't belong to God, but when they do it themselves, they don't see any problem.

**Pr. Adrian:** They don't see any problem because they're God's chosen. So, all their actions are sanctified by this remnancy status.

**Audience:** It just shows the natural influence of consequences. Being in that position of doing all the killing, doing all the violence, being surrounded by all of that, it comes into you. Take on their gods, take on all their views.

**Pr. Adrian:** Yes. By beholding, we become changed. Without getting too graphic, lopping the head off a small child would stay with you for a long time, wouldn't it? Do you think you'd have nightmares?

**Audience:** Depends how much you've seared your conscience already.

**Pr. Adrian:** Weren't these people essentially working in an abattoir? They were working in an abattoir but just mowing them down like cows. Calves, cows, bulls, the lot. They wiped a lot of them out. But instead of the lamb, the Canaanites are now the sacrifice.

So, what did Joshua see in Christ? This is interesting.

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, **a Man stood opposite him with His sword drawn in His hand.** And Joshua went to Him and said to Him, "*Are You for us or for our adversaries?*" So He said, "*No, but as Commander of the army of the LORD I have now come.*" And Joshua fell on his face to the earth and worshiped, and said to Him, "*What does my Lord say to His servant?*" (Joshua 5:13-14)

Does that mean that Joshua actually didn't know who this was? What does that suggest? That he didn't actually know Him. And he wasn't quite sure whether he was friend or foe. But isn't that what happened to Jacob in the time of his wrestle? He thought that his dearest friend was his foe.

So, what is Joshua seeing? He sees Christ with a sword drawn in his hand. And it doesn't take much thought to think; would Christ actually with this sword in his hand, would He put it through someone's flesh? What did John see?

He had in His right hand seven stars, **out of His mouth went a sharp two-edged sword,** and His countenance *was* like the sun shining in its strength. (Revelation 1:16)

So where is the sword? Where does John see the sword? Out of His mouth. But Joshua sees it in His hand. Are what these two men viewing, is it a reflection of their own thinking? Of what they perceive and what they understand? It's a question. Could it be the mirror? Because we see a difference. And particularly as Matthew says here,

But Jesus said to him, "**Put your sword in its place, for all who take the sword will perish by the sword.**"

So, if Jesus was actually taking a sword, then is He contradicting Himself here? This is a problem.

Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?  
(Matthew 26:52-53)

If he could do it here [New Testament], why not do it here [Old Testament]? Because people weren't listening to the voice of God.

For we do not wrestle against flesh and blood,... (Ephesians 6:12)

And this is where a wrong understanding the covenants is going to undo you. Because you say, we don't wrestle against flesh and blood, because we're in the new covenant, but they were in the old covenant. And the question is, were they in the old covenant? I say, yes, they were, but not in the way most people understand it.

And take the helmet of salvation, and **the sword of the Spirit, which is the word of God;** (Ephesians 6:17)

And take the helmet of salvation and the sword of the Spirit, which is the Word of God. Is Christ the same yesterday, today and forever? This is why we have to keep asking ourselves when we look at these things.

Now, John the Baptist, here's a good example.

"Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist;

And then he says something interesting.

but he who is least in the kingdom of heaven is greater than he."  
(Matthew 11:11)

What is Jesus suggesting here about John's status in relation to the kingdom of heaven? No, the least in the kingdom is greater than him. He's maybe not in the kingdom. He didn't understand, did he?

**Audience:** But who did at that stage?

**Pr. Adrian:** Now, I've got the quote from *The Desire of Ages*, which confirms,

Like the Saviour's disciples, **John the Baptist did not understand the nature of Christ's kingdom.**

And if you do not understand the nature of Christ's kingdom, then are you in that kingdom? You can't be in that kingdom if you do not understand it.

He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled; the mountains and hills must be brought low, the crooked made straight, and the rough places plain. He had looked for the high places of human pride and power to be cast down. He had pointed to the Messiah as the One whose fan was in His hand, and who would thoroughly purge His floor, who would gather the wheat into His garner, and burn up the chaff with unquenchable fire. **Like the prophet Elijah, in whose spirit and power he had come to Israel, he looked for the Lord to reveal Himself as a God that answereth by fire.** (*The Desire of Ages*, p. 215.2)

He had a wrong understanding of the character of God. But we see a few pages later in *The Desire of Ages*, it says

The disciples bore the message, and it was enough. John recalled the prophecy concerning the Messiah, "The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isaiah 61:1, 2. **The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. To John was opened the same truth that had come to Elijah in the desert,** [So now he's getting a revelation of truth.] when "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the

Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire:" and after the fire, God spoke to the prophet by "a still small voice." 1 Kings 19:11, 12. **So Jesus was to do His work, not with the clash of arms and the overturning of thrones and kingdoms,**

What was Joshua doing? Clash of arms and overturning thrones and kingdoms. That's what he was doing.

**but through speaking to the hearts of men by a life of mercy and self-sacrifice.** (*The Desire of Ages*, p. 217.2)

That's the kingdom of heaven. John the Baptist was not in that kingdom. But, next page,

The Saviour's words, "Blessed is he, whosoever shall find none occasion of stumbling in Me," were a gentle reproof to John. It was not lost upon him. **Understanding more clearly now the nature of Christ's mission, he yielded himself to God** for life or for death, as should best serve the interests of the cause he loved. (*The Desire of Ages*, p. 218.2)

Which tells you what? That he entered the kingdom of heaven just before he died. And because he came in the power and the spirit of Elijah, we see Elijah did the same. He entered the kingdom of heaven just before he was translated to heaven. This is important.

**Audience:** So, there's some validity to the 11th hour workers that Christ mentioned in the parable. People will come into that place in the last remnants of time.

**Pr. Adrian:** Haven't we all been like John the Baptist? Are we now coming into an understanding?

So, let's apply some of our instruments. Let's have a look at Hebrew verb forms. We've looked at the word, at the *hiphil* verb form, which can be permissive and can be active, depending on context. Now, notice where the *hiphil* verb forms occur in this text.

Joshua therefore came upon them suddenly, having marched all night from Gilgal. So the LORD routed them before Israel, **killed them** [*hiphil*] with a great slaughter at Gibeon,

That word killed them is in *hiphil*, which means you can read this as God actually killed them, or you can read it as God permitted them to be killed. How do you read? It says,

chased them along the road that goes to Beth Horon, and **struck them down** [*hiphil*]

*Hiphil* verb form, which means permitted them to be struck down or caused them to be struck down. You decide. You decide which one it is. Does that make sense? Do you understand what I'm saying?

as far as Azekah and Makkedah. And it happened, as they fled before Israel *and* were on the descent of Beth Horon, **that the LORD cast down** [*hiphil*] **large hailstones from heaven on them as far as Azekah**, and they died. *There were* more who died from the hailstones than the children of Israel killed with the sword. (Joshua 10:9-11)

*Hiphil*; the Lord permitted to be cast down, or the Lord caused to be cast down. You decide as the reader which it is, according to your understanding of the character of God. So, which is it? Did He cause the hailstones to come down and kill them? Or did He permit them? And people would say, well, what's the difference? Is there a difference?

**Audience:** I just see that Satan was there, at every opportunity, to make them see that it was God

**Pr. Adrian:** Okay, so we're going to unpack that a little bit.

But what's important here is that the *hiphil* verb form is offering to us a way to harmonize what's happening in this story with the kingdom of heaven. Do you understand what I'm saying? If we read these texts according to the character of Christ, we can read them as permissive, that God permitted this to happen. And this is God's wrath. Because these five kings had seared their conscience against the convictions of



the Spirit. They had filled up their cup of iniquity, and therefore, God stepped back. And when God steps back, He removes the hedge of protection; what happens? Well, let's continue to read. Now, I just looked up online. I just said, how is hail caused?

### How is Hail Caused?

1. **The Lift (Updraft):** Strong winds known as **updrafts** blow upward from the ground into the storm. These winds carry liquid raindrops high into the atmosphere where the temperature is well below freezing.
2. **Freezing:** As the raindrops reach these freezing heights, they turn into small ice pellets called "hail embryos."
3. **Growth (Accretion):** The ice pellet doesn't fall immediately. The updraft keeps it suspended. As it moves through the cloud, it collides with **supercooled water droplets** (water that is colder than 0°C but still liquid). These droplets freeze instantly onto the ice pellet, adding a new layer of ice.
4. **The "Juggling" Effect:** Depending on the strength of the wind, the hailstone may rise and fall multiple times within the cloud, adding a new layer of ice with every "lap." If you cut a hailstone in half, you can often see rings like those in a tree trunk, representing these different cycles.
5. **The Fall:** Eventually, the hailstone becomes too heavy for the updraft to support, or the updraft weakens. Gravity takes over [or density takes over], and the ice falls to the ground.

It comes down "like lightning from heaven." It depends on the weight, how heavy it's become, as to how hard it falls. The speed. You can get up to terminal 9.8 metres per second. Very fast, isn't it? So, the more violent the atmosphere, the bigger; the more the thrust upwards, the greater the size of the hail.

Now, these things don't happen by chance. These things are reflecting spiritual realities. And here are some of the applications that I've made. There is a spirit or a wind that says, I will ascend into heaven.

### **Lessons from the Hail**

1. I will ascend into Heaven – the spirit of the updraft, the spirit of pride and resistance.
2. Waters defined as people (nations, tongues) in Rev 17:15 – the principle of life.

So, people with a spirit to arise and lift themselves up, "we will make a name for ourselves." This is an updraft. But in becoming an updraft and refusing to listen to the Spirit of God, their hearts become hard as a stone.

3. The act of seeking to be a god is sin and it hardens the heart – water freezes.

What happened to Pharaoh? What happened to his heart? Hard like a stone, like a hailstone.

4. The stronger the effort to be your own god, the higher the water is carried and the bigger the hail becomes. "Bigger they are, the harder they fall."
5. The sinner then falls from its exalted position causing destruction to themselves and others. Ps 34:21 – Evil shall slay the wicked.

Is that a fair assessment of what's going on? And these nations had braced themselves to resist the God of heaven. And so, they were claiming to be in the position of God. And so, the hail was a legitimate thing.

Do you know that every storm we have, there should be hail the size of a talent every time. But why doesn't it happen? Because Christ is on the Cross holding back the strife. We've already had 17-centimetre hail fall in the Brisbane area, and we've had 10 to 12-centimetre hail, not far from

here. Last week we were just heading out towards Tin Can Bay and a number of the pine trees are just like matchsticks, just knocked [over], hundreds of them, just heaps of trees knocked down. And I can only say as man moves closer and closer to enforcing a Sunday as a day of worship, enforcing it upon the nation, the hailstones are going to get bigger. And the hailstones will eventually drop with fire, like they did in the time of Egypt. Hail and lightning. There's been some pretty impressive lightning too. Yes, it's increasing, isn't it? At least in my lifetime it's increasing. In my lifetime it's definitely increasing.

So, I've written here,

Just as God permitted the plagues in Egypt to manifest by letting the winds of strife go, so God does the same with the hail in this story.

Because there was hail in the story in Egypt.

Behold, tomorrow about this time I will cause [*hiphil* – permit] very heavy hail to rain down, such as has not been in Egypt since its founding until now.(Exodus 9:18)

I'm going to permit this. And why does this happen?

And the land is defiled: therefore I do visit the iniquity thereof upon it, **and the land itself vomiteth out her inhabitants.** (Leviticus 18:26, KJV)

So, when the hail is falling, that means God has withdrawn.

**Audience:** It doesn't tell us though, in Egypt, how big they were, just large.

**Pr. Adrian:** Yeah, just large. In Revelation, it tells us the weight of the talent, which is about 34 kilos.

**Audience:** You don't need hail to be that big to be destructive to plants, and even to people. Even at 15mm / ½ inch, when it strikes a plant, it actually bursts the cell wall. And that's an injury that takes a while to heal. I've seen it on plants that were hit this season.

**Pr. Adrian:** Yes, definitely; exactly. So, notice:

God keeps a reckoning with the nations. [Was he keeping a reckoning with these Canaanite kings?] Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? [Is that what these kings were doing?] will one day be called upon to meet **long-deferred vengeance**. [OK. What happened?] In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. **Many have well-nigh passed the boundary of mercy.**

What does it mean to pass the boundary of mercy? It means that God is forced to let go. That's the line. Why does He let go? Because they are bashing His fingers with hammers and making Him let go.

**Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full.** They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work." (*Review and Herald*, September 17, 1901, par. 8)

This is how God's vengeance works. No longer interfere with Satan to destroy. So, we come down to *The Great Controversy*.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, **and he uses all his power to control the elements as far as God allows.** (*The Great Controversy*, p. 589.2)

And here people would say, "Ah, so you're saying that Satan is God's mafia." And I would say in reply, "Ah, but you're concluding that God wanted them dead." And I'm sorry, but that's not true. When you think that the outcome that God wants is to kill and destroy the Canaanites, then you can harmonize with Satan being God's mafia, because they

both want the same outcome. But my God does not. He never wanted this to happen at all. And therefore, he is not in harmony. He is forced away. And the sun standing still is evidence of this, as we will soon see.

And notice the next paragraph of *The Great Controversy*.

Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and **terrific hailstorms**, in tempests, floods, cyclones, tidal waves, and earthquakes, (*The Great Controversy*, p. 589.3)

So, as we see in Revelation 7, the angels are holding back the winds of strife in the time of the land of Canaan. God commands them, "Let it go. The cup of their iniquity is full. I can no longer speak to them. They've seared their conscience with a hot iron. I cannot reach them. We must step back." So, God steps back. And as it says in Psalms 78:49, God sends or releases evil angels among them. Satan causes these hailstorms, he killed these people, in order that it might be perceived that God killed them. Isn't that the greatest triumph for Satan? When people read these stories? Satan does the deed, and God has to eat the bitter seed.

**Audience:** It also allows men to rethink and consider that they might be on the wrong course. Even though it's through a wrong method, it turns them to think about looking to God.

**Pr. Adrian:** Yes. Well, it's in their language. It's what they understand. It's the only way that God can reach them.

**Audience:** Mrs White does say very clearly that the large cities are going to experience more of this.

**Pr. Adrian:** Yes. Living in large cities is going to be very dangerous. It's going to be increasingly dangerous to live in large cities, because these things are going to fall.

**Online audience:** Can water memory play a part?

**Pr. Adrian:** Yes. That's a really interesting question. The water that has been on earth where the evil deeds are performed, is then sucked up

into the heavens, that vibration becomes an instrument of death. It's the seeds that men have planted. The anger and violence of men's thoughts create heat and then it's sucked up into the atmosphere, and it takes water with it and creates hailstones. These hailstorms that we are experiencing are directly attributed to human sinfulness. And we just think, oh, it's just a hailstorm, this is what happens. No. There's a direct connection between human sinfulness and these events taking place. And, of course, it's called an act of God. But who is the god being worshipped when we say that? It's ourselves, isn't it?

So now let's come to this very interesting point. And Joshua spoke. So, he's going, oh, I'm in the middle of killing all these people and the sun's going to go down. I don't want this to stop. I need the sun to stand still so I can keep going.

Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, **stand still** over Gibeon; And Moon, in the Valley of Aijalon." So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies... (Joshua 10:12-13)

So, let's have a look at the word for *stand still*. It's fascinating.

H1826 *dāimam*. A primitive root (compare H1724, H1820); **to be dumb**; by implication **to be astonished**. *to stop*; also **to perish**: - **cease, be cut down (off)**, forbear, hold peace, quiet self, **rest, be silent**, keep **(put to) silence**, be (stand), still, tarry, wait.

Now, when you take some of those words and you apply them to Isaiah 53, what do we see?

He was oppressed, and he was afflicted, **yet he opened not his mouth**: he is brought as a lamb to the slaughter, and as a sheep before her shearers is **dumb**, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for **he was cut off** out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; **because he had**

**done no violence**, neither *was any* deceit in his mouth.  
(Isaiah 53:7-9, KJV)

This is all connecting into that word stand still. Do you see the connection? Then notice, *The Desire of Ages*,

It was morning; **the sun had just risen** above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls, when Jesus, **pointing to it**,

Pointing to what? Pointing to the sun,

**said, "I am the light of the world."** (*The Desire of Ages*, p. 463.4)

Who does the sun represent? Christ.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Malachai 4:2, KJV)

Do you perceive what's going on in this text? Joshua says to the sun, stand still.

**Audience:** So basically, he's telling Jesus, "Stand still." He's saying to Christ, "Don't get involved."

**Pr. Adrian:** Yes. "Be silent."

**Audience:** Is that what he's actually thinking, or is it just in his heart?

**Pr. Adrian:** I'm sure he's not thinking it because he's not perceiving Christ's character. Christ is silent because he has done no violence. Joshua is wanting to do violence, and Christ is required to be silent.

But in this word, and it's not being chosen by accident, in this word we see in the sun standing still, we see the Cross of Christ erected. Christ had to bear the loss of all of those people in order to give redemption to Israel. Is this not the plan of salvation? Jesus on the Cross bringing salvation. Christ is crucified in the death of the Canaanites in order to bring salvation to God's people.



**Audience:** So basically, when the wicked are raised, that principle applies. When the wicked perish, He endures that suffering for the righteous.

**Pr. Adrian:** Of course, the wicked don't want anything to do with God. Christ still suffers because he loves them.

**Audience:** The going down of the sun, would have made intercession on behalf of the slain, so they would not be continuing to be slain, but now He is told not to stand on their behalf, but to stand on Israel's behalf.

**Pr. Adrian:** Excellent point. It would have been much harder to slay them if the sun had have gone down and covered with darkness and it would have been a protection for the people.

**Audience:** Christ, being the light of the world, had to stand still. When darkness is there they can do their wicked deeds.

**Pr. Adrian:** And this is the thought. Do we understand the Cross?

**The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive.** Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." (*The Great Controversy*, p. 652.1)

Because now right in the heart of Joshua 10, with all this carnage and blood, we see the Cross of Christ erected. We see the gospel preached. We see the love of God manifested. We see mercy extended to a nation that refused to listen to God's voice. Now, notice the elder brother of who?

The **Elder Brother of our race** is by the eternal throne. (*Ministry of Healing*, p. 71)

Does that mean Christ is the brother of every human being? Were the Canaanites His brethren? They were wicked brethren. They were causing Him tremendous suffering and pain, but they were still His brethren. He is not ashamed to call us brethren.

Israel faced extinction from the 5 kings of Canaan.

The redemption of Israel required the slaughter of these nations to save Israel.

It was required because Israel was in the flesh of the Old Covenant.

Because Israel was not listening to the voice of God, because they turned away from the revelation. They said to Moses, put a veil over your face. We don't want to look upon this glorious face. Because they said that, there was no other way to save Israel other than through the crucifixion of Christ in the death of His children of Canaan. It was required because Israel was in the flesh of the Old Covenant.

**Audience:** Why did Israel need saving in the first place? Because they turned away from God's love. They turned away from His commandments, they invited the devil in through idolatry.

**Pr. Adrian:** They needed redemption according to their own understanding and redemption for them meant death to their enemies. That's the only thing they understood. And so, Christ hearkened unto the voice [of a man]. Like with Abraham, God condescended to enter into a covenant with Abraham using methods and customs that they were familiar with. Same thing occurring here, using customs and methods that they are familiar with; and helping them, because they needed to see that God was still with them and helping them. Yet it was costing Him terribly. He was suffering terribly.

When we understand the Cross, as I said, *The Great Controversy*, p. 652, "the mystery of the cross explains all the mysteries."

Christ is being crucified in Joshua 10 in the death of the Canaanites. It's piercing Him. Why is it piercing Him?

Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. **Yet God feels it all.** (*Education*, p. 263)

This is what I said on Wednesday night. When these Canaanites are dying, did Christ feel it? How much of it did He feel? All of it! Does that cause Him pain? Why don't people think about this? It cost Him.

**Audience:** Because we are blind, miserable.

**Pr. Adrian:**

Not a sigh is breathed, not a pain felt, not a grief pierces the soul [Which soul? All souls.] but the throb vibrates to the Father's heart. (*The Desire of Ages*, p. 356.2)

Calvary occurred in Joshua 10, in the sun standing still. Of course, in the time of Christ, it was expressed differently, that the sun was hidden. But it's the same principle. The sun perished. It perished in the time of Joshua, because Joshua commanded it to perish, to stand still. You can even use the word rest. Christ rested in the tomb, didn't He? It's all connected.

...So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day. (Joshua 10:13)

Why would it hasten to go down? As Rowan was saying, did Christ not want the sun to go down? To stop the carnage? Hasten to go down.

**And there has been no day like that, before it or after it, that the LORD heeded the voice of a man;** for the LORD fought for Israel. (Joshua 10:14)

It was Joshua's idea. God accommodated Himself to Joshua, to meet him where he was. And this is the whole thing about the Cross. Haven't we come to understand that God never required the Cross? We required the Cross. God hearkened to the voice of man. He gave to us that which we desired in order to unlock our minds and to give us salvation. And the same gospel is happening in the day of Joshua. Same gospel taking

place. Harkened to the voice of man. He accommodates Himself to our understanding.

Now notice the parallels here. Smote them and slew them and hang them on five trees. He cast them into a cave where they had been hidden and laid a great stone in the cave's mouth.

And afterward Joshua smote them, and slew them, and **hanged them on five trees:** and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and **cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth,** *which remain* until this very day. (Joshua 10:26-27, KJV)

Does that sound familiar?

The God of our fathers raised up Jesus, whom ye slew and **hanged on a tree.** (Acts 5:30, KJV)

So they went, and made the sepulchre [a tomb, a cave] sure, **sealing the stone,** and setting a watch. (Matthew 27:66, KJV)

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. (Matthew 25:40, KJV)

Do you see Christ crucified in these kings? Because,

In all their affliction he was afflicted, ... (Isaiah 63:9, KJV)

Do you see how powerful this is? I can tell you, in the hour leading up to me giving this presentation, I have been bashed senseless inside of my head. Satan, I knew, was trying to stop me from telling you what I'm telling you now. I could feel it. I could feel just intense war going on inside my head. Do you understand why? He doesn't want this to come out, does he?

Christ crucified in the sun standing still and in the hailstones that came down. This is the Cross. This is the everlasting gospel.

We all have needed Christ to die on the Cross to enable us to accept the forgiveness of God and be saved. We all needed it. Israel needed Christ to suffer in the slaughter of the Canaanites so they might have life, and believe God loved them and would help them. They needed it. And God did not choose Israel because they were better than any of the other nations, but because He had made a promise to Abraham and to Isaac and to Jacob; because of His goodness.

It's the same gospel process.

Jesus Christ *is* the same yesterday, today, and forever.  
(Hebrews 13:8)

As Christ was crucified in Egypt (Rev 11:8) – He was crucified in the slaughter of these nations.

As God gave Egypt for Israel's ransom, so also He gave these 5 kings and their nations. (Isa 43:3).

For I *am* the LORD your God, The Holy One of Israel, your Savior;  
**I gave Egypt for your ransom**, Ethiopia and Seba in your place.  
(Isaiah 43:3)

We can say the same thing in this story. God says, I gave the Canaanite kings as a ransom for you that you might be saved.

And, of course, we turn this around. And this is the whole point. If you believe that God demanded the death of Jesus on the Cross, then you must believe that Jesus demanded the death of the Canaanites for His wrath to be satisfied. Your understanding of the Cross causes a framework as to how you read the stories of the Old Testament. Does that make sense? So, we've been drinking milk long enough, brethren. Now it's time to eat the meat. And this is the meat. And it's clearly here for us. The hanging on a tree reference is not an accident.

**Audience:** I was trying to keep quiet, but I can't. I see a little parallel there, because imagine if the sun is standing in one place for 24 hours. A lot of the evaporation is going to come from the sea (Red Sea, Mediterranean Sea). And this is just right there next to them, and that is

going to cause a lot of evaporation. And the outcome of that, of course, is going to change the pressure of the atmosphere, and you're going to get a lot of precipitation, which results in those things. But here's the thing. The thing is, that process where the sun stands still, Christ is not involved. He's been asked to stop. It creates a situation where the devil hides himself and is not viewed, because now the hell looks like it's coming from Christ, not from him. The same thing on the Cross. The Cross itself gives the devil something to hide behind. It appears as if the Cross is not his [Satan's] idea. It's the idea that God wanted. And you can see this parallel. They keep going. They keep going.

**Pr. Adrian:** They do, don't they? He's hidden in plain sight. The devil himself has transformed into an angel of light because the sun is light and God is light. But Satan is hidden in that light. He's hiding right there in this story.

So, I pray that this has opened your mind. We cannot ignore the contradictions between the words of Christ and the actions of Joshua. We must resolve them. I've offered to you an extremely plausible case, I might say. And so, I commend it to your conscience. Shall we pray?

### **Closing Prayer:**

Father in heaven, we thank you so much that we can see now Christ and Him crucified in the story of Joshua and the sun standing still. We thank you that you accommodated yourself to them and to us, but now you command us to repent of these things, to believe the gospel, because you did no violence, Lord Jesus. We don't want you to be dumb anymore or to be silenced, as we march on, on the march of death. Help us to come out of Babylon, out of this iniquity, out of this abomination into the true light, that we may worship the true God and Jesus Christ who you have sent. We thank you in His Name. Amen.

# THE CROSS IN THE SUN STANDING STILL

The story of Joshua defeating the Canaanites when he commanded the sun to stand still, appears as one of the greatest victories of Israel. God Himself appears to cast down hailstones to destroy their enemies and in response to Joshua, stops the sun in its tracks, to allow Joshua more time to kill their enemies.

Is there more to this story? Did Jesus change His mind in the New Testament when He told Peter to put his sword in its place and that God would care for Him? Did Jesus change His position when He told Pilate that His kingdom was not of this world and that His servants don't fight a physical battle?

When Joshua commanded the sun to stand still, the word in Hebrew means **to *be dumb*** or to *stop*; also **to *perish***. **cease, be cut down or off**, forbear, hold peace, quiet self, **rest, be silent**, keep (put to) **silence**.

Jesus is the light of the world and the command for the sun to stand still could have implications for Christ Himself. Was Christ made dumb like a lamb in the slaughter which took place? Was He cut down and put to silence as indicated in Isaiah 53? Is this story actually a cross event and like Egypt were the Canaanites given as a ransom for Israel? (Isa 43:3).

Plenty to ponder in this story. May you be blessed as you consider the thoughts here in this presentation.