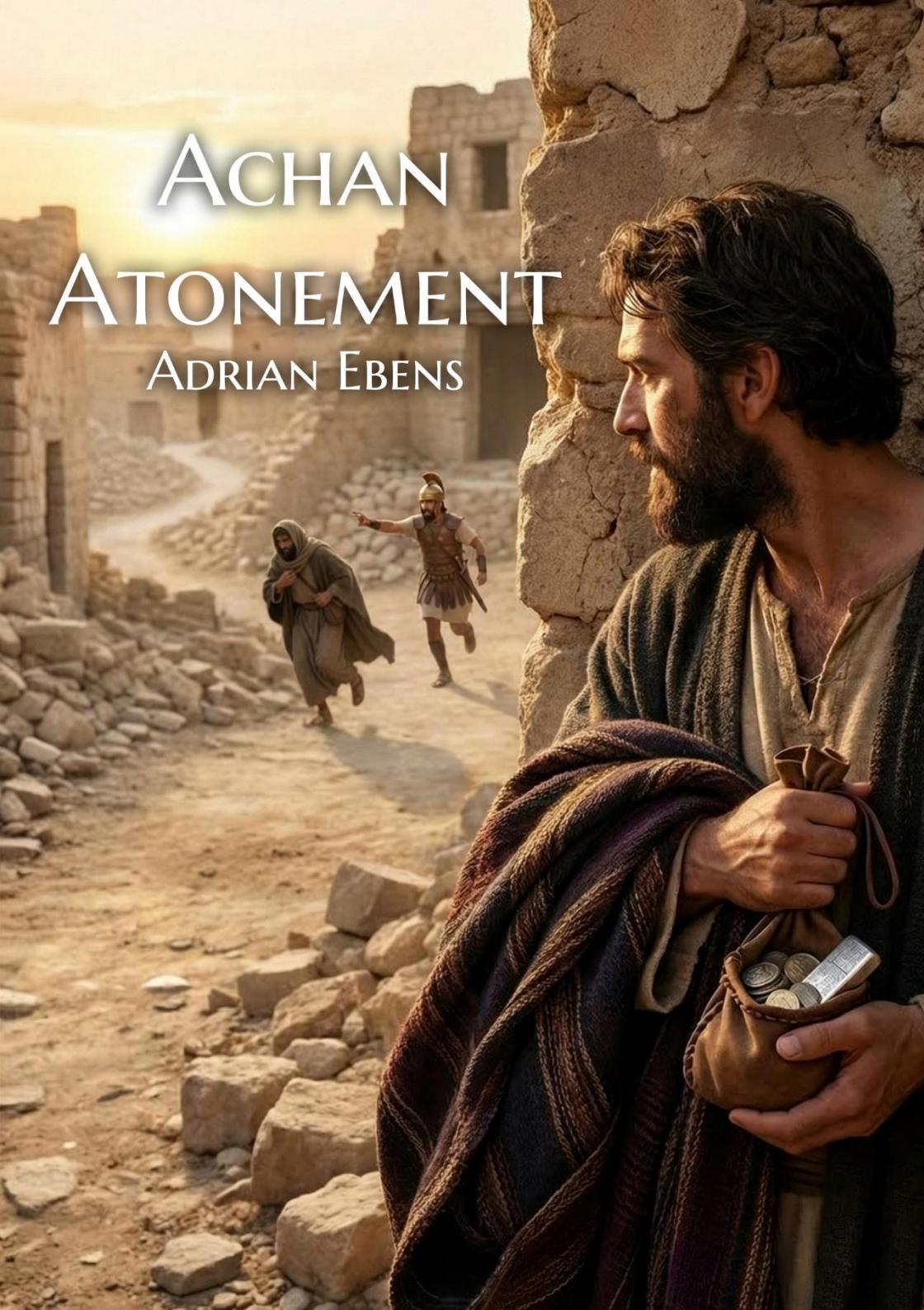


ACHAN ATONEMENT

ADRIAN EBENS





Adrian Ebens, 2026

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TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
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ACHAN ATONEMENT

Opening Prayer:

Father, I just thank you so much for your word. And I thank you for your Sabbath. Thank you that you're pouring your Spirit upon us, the lifeblood of Jesus. Cleanse us with this blood. And, Lord, may we be drawn closer to you and to each other till we come to the perfect knowledge, the faith of the son of God.

I pray that you would guide my words as we open the Scriptures together, and you would bless everyone that is watching. Bless their marriages, their children, their grandchildren. And may we all be in heaven together. I pray in Jesus' name. Amen.

Presentation:

So, this is part of the research that I've been doing for *Mirror Principle Part 2*. And this one will be called "The Kingdom of Heaven." The Kingdom of Heaven. I chose it for that, because of Jesus' statements about the kingdom of heaven and what actually is the kingdom of heaven. Statements like where Jesus says,

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he

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

What was Jesus saying? That John the Baptist wasn't actually in the kingdom because he had a wrong understanding of the character of God. But just before he died, he got it and he came into the kingdom, just before he died. And, of course, it's partly because, not that I ever watched it, but there was a movie released some years ago called "The Kingdom of Heaven" which was all about the crusades in the Middle East and all of the bloodshed and war and death and destruction. And that relates to what was happening back in the time of Joshua and Judges. It's a similar thing in the same place.

So, what is the kingdom of heaven? Jesus says,

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight [in the flesh], ...but now is my kingdom not from hence. (John 18:36)

So, with that in mind, let's move into this story. This is Joshua chapter 7, and they've just had a defeat in Ai. And they're trying to understand what's going on. (I know plenty of people would like to see a defeat in "AI", but here it is – we shall defeat it and master it.) We're going to read from Joshua 7:2.

Now Joshua sent men from Jericho to Ai, which is beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the country." So the men went up and spied out Ai. And they returned to Joshua and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for *the people of Ai are few.*" So about three thousand men went up there from the people, but they fled before the men of Ai. And the men of Ai struck down about thirty-six men,...

Thirty-six is interesting, isn't it? Six times six. Three twelves.

...for they chased them *from* before the gate as far as Shebarim, and struck them down on the descent; therefore the hearts of the people melted and became like water.

All the Canaanites' hearts had melted and become like water; now the Israelites were melting and becoming like water.

Then Joshua tore his clothes, and fell to the earth ...

Now you've just come into a foreign country. You're surrounded by people, all of which want to kill you, and you've just lost a battle to an insignificant group of people. Can you understand Joshua's distress? Like they now could be completely wiped off the face of the earth. This is serious.

Then Joshua tore his clothes, and fell to the earth on his face before the ark of the LORD until evening, he and the elders of Israel; and they put dust on their heads. (Joshua 7:2-6, NKJV)

We can totally understand why they did this. It's interesting that the Spirit of Prophecy gives us some insight into this. Now notice, *Patriarchs and Prophets*, 493:

The great victory that God had gained for them had made the Israelites [what?] self-confident. Because He had promised them the land of Canaan they felt secure,..

This is interesting. He had promised them the land, but what did they think, how this land was going to be obtained? God had promised it to them, but they wanted to do all the killing and destroying and everything themselves. So, God had promised them, but they thought God had promised to help them destroy all the people.

...and failed to realize that divine help alone could give them success.

So, isn't it interesting. They thought that God had promised it to them, but they failed to realize they needed divine help. Do you see the problem there?

Even Joshua laid his plans for the conquest of Ai without seeking counsel from God. The Israelites had begun to exalt their own strength and to look with contempt upon their foes. An easy victory was expected, and three thousand men were thought sufficient to take the place. (*Patriarchs and Prophets*, p. 493.4)

This is interesting, isn't it? Do we have a little bit of chicken and egg going on here? Like, Achan had already taken the Babylonian garment and the gold and the silver. Did he create the breach, which then fogged Joshua's mind? Or was it their self-confidence that caused Achan to take the Babylonian garment? We don't know, do we? There's an interesting mixture going on between what Achan did, causing a breach; and the self-confidence of Israel in destroying everyone in Jericho, except Rahab and her family. He could be a manifestation of this overconfidence.

And we remember in the story of Jericho, it was actually during the seven days of unleavened bread that they were circling Jericho. Now, when they left Egypt, it was during the time of the Passover, and God delivered them without anyone needing to be killed. Do you think it's possible that this is what God wanted to do during the time of Passover again? Let the walls come down? Let all the people either flee, like when Jesus cleansed the temple; or come and bow down and say, "Please, let us be part of you. We confess our sins. We ask forgiveness. We want to join you." They did it for Rahab, didn't they? Was she a worthy candidate? Yes; from heaven's eyes? From man's eyes; a lying prostitute. Didn't she lie? Yes. To save the men of God? How could she be a worthy candidate? Because she believed. God met her where she was and saved her. And if he did that for her, couldn't there be other people in Jericho that could have done the same thing? Or at least fled. They could have run off to the neighbouring cities and joined them. They could have gone to Ai or one of the other big seven. The Hittites, the Hivites, the Hivites which Gibeon was a part of, which is interesting. There were seven nations. Jebusites. They could have all run off and joined them, couldn't they? But they didn't.

So, they had this issue of self-confidence going on. So, do we see a relationship between men and swords and killing and self-confidence?

Is there a relationship there? Yes. So how do we call it? I've called it Joshua's lament.

And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, [Is that a statement of faith?] to deliver us into the hand of the Amorites, ...

Is he saying that, God, you're delivering us into the hand of the Amorites? He's wrestling, isn't he?

...to destroy us? would to God [have you heard those words before?] we had been content, and dwelt on the other side Jordan! (Joshua 7:7)

Hang on. Didn't God promise them the land? And he's saying, would to God that we'd been content to live on the other side of Jordan. This is not a statement of faith, is it? At best, we can say that he is struggling in his faith. At worst, we can say that he's had a meltdown and he's losing it. And none of us should condemn Joshua for that because they were facing certain death. So, you can understand his feelings. We certainly can understand. I just got a quote from the SDA Bible commentary.

Would to God. This expression indicates a profound feeling of despair and utter inability to understand the situation. Joshua's prayer (almost) takes on the spirit of murmuring...

Now they've inserted the word 'almost' "takes on the spirit of murmuring". And they put it in brackets. Is it almost taking on the spirit of murmuring? Because they don't want... Well, he's the great leader; he's Joshua, and he can do no wrong. Joshua and Caleb were very courageous men. And they were.

...and complaining, so characteristic of the children of Israel on numerous occasions. But even the best of men at times give way to discouragement and fear. (*SDA Bible Commentary*)

Audience: Elijah!

Pr. Adrian: Yes. Sound familiar?

ACHAN ATONEMENT

And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt,

Meaning that we had lived in Egypt and died a natural death. That's what they're meaning.

when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. (Exodus 16:3)

It has that ring to it, doesn't it? Numbers 14.

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God [or would to God] that we had died in the land of Egypt! or would God we had died in this wilderness! (Numbers 14:2)

And he said unto him, *I am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. [This is Abraham now. How does Abraham respond?] And he said, Lord GOD, whereby shall I know that I shall inherit it? (Genesis 15:7-8)

Now, when Abraham said those words, what did it do to the heart of God? Pierced Him, didn't it? Here is the Cross in this statement. When a parent promises something to a child in love and the child says, I don't believe you, that's piercing, isn't it? That's the Cross.

So, a lack of faith requires a sacrifice. This is the point I'm making. Because of what happened in Ai and because of the expressions of doubt, that meant the only way for Israel to come through this experience was through sacrifice. Because this is what happens here.

Then He said to him, "*I am* the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." And he said, "Lord GOD, how shall I know that I will inherit it?" (Genesis 15:7-8, NKJV)

After it says here, "how shall I know that I shall inherit it?" Immediately God says,

And he [God] said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Did God tell Abraham what to do with them? No, he didn't. But he used language that was very familiar to Abraham. And as it says in *Patriarchs and Prophets*, God condescended to use customs that were familiar amongst men.

And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. (Genesis 15:9-10)

In the sacrificial system they would ring the necks of the turtledoves. It was a custom among men not to divide the birds. So, the point here is expression of doubt leads to the requirement of sacrifice. But why is the sacrifice needed? Because man is having a struggle. The Spirit of Prophecy says that Abraham lost hope of the promised seed, which means he lost hope of salvation. His sense of sinfulness, his sense of abandonment had become so great that he couldn't believe. And the only thing to bring him out of this was a sacrifice. That was after the battle with the kings. So, it's interesting, isn't it?

After the battle of Jericho and after the battle of Ai, we see a pattern emerging. And now they're having difficulty and now they're murmuring. How shall I know? Isn't Joshua saying, how do I know that I will inherit the land? If he's saying, well, it would be better for us to be on the other side.

Audience: They always require a physical sign.

Pr. Adrian: And the physical sign involves death because it's a piercing of the person of Christ and the Father. So, the point I'm making is Israel was setting themselves up for the need for a sacrifice. They needed something to bring them out of their sense that God had abandoned them completely.

So, what caused this? Now, we go back to verse 1.

But the children of Israel committed a trespass in the accursed thing: for Achan [or Achar], the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD [we know what the anger of the Lord is, don't we? Withdrawal of protection] was kindled against the children of Israel. (Joshua 7:1)

In the withdrawal of the Lord's protection, that could include the fact that Joshua didn't think, hang on, I need to pray and ask God what to do. That could have been part of the withdrawal of the protection. But his own self-confidence must have played into that as well. When a breach comes into a community, all of the character flaws and weaknesses in that community get exploited and attacked by Satan, so that other people start falling over, other people start having problems, other people get a clouded view on what's actually going on, once that breach comes in. Okay? And so, this chicken and egg thing, like, was it Joshua and Israel or was it Achan? What caused what? We don't know.

But Achan was the one that stepped over the line. And we read before about the self-confidence.

The great victory that God had gained for them had made the Israelites self-confident. Because He had promised them the land of Canaan they felt secure, and failed to realize that divine help alone could give them success. **Even Joshua laid his plans for the conquest of Ai without seeking counsel from God.** (*Patriarchs and Prophets*, p. 493.4)

So, is it Achan who started this or is it the self-confidence of Israel that started this? Again, we don't know. It's blended. But there are clues that come further down the text that suggest it wasn't only Achan that was a problem. And this is telling you also it wasn't only Achan that was a problem.

We come to verse 11. And that's what God says,

Israel hath sinned, [Why doesn't it say someone has sinned in Israel?] **and they** [plural] **have also transgressed my covenant**

which I commanded them: for they have **even** taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. (Joshua 7:11)

Now notice the word ‘even’ because ‘even’ would suggest something extra to what’s already been said. “For they have even taken of the accursed thing.” Now that’s talking specifically of Achan, isn’t it? But if the word ‘even’ is there, doesn’t that suggest that this says that they’ve transgressed the covenant which I commanded them. Did Israel transgress the new covenant that God wanted to give to Israel? Clearly, they did. Why? Because God says, “If you will listen to my voice” and at the end of Exodus 20 they said, “Don’t let God speak to us but let Moses speak to us. We don’t want to hear God’s voice.” That was breaking the covenant right there. Right there. But notice the Spirit of Prophecy says this,

Of the millions of Israel there **was but one man** who, in that solemn hour of triumph and of judgment, had dared to transgress the command of God. (*Patriarchs and Prophets*, p. 496.1)

So that quote would suggest it’s all on Achan, wouldn’t it?

Audience: Yeah, but if you look at the rest of that verse it says “taken of the accursed thing and have also stolen and dissembled also.”

Pr. Adrian: Dissembled. “And they have put it even among their own stuff.” That’s talking about Achan, isn’t it? It is. That last part.

Audience: What’s dissembled?

Pr. Adrian: Dissembled is... It’s lying. The modern word is narcissism. Gaslighting. But it’s interesting, why does He say Israel as a corporate entity? And we’re going to look at this. The more I went into this story, the more questions started to come out for me. It’s like, what’s this?

The breach principle. This is an application that Ellen White makes. Let’s pay close attention.

Achan’s sin brought disaster upon the whole nation.

So don't think your sins have no effect on other people. No man lives to himself. No man dies to himself.

For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away.

Does that make sense?

Audience: It's interesting because God knows what it is. So, the searching out and putting away comes onto the rest of us.

Pr. Adrian: We have to search it out and respond to what God is telling us.

Audience: I suppose that gave time for the person who knows what they've done, to come forward themselves and repent.

Pr. Adrian: When Achan's tribe was taken, he could have come forward then, couldn't he?

The influence most to be feared by the church is not that of open opposers, infidels, [we don't have to worry about Richard Dawkins] and blasphemers, but of inconsistent professors of Christ. [Is there anyone that doesn't fit that category?] These are the ones that keep back the blessing of the God of Israel and bring weakness upon His people. (*Patriarchs and Prophets*, p. 497.2)

And if I can say ever so delicately, this is what's happening to us right now.

When the church is in difficulty, when coldness and spiritual declension exist [and it does exist], giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, **let its members inquire if there is not an Achan in the camp.**

That's an interesting way of putting it, isn't it? Maybe we'd go with the disciples and say, "Lord, is it I?"

With humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence. (Patriarchs and Prophets, p. 497.3)

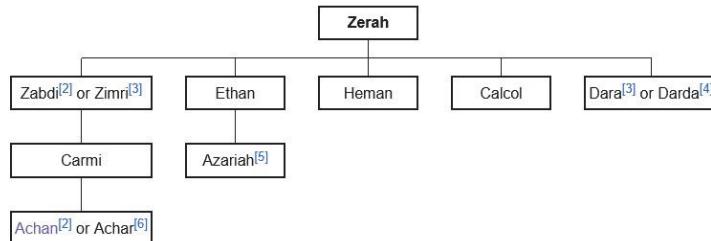
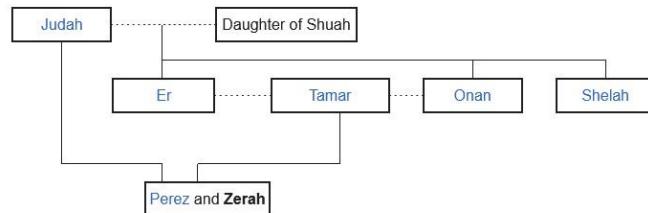
So, there's an application. When I was searching for different quotes on the Spirit of Prophecy on Achan.

Audience: That lines up with the Day of Atonement.

Pr. Adrian: Yes. Searching of heart. Is there anything that I need to make right? Is there anything where I've caused a problem or difficulty?

So, let's go to Achan's family line. Now, this is very interesting.

Family Trees [\[edit \]](#)



So, here's Achan or Achar. His father was Kami. His grandfather was Zimri, (not the Zimri that was skewered). His father was Zerah, and Zerah was one of the twins of Judah and Tamar. Zerah was the one, when he was born, he put his hand out, and they put a ribbon around, and he pulled his hand back in. And then the other brother came out first, whose name was Perez, which means breach. Perez means breach. So, he says, what's this breach? Like, he came out first, and then he

pushed his brother out of the way, and he came out first. So interesting family line.

So, Achan has come from a family line of Judah. So, Tamar was, what was her relation to him? His daughter-in-law. Does that qualify as incest?

Audience: It wasn't quite as it appears, because he took her as a prostitute, not knowing who she was. And she put herself in that position.

Pr. Adrian: So, it was known prostitution and unknown incest. And Achan/Achar has come out of this relationship. And how many generations is it? One, two, three, four. "Unto the third and fourth generation," then there is a visitation. Is that interesting? Four generations, the sin, because God does not clear. There is a consequence that comes from these actions. And it manifested itself in Achan, five generations later. God didn't hold it back anymore. He let it go.

Audience: It's fascinating, because out of that same lineage comes David, and Christ. It's amazing.

Pr. Adrian: Where sin abounds. It means that everyone has a choice, don't they? Because if you're in a situation of extreme sin, you have the capacity to experience extreme grace and go the other way. All of us can receive this because our Father is not a respecter of persons.

This is only the beginning. This gets even more interesting.

Iniquity visited after the fourth generation:

Achan was the Great great, great grandson of Judah and Tamar. He was a descendent of the twin that put out his arm when he was born, then pulled it back in and came out second. He had come from a line born out of adultery and prostitution and unknown incest between Judah and Tamar. Five generations after the sin of Judah and Tamar the seed bore fruit. The fourth generation had completed and seed manifested.

And notice this. What did Judah say of Tamar before he realized?

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, **Bring her forth, and let her be** [What?] **burnt.** (Genesis 38:24)

That's what he had said.

Audience: Then after he had found out, he said, she is more honourable than me.

Pr. Adrian: So, who then should have been burned?

Audience: Him.

Pr. Adrian: Oh, but they didn't burn men back then, did they? Let's not go down that rabbit hole. Shocking. He was too big to fail. Is that right? Then notice in Leviticus what it says.

And if a man take a wife and her mother, it *is* wickedness [this is an incest]: **they shall be** [what?] **burnt** [H8313] **with fire**, both he and they; that there be no wickedness among you. (Leviticul 20:14)

Same word. It's talking about a man taking a wife and mother. So, yes, he and they [shall be burnt]. But this is where burning comes into the equation. Because I looked through to see where in the Torah, where God commands burning. Because in this story it is commanded, it appears to be commanded, that Achan should be burnt. And it's interesting.

So now we have another issue. I want to bring in another element to this. Is it an accursed thing, or an accursed man, and/or an accursed man? And notice Joshua 7:11. This is KJV.

Israel hath sinned, and they have also transgressed my covenant which I commanded them: **for they have even taken of the accursed thing**, ... Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: **neither will I be with you any more, except ye destroy the accursed from among you.** (Joshua 7:11-12)

So, in this rendering, is it the accursed thing or the accursed man, or both that God is requiring to be destroyed? This would suggest the man and the thing. But when you read the Young's Literal translation

and the sons of Israel have not been able to stand before their enemies; the neck they turn before their enemies, for they have become a devoted thing; I add not to be with you--**if ye destroy not the devoted thing out of your midst.** (Joshua 7:12, YLT)

So, if these objects were a breach, knowing what we know about the character of God, wouldn't it make sense that these objects be brought forth, be burnt and a confession be made that they were in the wrong?

Audience: It depends how the confession comes out, doesn't it.

Pr. Adrian: It does.

Audience: If it comes out willingly, that would be fine. But if it's forced, then you might as well perish with it.

Audience: Well, that's exactly what's going to happen at the end.

Audience: "Ephraim is joined to his idols."

Pr. Adrian: Well, yes. Or they could have just told them to move in with the inhabitants of Ai and let them kill him, which would have been certain death for him. So, it's interesting, isn't it?

Now, come to verse 13.

Up, sanctify the people, and say, Sanctify yourselves against to morrow: **for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.** (Joshua 7:13)

This seems to be coming back to the object. So, there's this haze over a cursed thing or a cursed man. But in Deuteronomy it says,

Neither shalt thou bring an abomination into thine house, **lest thou be a cursed thing like it: but** thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing. (Deuteronomy 7:26)

So, there's a point at which your connection to the object, you become like the object and perish with the object. But on the other hand,

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9)

This is the thing we need to try and work out.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? (Ezekiel 18:31)

Now, Josephus says that the garment was actually gold. It was a golden garment that he took. And it's come from Babylon. Now, is there some connection here? And I'm just putting this out to you, because there's another case in which someone should be burnt. And that is if the daughter of a priest plays the harlot, she shall be burnt. So, has this garment come from the Babylonian priesthood? Is there something connected to this garment, that it was cursed in some way or it was part of a royal... Josephus says it was a royal garment. The royalty was often connected to the priesthood. They would have been connected to the priesthood, which means this garment had come directly from the seat of Satan. It was an object of witchcraft and demonic activity. And he had brought this into his home.

Now, we remind ourselves of the quote that says,

I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection. He warns, corrects, reproves, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, then He does not commission His angels to

prevent Satan's decided attacks upon them. (*Manuscript Releases*, Vol. 14, p. 3)

This is how God works. So, here's a possible scenario.

1. God speaks of removing and burning the accursed object.
2. Israel wants atonement through punishment, so include the man with the thing.
3. Israel's stumbling faith requires punishment of sacrifice.
4. God reveals to Israel what they think to do to the offender

And this is the point. This is the difficult text of Joshua 7. Because when you read it, and I'm reading it here in the Young's Literal translation, and it says,

and it hath been, he who is captured [Niphil, which is passive, "was captured"] with the devoted thing is burnt with fire, he and all that he hath, because he hath transgressed the covenant of Jehovah, and because he hath done folly in Israel. (Joshua 7:15, YLT)

The question I put to you, is this a command or is it a prediction? That's the question you have to answer. Is God telling Israel what they are going to do or is He telling them what to do? Do you understand what I'm saying? And the *niphil* is telling us to translate it as "he who was captured, the thing that was burnt." It's a passive statement. It's not imperative. None of these statements are imperative. None of them are what they call *Qal* form, which is a command or a direct or causative statement. It's in between. And again, this is where the mirror comes in as to how you understand the character of God. Is God commanding it or is God predicting it? This is the question we have to answer in looking at this, because this is the most difficult text in the passage to understand in terms of God's involvement in this story.

So, let's continue. Casting lots.

In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall

come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. (Joshua 7:14)

And Ellen White says,

The lot was to be employed for the detection of the guilty. (*Patriarchs and Prophets*, p.494.3)

So, they cast lots. This plays right into the thing that I mentioned before that Michael shared with me about casting lots. The stone. Now this, of course, is Hebrew. It's not Greek. We were talking about the Greek before, but this is Hebrew. So, and Ellen White may have been showing this information, but Josephus also says that they cast lots. So, we know that from Josephus.

Now what's interesting about this is in the story of Jonah. Jonah fled and he boarded a ship for Tarshish. Now the men on this ship, were they followers of the true God? Now what did they say when they got into trouble?

And they [the pagans] said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. (Jonah 1:7)

So, casting lots is to know why this evil has come upon us. Why has this evil come upon the Seventh-day Adventist church that has been divided? Why is this happening to the church? We need to cast lots to find out who's causing this problem and throw them out.

Audience: We would say that's a little superstitious, if we did that practice today, wouldn't we?

Audience: For pagans to do it, for casting lots, you are relying on some power outside of yourself to decide those lots; which means you are tapping into some spiritual reality.

Pr. Adrian: Well, the gods have decided. But this is the point I'm making. Is casting lots, where does it come from? It comes from a process to decide where evil has come from, that they may choose who

to kill. So, we come right to the hub of the Jewish sacrificial system. Now you tell me why they cast lots to decide which goat is the Lord's goat and which goat is Azazel. It could be either one. How on earth does this represent God's character? I don't care which goat you kill. Just kill one of them. I just want blood. I don't care who it is. Just find someone. This is the point that's coming into this.

So, Jonah:

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. (Jonah 1:11-12)

So, it was an offering to the sea, because the sea was angry. This is penal substitution. This is atonement. The sea needs to be pacified with blood. Do we see? This is why. Why did they make an image of serpents and put it up on a pole? Because the god serpent was angry with them.

So, they needed to make an image of that god and look to it and ask for forgiveness and appease the snake god and they would be healed. And before we get too carried away, it's exactly this process that all of us have come into the Christian faith.

Am I speaking out of turn? We came in through a pagan principle of appeasement. And maybe some of you say, no, I didn't come in that way. But this is how we've all come in. God met us.

Audience: Isn't that all the carnal mind knows?

Pr. Adrian: That's all the carnal mind knows. This is all we know. God met us in our darkness.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (John 3:14)

There's the connection. There's how we all have come in through the same process.

Audience: Interesting though, how that method still brought about who the problem was. Satan still uses it. It made it seem like the right way to do it.

Pr. Adrian: And God allows it to happen. We'll come to the story also, in the story of Jonathan and Saul. When they cast lots, the lot fell on Jonathan. Jonathan was completely innocent. And yet the lot fell on him as the one who was guilty.

Audience: Sometimes it works, sometimes it doesn't.

Pr. Adrian: Well, spin the bottle. Spin the dial. Get the Ouija board out. It's all the same.

Audience: Did they give him an opportunity to repent?

Pr. Adrian: Yeah, well, we're going to get to that one. Isn't this an incredible story? Incredible.

So, to be burnt with fire. So, he's going to be burnt with fire.

And it shall be, *that* he that is taken with the accursed thing **shall be burnt** [H8313] **with fire**, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel. (Joshua 7:15)

Now, this was the law regarding the spoils taken. In Deuteronomy 13, it says,

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. **And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city**, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. (Deuteronomy 13:15-16)

So, the spoil, the gold and the silver, was meant to go into the Lord's treasury. And there's another whole issue of Achan defrauding God and keeping the money for himself when it should go into the Lord's

treasury. That line of reasoning is problematic. It's not the way to encourage people to pay tithe. If you don't pay tithe, you know, go ahead, make my day. I'm going to blow your head off. That's probably not the right motivation, but there is that element as well, in which God is being defrauded. And taking the spoils of war, murdering people, men, women and children, taking their possessions and then bringing it into the house of God has a certain stench connected to it, doesn't it? It just clangs very badly.

Audience: It is in our culture, in our generation, obviously. In their time, that's what's very normal.

Pr. Adrian: Normal. And dare I say it's going to become normal again.

There are six references in the Torah speaking of "burnt with fire," four of them relate to the offerings of the sacrifices in the temple service. So here we see a connection to Achan being offered as a sacrifice. Because four times out of the six it's talking about sacrifices and it's the same Hebrew word. The same Hebrew word that's being used.

The other two are 1) Leviticus 20:14 which relates to incest, a man taking a wife and mother. 2) Leviticus 21:9 the daughter of a priest playing the whore. – Judah said that Tamar was to be burnt with fire. Achan does not meet these qualifications – but the objects do.

Achan doesn't meet the qualifications of the Torah. He wasn't involved in incest that we're aware of. He wasn't in any way related to a priest, a pagan religion or whatever. He doesn't meet the qualifications for being burnt. But he disobeyed. So, I'm just saying that everything has to be to the law and to the testimony. It has to be done according to that. But it's much worse than this. But wait, there's more. There's much more to this story that's very complex and very puzzling. Now this gets interesting. Joshua calls Achan his son. So here we see the leader of Israel offering up his son as a sacrifice to the atonement of Israel. Is that ringing a bell?

And Joshua said unto Achan, **My son, give, I pray thee, glory to the LORD God of Israel**, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. (Joshua 7:19)

Does God ever ask us to make a confession from which he will only condemn and destroy? There is no mercy, no hope, only to embarrass yourself, incriminate yourself for the purpose of destruction. Is this the character of God?

Audience: No

Pr. Adrian: And here we see the story of Samuel.

Then Saul said to Jonathan, Tell me what thou hast done. [For what purpose? For repentance? For reconciliation?] And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand,

Like, I can't believe this. I've just won a victory for Israel and now you want to kill me. Have you got rocks in your head? Casting rocks, casting stones.

and, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. (1 Samuel 14:43-44)

Here is a father willing to kill his own son. Why? Because he needs atonement. Because of his own rash act in not allowing the people to eat, the people flew upon the spoil, and they ate meat with blood in it, which they were not supposed to do. And this is why then God wouldn't speak to Saul, apparently. And now Saul wants to know, why is God not speaking to me? Who sinned? It wasn't me. It's got to be my son. Do you see the parallels here? This is human nature speaking to us that the offering if I give, the fruit of my body for the sin of my soul.

And Joshua calls Achan his son and he's willing to offer up his son. But we remember, and not to cast aspersions on Joshua, but he didn't even pray and ask God about taking Ai. He just went ahead and made the plans. Now, all of us would easily fit into that category somewhere in our lives. So, we don't want to cast stones at Joshua, but we simply want to draw the point that Israel needed an atonement. They needed a sacrifice because they didn't believe that God would give them the land.

A confession without any hope of forgiveness, a confession only for the purpose of condemnation of death. Does this represent the character of God?

For the Father judgeth no man, but hath committed all judgment unto the Son: (John 5:22)

Ye judge after the flesh; I judge no man. (John 8:15)

My father condemns no one. So, this is incongruent with God's character, what's going on here.

Now, the sacrifice in the book of *At-one-ment*, I talk about an atonement from a human perspective requires the sacrifice not only of the guilty, but of the innocent. So, we want to ask ourselves a question. Joshua offers up his 'son' Achan as a sacrifice to atone for the breach made in Israel and the disaster of Ai. **But the sacrifice required not only the death of the immediately guilty, but also the innocent.**

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and **his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had:** and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us?...

It's interesting that his name is called Trouble. Why have you troubled us? Well, my name's Trouble. Was that his name or did they give that name to him afterwards? And it's in the valley of Achor. So, the place is called Trouble. He's Trouble. He's caused trouble. What's going on here?

...Why hast thou troubled us? the LORD shall trouble thee this day.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. (Joshua 7:24-25)

Question. We could say that Achan's wife was probably in on it. Could we say that? She might have known. Possibly. There's a fair chance that she could have been in on it and therefore was an accessory to the fact. Possible she didn't know anything about it, but it's hard if it was under

his tent. Probably knew about it, but we don't know. The children, were they adults? Were they under-age? Were they minors? Did the children know about it? Less likely that they knew about it. And then we come to the oxen and the asses. Were they guilty? How could they be guilty? How could they know anything about what was going on and why were they sacrificed? Oh, they're just dumb animals. They were innocent. And they were sacrificed without a cause. But in man's atonement, you must have the innocent being sacrificed with the guilty. This is the quote that I had.

As we discovered in chapter four, the desire to kill is a manifestation of the human enmity against the Son of God and the woman who led Adam to eat the fruit. The desire to slay the guilty is an expression of satanic retaliation. The desire to slay the innocent is a revelation of Satan's desire, from the beginning, to slay the Son of God.

Human atonement always requires the death of the innocent and the guilty. Eve was guilty, Christ was innocent, and that made the atonement for Adam.

These two principles, slaying the guilty and the innocent play out in the stories of the Bible and are manifestations of the original seed of Genesis 3:12 – “the woman whom you gave to me.”
(*At-One-Ment*, p. 62)

This is how atonement works. So there had to be innocent. At least we know the animals were innocent. The children were probably innocent. The wife possibly was innocent. We don't know.

Were Achan's family also guilty? Nothing is mentioned of his family's confession. Did they get a chance to speak for themselves? Did they get a chance to offer any information whatsoever? They were silent in this story. And can we, in the terms of silence, can we say they were “dumb” and they were “cut off?” What language am I using? “As a sheep before her shearers is dumb,” “he was cut off out of the land of the living.” (Isaiah 53:7-8). They had no voice. They had nothing they could appeal to. And the Torah strictly forbids, notice,

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deuteronomy 24:16)

The story of Achan is a violation of the Torah. This is not God's will because the Torah tells you, you cannot put children to death for the sins of their parents. And Achan's children were put to death for his sin, regardless of whether they were accessories to the fact or not. You cannot put children to death for the sins of their parents. And I could spend the next hour saying that sentence over and over and over again. They did not commit the crime. Now, they may have covered it up, but we don't know whether they were 5 or 10 or 15 or 20 or 30. We don't know how old they were.

But there is an issue of accountability. And at the age of accountability, there is a need to speak. If someone in your family has committed a crime that is against the Ten Commandments and against civil society, it must be reported.

Audience: They don't necessarily need to know either, it could have been concealed from them.

Pr. Adrian: Yes. They didn't need to know. It could have happened while they were asleep. They may not have known. And it's probable they didn't know. And if Achan had any kind of nous whatsoever, he would know the principle of the less people know, the better. If his children know about it, they'll blab to the neighbour's children, won't they? So, you don't tell the children. But they were put to death, not one word.

Isn't there a phrase we call, "The silence of the lambs?" Even if we conclude them guilty of their father's sin, but the Torah still says you can't put them to death. Was there no place for repentance? Was there no appeal to them to confess and forsake their sin? Was the gift of salvation not to have offered them? In human term, no, because 36 men had been killed and Israel were humiliated. And this is the heart of the issue. They were humiliated. Their pride was crushed. And now they needed revenge.

Audience: Can I put it another way? The nation needed to feel safe.

Pr. Adrian: The nation needed to feel safe. That's a nice way of putting it.

Audience: It's the current one we hear.

Pr. Adrian: They needed to feel warm and fuzzy again.

And what of the animals? We can't conclude that they had any knowledge of Achan's sin or part in it in any way.

Audience: Even if they had knowledge or seen it, it doesn't compute.

Pr. Adrian: It doesn't compute. It's just an object. They could never... They were completely innocent. And this certainly brings in the atonement principle. The death of the guilty and the death of the innocent. A symbol of Christ's death is raised in the death of these animals and possibly the children, most likely the children. The children were slaughtered to atone for Israel's need to feel good again about their relationship with God. This is penal substitution.

Audience: Did they need to find 36 people to kill, as a "one for one?"

Pr. Adrian: Maybe Achan and his children and all of his animals might have been 36. Things to ponder.

When they were all having their skulls cracked by the stones (excuse the graphics – but that's what happened, didn't it?), did not Christ feel all of it? Just ask yourself the question. Why would Christ "cut off His nose to spite His face?" Is this not the cross that Christ suffers? Is He not feeling at all? Is He not there and the children being led away as their heads are being smashed in by rocks saying, what did I do? Is this the God of love? Now I'm being destroyed and my whole family?

Israel needed forgiveness for their overconfidence leading to the death of 36 men. They needed to know God was with them and forgave the whole nation. Achan and his family became the means of atonement for the nation. There could be no forgiveness, only condemnation and death, just like Christ on the Cross. There could be no way out.

Achan brought this on himself; he's not innocent at all. He did the wrong thing, and he was suffering the consequences of his own choices. His actions caused his own destruction and he is responsible for his own demise. And he is responsible for placing his family in jeopardy. But it is hard case to say his children required the same treatment, especially when the Torah forbids it. Very hard to say that.

Once again, the principle of every sin must be punished, required sacrifice and offering. God didn't want it, but Israel needed it to be restored to favour with God in their own minds. God wanted those objects burnt and destroyed. Clearly.

Israel needed Achan and his family to die for them to feel safe with God again and that God would not forsake them. It was what they needed. And so, God allowed them to receive it. Otherwise, their faith would have completely failed, and they would have been wiped off the face of the earth. So, Achan had to die.

And in this particular case, it's most likely that Achan would have died anyway. But why not like Nabal, when he realized what was going on and he was overtaken with terror, why not like Ananias and Sapphira, so terrorized by what happened that he had a heart attack and died because Satan pounded his head. Why not die that way? Why die this way? There's lots of thousand ways to die, rather than God's people needing to do it. This was the price of atonement. Christ suffered the Cross in the loss of those who died, in order to give hope and confidence back to Israel. This is penal substitution. Achan's family represent penal substitution.

It's the end of the presentation. So, I hope that's given you some food for thought. I'll underscore the point (for those who like to clip my videos), I'm not saying that Achan's innocent. He brought this on himself. He put his family in jeopardy and God allowed the consequences of his choices to destroy him. He didn't intervene. But God also knew that Israel wouldn't accept atonement with God until somebody died and someone paid the price. And that's what we see going on in this particular story and it gives us a very different picture. And how God

would have suffered when those children were being stoned to death with their parents. But that's the price that was required to save Israel, because that's what they needed.

All right. Thank you, everyone. Let's kneel and we will close with a prayer.

Closing Prayer:

Father in heaven, we thank you that we can read these stories. We don't want to judge any of these people because these stories reflect our nature. And when things go wrong in our lives, our nature is to blame somebody else and to ostracise somebody else and to make them the cause of the things that have happened.

Father, we just thank you that we can look at these stories. You were trying to tell them what they were going to do, what they needed to do in order to be saved. And we can interpret this as your command if we wish. The Hebrew allows for this, or we can interpret it as a prediction. And all the other inconsistencies. Anybody who would defend the stoning of the children of Achan is outside of the kingdom of heaven and outside of the Torah. And I can only say God help them. And I pray you would help all of us, in Jesus' name. Amen.

ACHAN ATONEMENT

The name Achan means trouble or troubler. God gave specific instructions not to take any of the spoils of Jericho but everything was to be destroyed and the gold and silver placed in the treasury. Achan rebelled against this command which influenced the consequent proceedings in their defeat at Ai.

The death of Achan while understandable raises several questions especially related to his family and animals. They all perished with Achan. The Bible tells us that children should not be punished for the sins of their parents.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deuteronomy 24:16)

Why were Achan's children put to death when the law forbade this practice? Is there more to the story in relation to the history of Israel and their ability to trust in the protection and provision of God?