

The Legacy of Levi

Presented 24th June 2018, Talking Rock by Adrian Ebens

Father in heaven, we just thank you that we can kneel before you, and I want to praise you for the testimonies of my brothers and sisters. We have a sense in the message that you were giving at this present time, that the fourth angel's message is starting to go forth, and these seeds that were planted will yield fruits. As Carl was saying, practicing, how do we practice this? Rest in the bosom of Christ, in the bosom of the Father, and believe that you are his only beloved child and that he will never do you harm, he will never do you violence, and this will cast out that old fear and all your addictions. All the garbage that you do will vanish and disappear. When he shall appear, we shall be like him. Thank you for making this a reality, for as it says in The Spirit of Prophecy, when we know God as it is our privilege to know him, then we will live a life of continual obedience. I thank you in Jesus' name. Amen.

So, we will look at some of the genocide commands. Come to Deuteronomy. Because of the fact that we've been looking at the mirror principle that man has the spirit of murder in him because Satan was a murderer from the beginning. Cain began manifesting that program with killing Abel, his brother, so we look at Deuteronomy chapter 7 Verse 1, "When the Lord, thy God, shall bring thee ..." Let's just check to see whether we're doers of the word or hearers only. "When the Lord, thy God, shall bring thee into the land whither thou goest to possess it and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when the Lord thy God shall deliver them before thee."

Now, when he says, deliver them before thee, what does that mean? He's going to withdraw their hedge of protection. Now, whenever there's a judgment event in Scripture, there is the cross erected. The cross is erected because these seven nations, believe it or not, are children of God who have forced God away, who have pushed him away, who have engaged in abominations and vile practices and evil, and God is delivering them; that means that his angels now stand down and no longer protect them. So, he's going to deliver them up before thee.

When you have that understanding ... and then it says, "Thou shalt smite them." Now, I'd be interested to know, is that a command, or is that a statement of what they're going to do? What is it? I'm not actually sure. Either way, it could be a command in terms of what's in your heart, or is he actually saying, "Well, when I step down, when I pull my protection away from these people, you are going to kill them because that's what's in your nature"? I'm just floating some thoughts for you there. This relates to the calendar and the atonement because though Christ connected to these seven nations, they are being abandoned. "My God, my God why hast thou forsaken me in the slaughter of these seven nations?" Christ goes through that experience with them, and he goes through the cross experience as these people are slaughtered and die. You see the cross in a different perspective.

"Thou shalt make no covenant with them, nor show mercy unto them." Now, you have to ask yourself a question if you're listening, show no mercy to them. When does God show no mercy when he says that his mercy is everlasting? Didn't we sing that here in 2013? (singing) You're rubbing off on me, Gary. That's a good thing. His mercy endureth forever. If it endures forever, then why does he say, show no mercy? That's inconsistent.

This is telling us that when no mercy is being shown, that this is not the justice of God. This is the justice of Satan, the justice of man, when no mercy is being shown. Maybe God, in his imperative statement, is saying, "This is what you are going to do. What thou doest, do quickly, and you're going to show them no mercy. That's what you're going to do, but because I am a God that oversees the iniquities of the fathers being visited upon the children unto the third and fourth generation, because these nations have practiced these deeds, I will ensure that what they have done will come back upon them, and I will punish their sin with your sin." That's what I'm seeing going on in this text. Otherwise, God is a liar. He says, "I am ever merciful," and he says, "You show no mercy." You have to reconcile the contradiction somehow or just say, "Well, we just ignore that."

"Neither shalt thou make marriages with them. Thy daughters thou shalt not give ..." and it goes on. Now, I want to step back a little bit, and this relates to the priesthood that was given to Israel. Why would God choose the Levites to be the priests? Let's think a little bit about the history of the Levites. Let's think about Levi. Was Levi a nice man? Genesis 49 This man had a zeal for morality, didn't he? When his sister was violated by the boy next door, Levi let them know, "You will not defile my sister. You will pay with your life. Not only will

you pay with your life, I'm going to deceive you into being circumcised and make you go through the pain of circumcision, and then I'm going to kill you." Nice. "Oh, and I'm going to take your wife and your children and your cattle."

In Genesis 49, it says, verse 5; "Simeon and Levi are brethren. Instruments of cruelty are in their habitations." Now, this was a prophecy. The Spirit of Prophecy says that this is a prophecy that goes hundreds of years into the future. Instruments of cruelty, it says, "Oh, my soul come not thou into their secret, unto their assembly, mine honour. Be not thou united, for in their anger, they slew a man, and in their self-will, they digged down a wall. Cursed be their anger for it was fierce, and their wrath, it was cruel. I will divide them in Jacob and scatter them in Israel." Now, we interpret this verse to say, well, God turned the curses into blessings, and he scattered them as the priesthood through Israel, and particularly of the tribe Levi.

Now, Simeon wasn't scattered through Israel in this way, was he? Because he was one of the 12 tribes, so he wasn't scattered through the priesthood, so it doesn't apply in that context, but let us come back a little bit to the story of why from Levi, the priesthood was chosen. I want you to think about this. When Joseph was taken in Genesis 37, and it says when he comes to his brothers in verse 19, "And they said one to another, as he's coming to them because his father is worried about them and it says, "They said one to another, "Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him, and we shall see what will become of his dream.""

These are all the brothers of Joseph. They are all instruments of cruelty in the desire to enact this. "But Reuben heard it, and he delivered him out of their hands and said, "Let us not kill him," and Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him that he might rid him out of their hands to deliver him to his father again." And it came to pass when Joseph was come unto his brethren that they stripped Joseph of his coat, his coat of many collars that was on him, and they took him, and cast him into a pit, and the pit was empty, and there was no water in it. They sat down to eat bread." It reminds you of the cross, doesn't it, when they sat down to play while Jesus was hanging on the cross? "And they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels," and it goes on in verse 26. "And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his

blood? Come let us sell him to the Ishmaelites, and let not our hands be upon him for he is our brother and our flesh, and his brethren were content."

Then, it says in The Spirit of Prophecy that as Joseph was being handed over to the Ishmaelites, he was crying out to all of his brothers. He said, "Don't do this to our father. Don't cause him this agony. Please don't do this." He was crying out to them, and they all stood there, stone-faced. As it were, they had sworn themselves to a pact of secrecy. They had become a part of the Skull and Bones society, and they swore themselves to secrecy in their hatred, to do this to their brother and inflict such a wound upon their father. Can you imagine coming to their father having soaked the coat of many colours in the blood of an animal and taking it to their father, and watching their father in agony bend over that garment and sob, and how that his son has been killed and to stand there silently? What would that do? To carry the weight of that and to see him mourning and wondering when is he going to get over it? But he is not getting over it.

Surely, at some point, the spirit is convicting them. Confess to your father. Confess your sin. They were carrying this weight of guilt because they would not confess their sins. They didn't go to Melchizedek's priesthood. They stayed in their rebellion. So, because of the children of Israel's actions, God visiting the iniquities of the fathers on the children unto the third and fourth generation, in his wisdom, saw to it that Israel would have a priesthood matching their character. Levi.

What is miraculous about this priesthood is that out of this evil situation, God brings the meekest man in all the earth, Moses. Isn't that amazing? I think it would be interesting for us to spend time on this story because, because of the nature of Levi and his hatred of idolatry and immorality this is passed down to his descendants. What do we see when they come up to the land of Canaan and there is Zimri, the Israelite prince, and he's taking that Midianite woman into his tent? All of the genetic material inside of Phineas rises up in righteous indignation, and he grabs that javelin, and boy did he end that party. That's the spirit of Levi, the inheritance, but God visits the iniquities of the fathers upon the children.

The silence of the sons of Jacob ensured that a priesthood would come that was resolute in its resistance of immorality and idolatry.

It's interesting. I'm just floating that thought to you. So, when we come to the golden calf incident in Exodus chapter 32, we see that it says in verse 26, "Then,

Moses stood in the gate of the camp and said, "Who is on the Lord's side? Let him come to me." And all the sons of Levi gathered themselves under him." Why did the sons of Levi gather themselves to Moses? Because they had not participated in the idolatry of the golden calf.

"And he said unto them, thus saith the Lord God of Israel, "Put every man, his sword on his side, and go in and out from gate to gate throughout the camp, and slay every man, his brother..." The genetic material of Levi is rising up from the slaying at Shechem, the genociding of that population of people. The visitation has now come back on Israel as they had done. God now visits this iniquity to the third and fourth generation, going down, down, down. Now, it's coming back. Interesting, isn't it?

"And the children of Levi did according to the word of Moses, and there fell of the people that day about 3,000 men. For Moses said, "Consecrate yourselves today to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day." Now, what on earth could be the blessing that God would bestow upon the Levites for engaging in this action? Well, when you're in a difficult situation like this where the whole nation has engaged themselves in idolatry, what should have been the just dessert was that God simply opens the breach and allows Satan to come in, and wipe them all out. That's not a good option.

So, this is indeed a cancer cutting exercise. In dealing with this people, this cancer had to be cut out, but the way in which it is done, we need to notice very carefully in that these people refuse to repent, and in their refusal to repent, they were as breaches in the wall of Israel through which Satan could come and destroy all of them. The breach had to be closed up. So, that was a blessing for Israel, that the breach should be closed up, but the manner in which it was done ... and this is where we must understand the covenant principle that God was also working to save the Levites. Because the Levites are not participating in this sin and not participating in the idolatry, what are they thinking about these filthy animals out there worshiping these false gods? In the spirit of Levi that's in them, "I thank you, God, I'm not like those filthy Israelites out there. They deserve to die for their wickedness and bringing this shame upon our people." Wouldn't they be thinking this?

I know that's what they were thinking because when they stood at Mount Sinai, and God had said, "I will change your heart. I will give you this. I will do this to you," and all the Levites stood with all the other Israelites, and said "All

that the Lord has said, we are going to do." Because the Levites did not participate in the idolatry of the golden calf, they were showing their stuff. They were showing, "We can keep our word. We are men of our word. We are righteous men, and we are holy men, and we can look down our noses at other men, and say, "You filth. We are going to destroy you because you are not as good as us.""

The Levites had an older brother syndrome problem. The rest of the congregation were the younger brother that had gone and engaged in all the idolatry and filth of the world, and the Levites stood as the older brother saying "this, thy son..." They needed to be saved, and so in this statement here, through the Levites and knowing what they're thinking and knowing their understanding, God works through the situation to close the breach for Israel, as well as offer to the Levites a manifestation of their murderous nature inherited from their father, that they might confess and repent because you need to try and comprehend that as these Levites are going through brother to brother and slaying these men when they ... When you've watched a horrible movie full of violence, and I don't ever recommend you do it ... From my misspent youth, I still have the images in my head that I wish were never there, don't you?

Audience: Amen.

Adrian: My wife doesn't. She had good parents. I think she was only able to see Sound of Music. How I wish. These images in your head. The Levites are going to bed every night with this carnage in their mind, and asking the question, is that the Promised Land? The spirit is pleading with them, "This carnage that you have wreaked on his people, has this brought you peace? Do you feel peace and love and joy, having hacked down all these people and destroyed them? Do you feel peace in your spirit? Do you see that you are murderous in nature, and maybe you even enjoyed it?" he is bringing out of them ... This is the Old Covenant. Moreover, the law entered that sin might abound, that where sin abounds, grace might much more abound. Rom 5:20

So, people say these Levites that slew these people, they were God's men. Now, you tell me, how many of those men walked into the Promised Land? Zero. Why? Because they never came in to the New Covenant. These men were in the Old Covenant, but God, in His wisdom, has to close this breach now. He has to reach the Levites who are self-sanctimoniously proud of themselves for

not bowing to the idol, the golden calf. So, he visits iniquity with iniquity to close the breach and to reveal the murderous nature that they inherited from their forefather, Levi, that they needed to change. Do you see?

This is incredibly wise of our Heavenly Father. He would have lost all of them because they'd opened a breach. So, why? That's why Moses said, "Yet, now, if thou wilt, forgive their sin,-" He breaks off in a big, long line there. He begins to cry. I can't see how you could forgive these people for what they've done. It was a big sin. Satan would have just decimated them and wiped them out. So, God closes the breach, and he reaches out to the Levites to show them what's in their hearts, to draw them to come.

Do you see? Can you see? I see something beautiful there. Rather than saying, "Well, these people apostatized, God called them. We suspend the Ten Commandments. We enact an executive order." Isn't that how your country is run here? By executive orders, suspending the democratic process? Sorry, I'm a visitor to this country. That's a kingship, isn't it? Stop, Adrian. Stop, stop, stop. So, this is how I'm seeing this story of Exodus chapter 32 and the slaying of the 3,000. God is trying to save the Levites through magnifying their sinfulness while dealing with the idolatry of the children of Israel, and that is extremely wise. He did the same thing with Phineas. The whole thing is the Levite tendency, and so maybe I should read some of this. It says here something interesting. Let me read this to you. It's page 38.

When you start digging around, when you see the lovely face of Jesus in the Scriptures, you find some interesting things. Now, notice this. It says, "Moses was too hasty in slaying the Egyptian. He supposed the people of Israel understood that God's special providence had raised him up to deliver them, but the Lord did not design to accomplish this work by warfare." Hello? He didn't design to accomplish this work by warfare? How was God going to get rid of the Canaanites? Exactly the way he got rid of the third of the angels out of heaven. The Israelites would have been so filled with the Spirit of God that the Canaanites would have run for their lives in terror, having heart attacks and dying because they're totally freaked out by these people that are so loving, and kind, and gracious, and they would have left their first estate. That's how God was going to drive them out, and that's what it says. He never intended to accomplish this work by warfare. The Signs of the Times, February 19, 1880 p 38.

That's also written in Patriarchs and Prophets 392. God never intended for Israel to take the land of Canaan by warfare.

So, put that together with all these other commands and say, "Well, if he never intended for this, then he never intended for it," but because they refused to come into the New Covenant, all that the Lord has said we will do, they all stayed in the Old Covenant, this is why Joshua is killing all of the people in Jericho. All that the Lord has said ... I'm going to give you this land. I'm going to drive them out. All that You've said, we're going to do. They're all in the Old Covenant.

Audience: No provisions for mercy in the Old Covenant.

Adrian: No mercy. Show them no mercy. There's evidence of Old Covenant, isn't it? No mercy. That's Old Covenant. Now, when Moses came down from Mount Sinai ... This is interesting. "When Moses saw the adultery of Israel and his indignation was aroused at their shameful forgetfulness of God he threw down the tables of stone and broke them. Aaron stood meekly by, bearing the censure of Moses with commendable patience." How can you snatch the word commendable for anything that Aaron did? What a lousy individual. I'm hearing you, Moses.

"The people were charmed with Aaron's lovely spirit and disgusted with the rashness of Moses." Three testimonies, page 300. Aaron was winning the charm offensive. Moses was on the back foot, but what does it say? "But God sees not as man sees. He condemned not the ardour and indignation of Moses against the base apostasy of Israel." The inspiration calls the actions of Moses rash. What does that suggest? It's not as God would have done it, but God understood what was in his heart. He had been in the presence of God. He had dwelt in the loveliness and the beauty of His character, and this is the challenge. When you see the graciousness and the goodness of God and then you give your pearls to people, and they grab your pearls, and they throw them into the dirt. The old Levi's spirit rises up. How dare you. This is a big test for those who believe in the Father and Son, isn't it? You give them the pearl of the truth of the Father and Son, and they throw in the dirt. That spirit rises up. It's there.

So, this rashness comes back, and it's actually mentioned in a few places. So, see, Moses is a man subject to like passions as we are. He's wrestling with that spirit, and it's something I certainly understand and certainly I can identify with

that spirit of frustration. So, when you come to the story ... and I can't work out the details exactly, but in Numbers 25, this is the formula that I see that is going on as we deal with some of these stories. "When they begin to commit whoredom with the daughters of Moab and called the people unto the sacrifices of their gods and the people did eat," verse 2, "and bowed down to their gods, and Israel joined himself to Baal-peor, and the anger of the Lord was kindled."

Anger is *aph* (H639), which means the grief of the Lord was stirred up. "My people, why are you doing this? You are forcing me to open the hedge." When God opens the hedge, the natural inclinations of man begin to take over on a number of levels. It says, "And the Lord said to Moses, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."" Now, how do we understand that text? The fierce anger of the Lord may be turned. These people had opened a breach, the anger of the Lord. What is the anger of the Lord? The anger of the Lord is to cause his angels to step down.

Psalms 78:49 is your definition of the fierce anger of the Lord. Psalm 78:49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

The fierce anger of the Lord is releasing evil angels among them. These leaders were causing a breach. The breach had to be closed. There are people weeping, and upset by what's happening, and their thought is to kill those who are doing these actions. So, in the Old Covenant process, God puts back to them their own thinking, which is to kill the perpetrators of this idolatry, and then that will close the hedge to protect all of Israel.

As it stood, how many people died in the plague that took place. There was 23,000 in one day and 24,000 altogether that died of the plague because the hedge was opened up, and the plague started because of the idolatry of these people. So, the fierce anger of the Lord is the breach. "I'm going to have to open the breach because you're breaking my commandments, and you're breaking my fingers, and you're forcing me away, and I can't help you. That's causing me *aph* (H639). Grief. Intense grief. Why do you do this to me?" So, in the mirror, God commands, hang up their heads because that's what they're thinking. It's the only way he can close the hedge, and he punishes sin with sin. It is a delicate procedure to understand how this is working in order to match the character of Jesus with the stories of the Old Testament.

So, follow the line of thought here, understanding the covenants and how this is working. On this particular point people say, God's strange act. People say, "Well, God's strange act is to kill people." Well, if you believe that God kills people and you're reading the Old Testament, it's not strange. It's happening all the time, so don't call it a strange act. Someone has done the calculations using a conservative estimate. My friend Tony Pace in Vancouver Island gave me a list that someone had put together as to what people believe, if they believe that God kills that God killed 25 million people in the Old Testament. The last one they put on that list was his Son, Jesus Christ just to turn the blade. 25 million.

So, if God is killing people in the Old Testament, you cannot call it a strange act. 25 million. If he is the one, that he himself with force is killing all the people at the end of time, again, this is only a conservative estimate, that's 110 billion people that God is torturing in agony, in shrieking, howling agony, and finally, they expire with their last gasp. God kills 110 billion people. Now, that puts Hitler in the shade.

Could it be that, as Christians and I've told this story ... I'll just divert here a little bit. The story of two German sons of Nazi officers trying to come to terms with the atrocities that their fathers committed in Poland. One son of the Nazi officer, whose last name was Frank said, "My father was an educated man. He should have known better. What he did was vile. It was evil, and I reject everything that he did." The other man said, "My father served with distinction for his nation, and he did the best that he could. I love my father." I'd like to suggest to you that most Christians are that man. You are trying to justify a genocidal maniac and say that you love him. That is insane. That is completely insane, and there are a lot of people doing that in North Korea right now, aren't they? Aren't they praising and saying how wonderful their leader is because if you don't love him and you don't show him adoration, what's he going to do to you? He's going to kill you.

This is exactly what people believe that God is in the Bible. As long as you love him and you do everything that he says, all will be well. It's like the picture that was shown to me. Jesus knocking at the door, and Jesus says, "Behold, I stand at the door and knock." He says, "Let me in." The man on the inside has a little thought bubble that says, "Why do you want to come in?" "Because I want to save you." "From what?" "From what I'm going to do to you if you don't open this door." That is the Christian gospel, isn't it? In a nutshell, that's what it is.

Oh, wait. Maybe he doesn't say it like that. "From what I'm going to do to you if you don't open this door." Now, that's even more scary, isn't it? That calm, smiling voice, that's really insane. This is the Christian gospel.

This is why, because of my understanding the character of God, I've just put up a new website. It's called Atheist to the Christian God. I don't believe in that God, that killing, murderous God that's going to kill 110 billion people at the end of time. I serve the God of Jesus Christ, a loving, merciful, tender, gracious Father. The thing that I am now coming to terms with is the realization that as far as my Christian experience has been concerned, for the last 50 years, I've been living in North Korea. Anybody else? What is that doing to your brain? I'm thinking, "No wonder I get frustrated and irritated and annoyed with other people. No wonder I have addictions. No wonder I have the issues that I'm still dealing with. I've been living in a ridiculous regime where I'm trying to justify the actions of my genocidal father. No wonder I'm a cot case."

You see what I'm saying? This is why I said recently, and I try to express it through the words of Martin Luther King. I have a dream. I have a dream where my father's name is known on every street corner, where my father's name is proclaimed and is known around the world. I have a dream, and that dream is going to be fulfilled, but Joseph's brothers say, Oh here comes that stupid dreamer. Well, I have a dream, and that dream is going to be fulfilled.

So, that's a little bit on the genocide commands of Israel. And we're able to deal with the story of the slaying of the 3,000 in Exodus 32, and Phineas, because Phineas had a blessing bestowed upon him which said the priesthood would be his forever. This is all the language of the Old Covenant, causing sin to abound to bring these men to realize their sin as Elijah realized when he said, "If I be a man of God, let fire come down and consume you and your 50."

It caused the sin to abound in him that he might go and receive forgiveness and come into the New Covenant. That was the blessing that God wanted to give Phineas and to those who slew the 3,000, to reveal what was in their hearts because you've got to follow the text because God was going to bless them. Isn't the Ministration of Death glorious? 2 Corinthians 3:7 "But now, if the ministration of death, written and engraved in stones, was glorious ..." It's glorious to see your sin revealed and acknowledge it so that you might obtain grace. Where sin abounds, grace does much more abound. This is the doorway to the gospel. This is the blessing that God is trying to bring them into, but in order for them to receive this blessing, those 3,000 people were cut down and

Jesus felt every ounce of their agony. Wherever judgment occurs, the cross is erected. Christ suffers that agony with them as they expire and die. Oh, but we esteemed him, smitten of God and afflicted. Making the connections? Wherever judgment occurs there is the mystery of the cross.

Great Controversy, page 652, the mystery of the cross explains all other mysteries. Wherever you see judgment occurring, Christ is expiring and dying alone with those who are dying under judgment. This is a view of the cross so bright, I cannot comprehend it. I cannot understand it. So, you have to understand when God says do these things, he knows that his Son is going to be hung up on the cross and crucified in the death of those individuals. It costs him every time, but he had to save the Israelites from utter annihilation by Satan. The only way he could do it was to hang his Son upon the cross once again, which of course causes him intense agony. We will never plumb the depths of the love of God. Never ever will we fully comprehend and understand the love that God has for us. Thank God for eternity. We're going to need it every Sabbath, every new moon, new revelations. New understanding is going to come to us of just how much he gave up for us. So, I take the opportunity to testify that our Father is worthy to rule the universe. I don't want anybody else to rule the universe. I want my father to rule the universe because he is worthy of glory and honour and riches and power and blessing.

Audience: Amen.

Audience: Yes.

Adrian: Is that true? So glad. I wake up so many times praying, I'm so glad you're on the throne, Father. I'm so glad you're on the throne. I don't want anybody else to be on the throne. I want you to be on the throne. I want you to be on the throne of my heart. That gives me tremendous joy. I never would have learned these things if it wasn't for A.T. Jones and E. J. Waggoner bringing the truth of the covenants. You see how the covenants, the magnification of sin within the human heart leads to justification by faith? Yes, 1888 was about justification by faith, but it's this two-step process of ministration of death and bringing into righteousness manifested in the judgments of God. That was a mouthful. Did you follow? Good.

It brings me tremendous joy to share these things. So, this is a principle. Wherever you see these genocide commands, wherever you see these statements, this is what's taking place. God is trying to reach those who are self-satisfied in their self-righteousness as well as close the breach. The other booklet that I have, of course, is God's Strange Act. We need to look at Isaiah 28:21, "For the Lord shall rise up as in Mount Perazim; he shall be wroth as in the valley of Gibeon."

Now, what happened in Mount Perazim? Do we know the story? I'm trying to remember. I know what happened in Gibeon. It's when Joshua was there, and there was a tribe coming up against them. They turned and fled, and great hailstones the weight of a talent came down and destroyed them. That story is not so well known. Anyway, a lot of people died. Let's just get that. Was it David, went through the mulberry trees?

That's Baal-Perazim with David when the wind was going through the tops of the trees and they routed their enemies. It says, "For the Lord shall rise up as in Mount Perazim," and Perazim means lord of the breaches. "He shall be wroth in the Valley of Gibeon that he may do his work, his strange work." Now, that word strange (H2114) in the Hebrew means to turn aside. It means to become a foreigner. So, strange means stranger. I'm going to become a stranger to you because you've broken all my fingers, and you have evicted me from your hearts, and you have driven me away, so I'm finally going to allow you to have what you want. I'm going to become a stranger to you. This is God's strange work because for a Father that loves his children intimately and is ever merciful and only ever wants his children in his bosom, it is a strange work for him to say, "I'm going to let you leave me and have nothing to do with me." That's strange for our Father. He does this only under extreme circumstances when he's being pushed away.

So, let's not say that God's strange work is killing people. It makes absolutely no sense linguistically. Any other way, emotionally, physically, spiritually, it doesn't make any sense at all. Oh, God's strange work! God's strange work is to let us have the master that we have chosen as it says in Great Controversy 36 and 37. So, I just wanted to clear that one up. Of course, the breach, and I'm trying to think what causes the breach.

I'm trying to remember where it's talking about the breach and the swelling out. The wall breaks by the breach. It's in the book, God's Strange Act. It says, "When you break my commandments, then there's a gap in the wall." This is

what Jesus is saying in Isaiah 30:13. "Therefore, this iniquity shall be with you as a breach, ready to fall, swelling out in a high wall whose breaking cometh suddenly at an instant." So, this iniquity is creating a breach. What is the iniquity? The one in Ezekiel tells you that the priesthood are stealing from the people, they're breaking the commandments, they are profaning the Sabbaths, profaning the Sabbath.

This is what Jesus says in the book, God's Strange Act. I line up the list in Ezekiel with what Jesus says in Matthew 23 where he says, "You devour widows' houses. You make them twice-fold the sons of hell than yourselves." He's showing them, "You have made a breach, and now, I can do nothing to protect you." What is the anger that Jesus feels towards these Pharisees? It is the burning tears that are coming down his cheeks. That's his anger. Why? "I wanted to gather you as a hen gathers her chicks, and you would not, so now, your house has a breach. It is left unto you desolate."

When Jesus uttered those words, "Your house is left unto you desolate," the breach was immediate, and the spirit of Satan fully entered into those men, and they then were unrestrained in their determination to kill him. So, when he said, "Your house is left unto you desolate," it guaranteed his own destruction. That was the point at which you would think if Jesus was the killer, that he would have said, "You men are blocking all these poor sheep from hearing the gospel, so I'm going to do something about it. I'm going to kill the lot of you because I have every right to do it because this is my executive order that I'm signing off on now and then wiping you out. I'm going to then be able to preach to these sheep, and I'm going to make them a great nation." He could have done it, couldn't he? But he said, "Your house is left unto you desolate." Now, one more thing, the sword that comes out of his mouth, okay? I love Hebrew.

Audience: Ezekiel 22.

Adrian: Ezekiel 22. Let's read that.

Audience: 25?

Adrian: 22:25, yes. Thank you. That gives us the list in Ezekiel 22:25. "There is a conspiracy of her prophets in the midst thereof. Like a roaring lion, ravaging the prey, they have devoured souls. They have taken the treasure, the precious

things." Verse 26, "Her priests have violated my law and profaned mine holy things. They have put no difference between the holy and the profane. Neither have they showed difference between the unclean and the clean. They have hid their eyes from my Sabbaths", the Sabbaths which bring down the Spirit of God in greater measure, "and I am profaned among them." Verse 30, "And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land that I should not destroy it, but I found none."

There's a massive gap in the wall in our Western countries now, isn't there? Who's standing in the gap? This is what we see here in these passages. The word in Hebrew for sword (H2719) means drought. That's interesting, isn't it? Drought as in a cutting instrument that severs the branch from the vine or the threshing of wheat. It's cutting, so the cutting instrument that cuts, but the word itself has the meaning of drought. So, when Jesus cursed the fig tree, what did that fig tree experience? A drought. All the moisture within that tree was sucked out or was driven out as a symbol of the Pharisees who had driven out the Spirit of God from them. When Jesus said, "Your house is left unto you desolate," the sword came out of his mouth, and there was a drought to the leaders of the children of Israel. That was his sword by which he destroyed them.

What is interesting is that they hung him upon a cross, and one generation later, they were all hung upon crosses in the destruction of Jerusalem. As you judge, you will be judged. There was not room enough to put crosses anymore. The blood was flowing in the streets. As they had shed his blood and hung him upon a cross, they had determined the method of their own death and destruction. God is not mocked. As a man sows, so shall he reap. They said, "Let his blood be on us and upon our children," and that's what happened within one generation.

This, I would say just as an aside, it's a big aside, the Seventh-Day Adventist Church in April of 1980, crucified the Son of God in their statement of the rejection of the Son of God. We come to 40 years since that crucifixion event took place. Could it be significant? 2020 is going to be an interesting year. 2020 is when our vision is going to go 20/20. We're going to see some things in the very near future. This sin, this rejection of the Son of God cannot go unpunished not because God Himself is going to force himself, but the seeds that are sown must bear fruit. The crucifixion of the Son of God back in A.D. 31 had to bear fruit in the destruction of Jerusalem in A.D. 70. It was guaranteed. They sowed the seeds.

I want to give you one example of what is probably going to come upon us, and we in Australia know this very well. The greatest court case in Australian history was surrounding the wife of a Seventh-Day Adventist minister. It took place in the early 1980s.

Audience: Dingo? Dingo?

Adrian: Yes, the dingo case. I went to university in 1988 and I had the gall to ... When I was asked, "Where do you come from?" I said, "I am a Seventh-Day Adventist." "Oh, you're the baby killers." That was what I had to cut my teeth on, living in Australia, but what's interesting about this case is in April of 1980, the Seventh-Day Adventist Church crucified the Son of God. Within 10 weeks, a dingo takes the baby of a Seventh-Day Adventist minister and kills it. Are those events unrelated? The Son of God is evicted from the Seventh-Day Adventist Church. Did that create a breach in the wall?

You think about the things that happened in 1980. That wasn't the only thing that happened. Desmond Ford. Talk about breach in the wall. What about some of the other breaches? The Davenport crisis and the use of tithe paying money for a Ponzi scheme. All this because Christ was kicked out. What about the white lie? Walter Rea, 1980. It was one heck of a time living in 1980 as a Seventh-Day Adventist. We thought the denomination was going to expire, and I remember being in Pathfinders in 1982-83 and I was looking up at the stars in my young teenage years, and through the radio comes the verdict that Lindy Chamberlain has been charged guilty of murder of her own child. I said in my heart as I looked up in the stars, I said, "God, where are you? Where are you?"

Now, I know. Where was he? He'd been evicted from the Seventh-Day Adventist Church, and this poor lady and her husband had to pay the price of that, but that will be the first fruit amongst many events yet to take place. There are consequences for breaking the hedge, and there are many other things that I could go into that began to happen in the early '80s, but it's not appropriate to do that on livestream. All I'm saying is that there is a consequence for breaking the hedge and allowing these things.

I don't want any of you to think that I, in any way, hate my church. I'm deeply indebted to the Seventh-Day Adventist Church. Every fibre of my being is Seventh-Day Adventist. Like my sister, I'm third generation Seventh-Day Adventist. My wife is fifth generation Seventh-Day Adventist. My wife's great-

great-grandfather was baptized by A.G. Daniels. I wear my father-in-law's shoes who died two years ago, and his grandfather was one of the first colporteurs in Australia. He colported a lot of Western Australia and laid the seed for the message in Australia. So, I say to anyone, I say to my brethren in the GC, "Don't tell me I'm not a Seventh-Day Adventist. I am a Seventh-Day Adventist," and I've been here longer than many of you. It's in my blood. Anyway, got that out of my system.

I love my church, and I'm not giving up on my church. I'm deeply grateful for all of the things that I have learnt and of these wicked things that have taken place, I can only say with Daniel, Lord, have mercy on us. Am I going to be like the Levites and say I'm better than my brethren? Am I going to accuse them of being the ones that crucified Christ? I am a part of this sinfulness. I am identified with these people. I am wretched, poor, miserable, blind, and naked. Let alone as it began to come up in the 1970s, and this is still going to come out, how do we explain to the world that we as a Protestant denomination are amongst the leaders of those that commit abortions every day, hundreds of thousands of unborn infants slaughtered by my church? What do I say to this? I tell you, when I became fully aware of this, I felt the spirit of Levi in my heart. I felt that spirit rise up and say, "I will have nothing to do with this denomination."

The Lord Jesus said to me, "Oh, you're better than them, are you? You have some measure of holiness with inside of you that they don't have. Really? Where did you get it from? Did you get it from my Son? I don't think so." "I don't want to talk about this Lord. I'm not happy." Oh, the desire for atonement, the desire for appeasement for me to feel like I can now place all my sins upon the Seventh-Day Adventist Church and find atonement through their apostasy. Oh, it's so deceptive. It's so easy to do, isn't it? Blame them for all of their tragedies, all the garbage, and I'm better than them. You'll never find atonement in that way. Never. There's only one way, and that is to kneel down with the woman that was caught in adultery. Unlike those Pharisees, when the sins are being written out, you need to say, "Move over, lady. I need to kneel down. I need to repent. I need to be right beside you." It's the only way we're going to get through this. There's no other way. None of this self-righteous stuff.

So, on that note, I think we've blown enough cobwebs out in this session, but I hope that you'll study and think about this hedge in the wall. I need to make this one point. It's not possible for me to regularly attend a Seventh-Day

Adventist Church for many reasons. One, I just cry too much when I hear the garbage that is being preached from the front. It just cuts me. Just look what my church is doing. This is hurting me, but I need to go to keep my heart soft, but I also go because I need to stand in the gap. I need to sit there at least a couple of times a year and just pray. Father, forgive us for we have sinned.

If I go there all the time, they start to get really nervous, and they need to buy diapers to deal with me, but I don't want to cause them any grief. It's not a good worship experience for them or me, but I go there from time to time so that I can pray for my brethren, and remember that I once was where they are, so what makes me any more righteous than them? God, in His grace, has come to me. In his condescension, he's come to me, and he showed me some beautiful things. I just want to share it with all of them. My heart breaks to the point where, as Paul said, "If I could be accursed that my brethren could know this truth, I would be satisfied." I say that with trembling. Paul, did you really mean that? Yes, of course, it's the Spirit of Jesus. He would lay down his life and surrender everything, and go out of existence just so that his brethren could have eternal life. That's the spirit that I desire to be within myself, so let's ask for that spirit.

Father in heaven, I thank you for giving me the words to speak today. Many things to ponder, many things to go over in terms of the genocide commands, the gap, the two covenants, our state within the Seventh-Day Adventist Church. Father, I sense within the next two years, we're coming up to the 40th year anniversary of the crucifixion of the Son of God in the 28 fundamentals... Oh, Lord forgive us for this abomination. Forgive us for bringing this wickedness into your church. Forgive us, and help our brethren to come to see, and give those of us who are seeing this a meek and gentle spirit, not a spirit of aggression, not a spirit of anger that we would never seek to obtain atonement by their blindness.

I thank you in Jesus' name. Amen.

https://www.youtube.com/watch?v=Cz_wHiK4C2s&list=PL46eY1RJ_dJ73rkm4PONTb9Wo7ed-KFD6&index=14&t=6s