

# 7. God of the Old Testament

Adrian Ebens

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Father, we just thank you for the blessing of the Sabbath. Thank you Lord Jesus, that You have been our teacher, You have sent Your Spirit to teach us. We have been comforted, blessed and encouraged. And as we open the Word of God again tonight, I pray that You would lead us. It says in the scriptures that the Lord's judgments are passed finding out, but the things that are revealed are for us and our children, and we gather them up with joy. And I pray You would bless us as we read together in Jesus name. Amen.

So to tell you a little story, Gary reminded me of a little bit of history. He'd spoken to me about a book on the Loving Character of God, which apparently I didn't appreciate at the time. Other friends of mine, earlier than that tried to present to me aspects of the Loving Character of God. I had in 2007 done a presentation called God's Love in the Flames of Hell, where I presented the correct biblical view of what happens in Hell. But my absolute dedication to Miller's rules of interpretation would not allow me to read the Old Testament stories, other than what was literally being presented to me, in terms of the flood, in terms of Sodom and Gomorrah, in terms of the Levites slaying the 3000 and all those stories, Korah, Dathan and Abiram and people were presenting things to me and I'm reading the Spirit of Prophecy and the Bible. And it's telling me in plain statements, what's going on here and I'm like, "No, that's, spiritualizing the Bible." And many of my friends who were inclined in this direction was saying, and I would say, "Well what about this? And what about this?" And they said, "Well, we can't explain that exactly, but we do know that God is Love and that he wouldn't do these things." I said, " Yes, but I need to have a better answer than that. I need to know from the Scripture."

And some of the stories I could see potentially in that direction, but I was not convinced in 2007, because I had this presented to me and I think the Lord saw in 2007, that I had opened myself to the belief that it is not God that kills sinners in the end. It is the fire of God's love that is poured out on the sinner that is just too much for the sinner to deal with and the guilt kills them, in that saying, "Goodbye." But it was difficult for me to translate.

Now I want to go back to the appointments just a little bit and I talk about this in my book, Sabbath Fountain, because my calling to ministry was in 1994. In 1994, on one of the Jubilee cycles, I can't remember ... I think it's on the 34AD cycle. From 34AD, if you go 49 year cycles...

[Gary: It's the 40th Jubilee, 1994]

It's the 40th Jubilee in 1994? Thank you, Gary. So 1994, I was called to ministry in October and November of 1994, which just happens to be a Jubilee. Coincidence, right? It was in 1993 that I had first was presented to me, the Son of God, the teaching of the Son of God. But it was presented to me in a way that cast doubts upon the Spirit of Prophecy, and so I discounted it. "No, no, no. I believe the Spirit of Prophecy. I'm not going to accept a doctrine, over the back of rejecting the Spirit of Prophecy." So, I rejected that.

It took me from 1994 to 2001, seven years later a whole Shemita, seven year period before God brought me back to relook at the Father and the Son truths. Now, if you look at Leviticus chapter 25, you will notice that the seventh year is a Shabbat, where a land rests. It says in verse three, Leviticus 25:3, six years "Six years thou shalt sow thy field and six years shalt thou prune thy vineyard and gather in the fruit thereof, but in the seventh year shall be a Shabbat of rest unto the land, a Sabbath for the Lord." Now that says "Sabbath of rest" that is Shabbaton. Every seventh year, there is a "Sabbath of rest".

And this is telling us a whole lot of things. That the land itself needs to rest, because man with his vibrations, has been polluting the earth for six years, and the Lord needs to cause the earth to rest, in order to keep it sustainable and to keep it going. This is why, the Israelites had so polluted the land of Israel, He had to allow them to be taken captive, to get them off the land. To stop the vibrations of sin and iniquity, to let the land rejuvenate itself for 70 years. That's why it had to happen. He was trying to, "I'm going to have to prepare the ground for you, and that's why I'm going to let you be taken away and leave the land desolate for 70 years. So then it'll be ready for you to come back.

[Gary: That was 430 years of combined northern and southern tribes apostasy. They didn't keep any of the land Sabbaths of Jubilees during that 430 years which comes to exactly 70 years]

$(430/7 = 61.4 \mid 430/49 = 8.7 \mid 61.4 + 8.7 = 70.1)$

Okay, so God was catching them up. Thank you. Good, good stuff. So the land needs to keep a Sabbath and this principle of the Shemita, the seven years. In

1899, Ellen White excitedly was writing to Stephen Haskell about the Jewish economy and the seven years. She was saying, "There's light, there's gospel truth in here. We need to study it out." Interesting, interesting. And of course, Ellen White says, "When God announces the day and the hour of Jesus' coming," Early Writings, beginning in page 35, "then commenced the Jubilee." "Oh, but wasn't that nailed to the cross? Apparently not. Still applicable, the Jubilee, seven year cycle, all these things are still applicable. So we see here, this seven year principle. And when I look at my life from the age of 12 years and onwards, every seven years, there's been major shifts in my life. Coincidence? No, not possible. Because we are made of the earth and the land rests, the Lord gives rest. So from 1979, 1980, it was when I was first baptized. "Thank you, Lord. I could be baptized before 1980. Ooh, yes."

I was dis-fellowshipped from the Seventh Day Adventist Church for being true to my 1979 baptismal vow. How is this possible? That's another story. But 1979, 1980 was when I was first baptized, seven years later was when I had my conversion experience. And then I was baptized in 1987 at the end of a seven year cycle. Seven years later, I was called to Ministry. Seven years later, I opened myself up to the belief of the begotten Son of God and the birth of the Identity Wars principal. Seven years later, I accepted the Father and the Son and the Life Matters principles.

This was coming in seven years cycles, where these major shifts are taking place. Seven years later and this is where we come to is 2014 and 2015. It was in the July of 2014, when I was in the Netherlands, and my good friend Jutta Deischel. Jutta has been here. She had a burden for my soul and she was really praying for me that I would see the light on the character of God. I know there were other people who were praying for me as well, but my systems analysis mind, my training in computer systems and everything like that; "well it's all got to fit together." Anyway, she was praying for me and in her library was a little book and I saw it there and I pulled it out and I was impressed to read, "Light on the Dark Side of God," by Marilyn Campbell.

And as I read that book in the seventh year, beginning of the seventh year, or no, it was just before the beginning of the seventh year, just before that seven year period. And it presented to me, the simplicity of the idea that Jesus on earth is the full revelation of the character of God. And it was like a stream of light that came into my mind saying this has got to be true. How could I miss

this? "Oh Laodicea, Laodicea. How could you not see that which Gary saw in 1980?"

[Gary: I didn't see the Father and Son till much later]

Yeah. So not until 2006, 2007. And so, I knew immediately that this was the truth, but I thought, "How am I going to prove this?" Like it's a bit risky, isn't it, you're going out there on a limb? But I thought " This has to be true. Jesus has to be the revelation of his Father. And enough evidence was presented to me to show me that this was the case. And so I prayed, I said, "Lord, you're going to have to help me with this." And I sat on it. I sat on it for 12 months, just pondering, praying, thinking, we've done the Father Son, 2013, 14 we just embraced the Feasts. And when you've got to understand that the toll this is taking, after I came back from Tabernacles, I talked about my last presentation, I came back from Talking Rock here, and next year I made the decision, living on my brussel sprouts and beans and cabbage, to travel Europe and America for seven months, to be apart from my family for seven months.

And my wife and I, we spoke about this and I thought, " I can't do this. I can't be away for seven months. It's too hard." My wife said to me, she said, "Darling, God's given you a message and you need to do this." Whoa, okay, we're going to do this. So I spent an entire calendar year, a feast calendar year in the United States and in Europe. So I did Passover here in Talking Rock. And then we went over to... we did Pentecost in North Carolina.

We did it in Hendersonville. And we did Tabernacles back here. Was it? I can't remember where it was. No, I was in Terra Bella that's right. But we did the whole seven months of experiencing the Feasts. And when I came back to Australia and I was really, really blessed by all my experiences and you know, when I began to share my convictions about the Feasts. "Oh Adrian, you're so much in love with your American friends, they have addled your brain. You're so confused. You don't know what the truth is." And that was nice. Wasn't it? And somebody rang up my mother and gave her an earful of how I'm dividing the Godhead movement for accepting the Feasts. And my mother rang me up and she said, "Son, we went through so much trauma and accepting the Father and the Son. Do we have to do this Feast thing, really?"

I said, "Mum, you got to understand that a lot of my friends have been waiting a long time for me to get to the feasts and you know, above all, Jesus has been waiting for this moment. So I can't turn Him down and I just see too much light in this." And what we experienced here in 2013, there was no way I was going

to go back. And so, in my acceptance of the Father and the Son, I lost most of my connections to the Adventist church. In accepting the Feasts, I lost nearly all of my connections to the One True God movement.

I mean, when you're into this, I got dis-fellowshipped twice. Okay. But I reasoned, after losing my credentials and being dis-fellowshipped from the Seventh-day Adventist Church, I mean, seriously, what did I have to lose? What did I have to lose? Only the truth sets you free. There's no point trying to be politically aligned with another group of people to make yourself, feel better. You might as well go for the whole mile, the whole nine yards and just do it. So that's what we decided to do. So, what I'm saying is that this seven year cycle is what has brought me to these major changes in my life. And that was what convicted me, that it was not me that was seeking after God, but God was seeking after me.

And it was the Sabbath Fountain that was opening my eyes to this beautiful light. It wasn't my wisdom. It wasn't my intellect. It wasn't my ability that was opening these things to me. But it was the Sabbath Fountain of our Father through His only begotten Son. Otherwise, I never would have seen these things. So it was in 2015 that I presented at Tabernacles in Waterford, Australia, my first presentation on the Character of God. And as usual, there was a storm of protest from many parts of the world. And I had plenty of people say to me ... I remember one individual that said indirectly to me, "Adrian, I can deal with your Father Son belief. You want to keep those funny little feasts? You can do that. But if you say, God doesn't kill, well then I'm your enemy." Oh, okay. This is serious. Nice. So, and there's another former dear brother said to me, "Adrian, when you accepted the feasts, I mourn for the loss of your soul, but I still hope for you. But once you accepted the character of God, I knew there was no hope for you."

Beautiful, not willing to study with me, not willing to come down and open the Scriptures with me, but to pass judgment and condemnation. But I had to begin the work of explaining to myself the stories of the Old Testament. And so in the beginning of 2016, I began to write a number of booklets because I had to prove to myself, "How you explain this?" Well, in my ears was constantly ringing, "God's strange act. God's strange act, God's strange act." He is God for a moment of time, has been loving and kind all through, and then all of a sudden He's out of character. Well, if God is out of character, He loses the Great Controversy because it's all about His character. He can't be out of character because that's the issue in the Great Controversy.

And so, as I began to study subject about “God's strange act” and these things, and I prayed and asked God for guidance, He began to show me, He began to teach me. He began to show me beautiful things. And then of course the stories of, “Well, what about the 185,000 Assyrian soldiers? I mean, it says the Angel of the Lord smote them, doesn't it?” So we produced the book called *Smiting Angels* and I'm not going to go into all of these stories right now because I want to reserve that for a few stories that I want to have a look at. But you know, when I sought for my Father with all my heart, the evidence started to come to me, things that I hadn't noticed before, pieces of information, line upon line, precept upon precept, line upon line, line, upon line, and as I began to put the pieces together, I began to see differently.

And I realized that before, that I had stopped short of actually investigating these stories carefully and methodically, because you get to that point where someone's being really bad and where judgment comes, you think, “Yes, God did them in. We know, they deserved it.” And I hadn't bothered to actually check the story carefully and examine all the evidence. And it's interesting, by the way, Ellen White clearly tells us about the 185,000 Assyrian soldiers in *Great Controversy*, page 117 combined with a statement of Josephus, that says that a plague went through the camp of the Assyrians and wiped them out. They were wiped out with a plague. And so, as I studied it and... well, let's just have a quick look at that. I'll just read it out of *Great Controversy*, 117. You just pick up these little snippets that give you clues that the Lord has left for you. GC. It says at the top, “That's the second time a vast army sent forth by the most powerful nations of Europe, a host of brave war-like men, trained and equipped for battle fled without a blow, before the defenders of a small and hitherto feeble nation. Here was a manifestation of Divine Power. The invaders were smitten with a supernatural terror. Smitten with a supernatural terror.” Now let me ask you a question, In the book of Daniel Chapter 10, when Daniel encounters the Angelic being there, what happened to Daniel?” He fell on his face. His breath went out of him. He thought he was going to die. Well, if that's what happens to a righteous man against who no sin is recorded, what's going to happen to a pagan army, when they simply see an Angelic being?

Guard's at the tomb. They fell as dead men. Angels didn't touch them, didn't do anything to them, they just appeared. And as we said in our presentation the other night, the vibration coming from these angels was so out of harmony with those around them, that it created a sense of discomfort. When you have frequencies, high density high volume frequencies, coming into your body that

you're not used to. It creates a tremendous sense of discomfort and anxiety, doesn't it?

Yeah. And so the vibrations from these angels coming out to these beings, these human beings who have trained their minds, to resist the presence of God, when they come into the presence of a Divine Spirit, they are in terror. Notice what it says, "The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, Who put to flight the armies of the Midian before Gideon and his 300, **who in one night laid low the forces of the proud Assyrian.** There we have it. How did this happen?

The angel appeared and they were struck with a supernatural terror, that so terrified them, that it compromised their immune systems to the point that a plague went through and wiped them out. So we can say, "Well, the Angel knew that when it would appear, that they would die. Didn't the Angel know that? It's interesting, isn't it? There's more to the story, but I can read to you.

This might be an older version, I think, but this statement, the Spirit of Prophecy and the latest addition to this, I'm not sure if this is the latest edition. It says, "Angels are not sent from heaven to destroy, but to guard and protect. They're not sent from heaven to destroy.

[Obadiah: Yeah. Except for those situations like with Jericho and Jerusalem.]

Yes, they are willing. As the angels move the stone away from the tomb and they knocked it down, they pulled down the walls of Jericho. They took the stones, the large stones of the temple, and they helped the soldiers to pull that apart. Yes. But they don't kill people.

Could you imagine if the angel, if he had indeed killed 185,000 soldiers and you had the misfortune of being assigned that angel to be your guardian angel. A hardened killer assigned to you to look after you. Does that warm your heart? I mean, it's really foolish, isn't it?

It becomes a little bit like David when he was looking after Nabal and Abigail and all their flocks, and the herdsman was saying that David was like a wall of protection around us. But when Nabal didn't give to David that which was his due, David was about to turn to become their killer. So the protector becomes the killer, but Abigail pleads with him and in wisdom says to him, "Probably not good for your throne to have blood all over your sword like this." Thus she saved his throne.

And so these are just some of the stories, and I just recommend reading the booklet in terms of explaining some of these things. And I just began to see some of the pictures, but a couple of stories that I really want to look at. Exodus 32. Let's just say that Exodus 32 was one of those chapters on which I almost ran aground. I found this a really hard chapter. Craig's not here actually. So I don't know where you are Craig, but I was reading this chapter and this one, along with a story of Phineas and how he drove the javelin into those two dear people ending their lives and how God blessed Phineas for what he did.

And I said to Craig, "Craig, I can't answer this. Like, My conscience is telling me you just have to accept it, you know."

So he said to me, he said, "Well, we're up the creek without a paddle then." I mean like, "If we stop now, we're finished." Like, "You need to get back on your knees and pray and get the answers because." I said, "What about you?" I said, "What do you mean me?" He said, "Okay, all right."

So I'm going to pray. And I prayed, and then slowly the answers started to come and I was able to satisfy myself. And this is where we wrote the book *Ministration of Death*. The Ministration of Death Written Engraved with Stone, which deals with the story, including the Spirit of Prophecy statements. Obviously the book Agape is written for the general public, but I had to satisfy myself from the Spirit of Prophecy that I could answer this in a coherent and rational way. And so that's why we wrote *Ministration of Death*.

But let's come to Exodus 32 and verse nine, because this actually plays into Numbers 16 with the story of Korah, Dathan, and Abiram. There's a connecting point there. It says in verse nine, "And the Lord said unto Moses, 'I have seen this people and behold is a stiff-necked people. Now therefore let me alone that my wrath may wax hot against them, that I may consume them. And I will make of thee a great nation.'"

Now, when God says to you, "Let me alone, I'm going to destroy them," is that a command? Stand aside. When God issues you a command, shouldn't you obey?

[Obadiah: Unless you see something, a greater manifestation of His word that you can't shake. If you've seen something of His character and you're remembering that]

Okay. So Moses had seen the glory of the Lord. He came down from the mountain, his face aglow. He'd seen something of the agape of God and the



willingness to yield up His only begotten son for us. He saw this and now he's confronted with this command. Obviously a test, but there's problems with a test like this.

So let's keep reading verse 11, "And Moses besought the Lord, his God and said, 'Lord, why doth thy wrath wax hot?'" That's an interesting statement coming from Moses. What did he do when he came down from the mountain?

You're asking God why his wrath is waxing hot? Interesting. God is slow to anger, plenteous in mercy. "Why does your wrath wax hot against thy people which thou has brought out of the land of Egypt with a great power and with a mighty hand? Wherefore, should the Egyptians speak and say for mischief, did he bring them out to slay them in the mountains and to consume them from the face of the earth. Turn from by fierce wrath and repent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants to whom thou swear by thine own self and said under them. I will multiply your seed as the stars of heaven and all this land that I have spoken of will I give unto your seed and they shall inherit it forever."

So if we read this on face value, on the surface reading of this statement, the conclusion you must draw from this story is that Moses is more merciful than God. Isn't that the surface reading of the story would suggest that Moses is more merciful than God? Which is utterly nonsense.

[Obadiah: He was an intercessor.]

He was an intercessor? An intercessor for who? It's true, he's interceding. It's true. He's pleading. He's pleading.

[Audience: He's playing the role of Jesus in the scripture.]

Playing the role of Jesus? Yeah

[Alexandra: To appease a bloodthirsty God, or who loses his temper.]

Is Moses saying "Let me appeal to your better side, your better nature, God, let me appeal to you. Look, this is not really rational. I need to protect your throne. This is not really wise what you're doing here." Really?

So this is where all the things that we've been talking about in terms of how God deals with sinners. How God deals with sinners is that he convicts us of sin. And the way that he convicts us of sin is to cause the law to enter that the offense might abound. And so what is going on here? And we know this from the way that Moses took that golden calf and he grounded to powder and in wrath he made them drink it. He was angry. And as it says in the Testimonies

that the children of Israel, they were, what's the word? They were repulsed by the rashness of Moses. And they were charmed with the calmness of Aaron.

[Audience: Read 14.]

You want to read 14? "And the Lord repented of the evil, which he thought to do unto his people." What does it mean to repent? Change His mind?

I am the Lord, I change not. What happened to the statement in Psalms 100:5 which says, "His mercy is everlasting." Did it run out here? So we have this conundrum in terms of understanding this story. Oh, it was just a test for Moses. Well, if it was just a test for Moses and God was saying that he was going to destroy them, but he didn't actually mean it. I think that qualifies as a lie.

[Alexandra. The Bible itself says that don't be the kind of person that says something and then say, "Oh, I was just joking."]

Yeah.

So this gets really difficult now. Like Moses can't be more merciful than God. God can't be a liar because the Bible says He doesn't tell lies. He cannot lie. The God who cannot lie. So how do we understand this passage? Moses is the one with the problem with the children of Israel. And we know this because of verse 32 in chapter 32. He's the one that's having difficulty because he'd come down from the mountain, he saw what the children of Israel did, and how much ingratitude that they showed to the God of heaven. He was incensed. He was zealous for His God. He was angry because what they did was so terrible. Verse 32, "Yet now if thou will forgive their sin." And then there's a dash. Moses stops and he thinks about the sin of Israel. And then he thinks, "I don't think God can forgive them for this."

I have a plan. I know. God, listen. "And if not, blot me I pray thee out of thy book which thou has written. Let me be the appeasement." Now that's a big step up from Adam, isn't it? That's massive, massive improvement on Adam. He was willing to offer his wife. Moses was willing to offer himself. Love like this the world had never seen before. Lays down his life for his friends.

But still there's a problem here. There's a problem in this statement, "If thou will forgive their sin. And if not," is there any sin that God cannot forgive?

The one that we do not believe can be forgiven. Moses was struggling himself to believe that God could forgive them. He himself was the one that was struggling with whether they should be completely wiped out for what they

have done. Do you think Satan was not whispering in his ear, "Moses, Moses, Moses, listen. God's going to wipe them all out and he's going to make of you a great nation. Forget about Abraham. We're going to do it with you." Do you think Satan would tempt him with that?

[Audience: Yeah.]

I mean, it wasn't like the Israelites were thanking Moses for helping them out of Egypt. They wanted to stone him.

[Alexandra: Moses was the heir apparent of Egypt. He had to let that go and that must have, as humble as he was, that must have stung a bit.]

That was hard. That was hard. He kind of blew that position...

[Alexandra: Second chance though.]

Yeah, okay. "We're going to do it now." Wouldn't that be a temptation to his flesh to be the monarch? To be the ruler? And so what God is doing in this verse is he is reflecting back to Moses what he's wrestling with in his flesh. That's what he's doing. Because the law enters to call sin to abound. God is causing the sin of Moses to abound. The temptation of Moses is now abounding, and Moses overcomes his temptation by pleading for his people. He overcomes his flesh via Christ's Spirit in him, by looking at the character of God and claiming for them mercy. Beautiful.

God is working to save both Moses and the children of Israel at the same time. It's the only way we can make sense of this passage without claiming that Moses is more merciful than God or that God is a liar. There is no other way to explain this in my mind, that I can see other than God is reflecting as he said he would. He is causing sin to abound, he reflects it back to Moses, and Moses overcomes the temptation by pleading for the life of his people. Beautiful. That makes so much sense to me.

But then we come to the rest of Exodus, chapter 32 when Moses came down verse 25, "And when Moses saw that the people were naked for Aaron had made them naked unto their shame among their enemies. Then Moses stood in the gate of the camp and said, 'Who is on the Lord's side? Let him come unto me.' And all the sons of Levi gathered themselves together unto him. And he said, 'Unto them thus saith the Lord, God of Israel put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor.'"

Question. Did the Lord say that? Yes, he did. He did say that. That's what the Bible said. But why did he say that? That is the question. Isn't it interesting, Moses in the temptation before God says, "Stand aside, I'm going to wipe them out." So do you think it wouldn't be too hard for Moses to run along with that idea? And the thought comes to Moses, " We have to deal with this problem." What does a good Egyptian general do when you have a problem like this? Like I've extended to them mercy, I pled to their lives, and there is this small group of people who still refuse to listen. And it is allowing a breach within the camp. It is allowing the enemy access into us. We must stop this. And so, hmm?

[Obadiah: Cut out the cancer.]

Got to cut out the cancer. Moses is done. So when Moses is done, God reflects back to Moses what he's thinking. To cause sin to abound. So God did say those words because the Bible says. Now we can claim that Moses lied. Moses was the meekest man in all the earth. There's no way that Moses would have lied. No way in the world that he would have lied about this. But he was tested that the only way to deal with this problem was to cut out this cancer, and it is completely in harmony.

And you have to understand verse 32, because it's really important. "Yet now if thou will forgive their sin. And if not," Moses still has a theology that demands a sacrificial atonement. This is where his mind still is in his understanding. But God has drawn him to this point, to the greatest display of agape that the world had ever seen to that point. Which is amazing. But still he was not able to see through this sacrificial atonement system, this abomination that makes desolate, it's still there. And so in order for the majority to be saved, it was expedient that one small group of people die that the whole nation perish not. And so it's completely consistent to think this will be the atonement.

[Obadiah: And that's the same that would happen in the end times. People will die.]

[Alexandra: Happened to Jesus, too.]

Yes. There had to be an atonement for this great wickedness. Somebody had to die for without the shedding of blood there is no remission of sin. And I want to suggest something to you that may be a little bit difficult to grasp, but in the death of those 3,000 individuals, Christ was crucified. How? Well Christ is the one that never leaves us nor forsakes us. He was with those individuals to their very last breath. He felt every terror that they felt. He felt it all, and was with

them to the very end in their terror and in their agony. In all their affliction, he was afflicted, and Christ was crucified in the slaying of the 3,000 because that's how you get atonement in men's minds. That's how atonement is gotten. And Christ had to suffer the loss of 3,000 of his children in order for that atonement to be made.

And the fact is, and we need to think about this, did not all Israel know that what they did was evil? Did they not know? They knew what they did was evil. They knew they were made naked. They were prostrating themselves to the gods of Egypt. They knew they had violated. The reason why these 3,000 people had to die, it was the only way that the rest of the camp of Israel would believe that God could forgive them. Otherwise they would not have believed in forgiveness because the human soul believes by nature that without the shedding of blood, they can be no remission of sin. And so these 3,000 had to be offered up as a sacrificial appeasement to God.

[Obadiah: So that verse, without shedding of blood there is no remission, is in the Bible just to reflect back, you're saying this is man's thinking?]

It's telling us what Man is thinking. It's part of the mirror principle. It doesn't say, "God has decreed without the shedding of blood, I will not accept or allow any forgiveness." It doesn't say that. It simply says, "Without the shedding of blood, there can be no remission of sin."

[Audience: Another way out if the 3,000 repented.]

They could have repented. Yes, that is true. But Israel, if Moses was not at the point because of the dash in Ex 32:32 where he could believe that forgiveness could be given, how could the rest of them entertain this idea? And it was not possible. They were locked into this system. Jesus had to offer up 3,000 of His children and suffer with them in their death and their agony, in order for the rest of Israel to believe that they could be forgiven.

Yeah. This takes a little bit of time to process, but God is accommodating the mind of man. He knows this and this is in the mind of man. He knows this and this principle occurs over and over again, sacrificial atonements. In order for Israel to believe they could be forgiven, they had to lose small sections of their community at different times of their history in order for them to believe. Why did Agag... it's this book, *Natural Justice and Atonement*, why did Agag have to be hacked to pieces? Because Israel knew that what had happened was sinful and there had to be a sacrificial atonement. And Agag had to be the one to die because they, as it says, because of what Saul had done, and they had flown

upon the spoil and they had done things, had eaten blood and done other things, and they were in a mess. And so they knew that they had done the wrong thing and that Saul had done the wrong thing. And so, okay, well we need atonement, all right.

God knew. He knew them. That the only way that they would believe in the forgiveness is for somebody to die. And so God had to offer up Agag, the king, so they could believe that they could be forgiven. Otherwise, they wouldn't have believed it. And everyone would have been lost. And the royal line would have been ended at that point. This is what God's dealing with, our concepts of atonement. This is where we need to look at and listen, Psalm 40, verse 6. "Sacrifice an offering thou didst not desire."

Now, people think that this refers only to sacrifices of animals, but it doesn't say sacrifice of animals I did not desire, sacrifice of any type I did not desire. I didn't want this. I didn't want my Son to have to die. Do you think I wanted my Son to die? No, of course not. But you demanded sacrificial atonement. You required this. This was Satan's plan from the beginning. He was a murderer from the beginning and he invented this idea because he knew that God was loving and merciful and gracious. And he knew that if he could back him into a corner, that he could kill the Son of God. He knew that. And he thought in killing the son of God that he would win and claim the whole dominion to himself. The very thing that he thought would secure the kingdom for himself, brought about his destruction. Amazing.

"Sacrifice an offering thou didst not desire. Mine ears are still open. Burnt offering and sin offering has thou not required." Notice the difference. The first one about sacrifice and offering, you didn't desire. He didn't want to do this, but he had to do it in order to show us what we were really like. But when it came to burnt offerings and sin offerings, he never, ever required this. That's what it said. Jeremiah 7:22, this was a text that there's a great big monkey wrench in my brain, like what?

[Obadiah: The Sacrifices of God are a broken spirit and a contrite heart.]

There the sacrifices of God. Just simply say you're sorry. But the fact is our human organism is so deranged, we're not capable of simply doing that. We never would have believed in the forgiveness of God unless Jesus died. So for all of our detractors, let me make this point. Jesus had to die. He had to go to the cross. There's absolutely no other way this could have been done. But it was to meet the demands of the kidnapper, not the demands of the Father of

the kidnapped. The one who has his child kidnapped doesn't determine the ransom price. It's the kidnapper. So Jeremiah 7:22, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices."

I didn't command you concerning these things. As we looked at this morning, this is why I'm so excited about Genesis Chapter 15, is that when God promised him a great nation Abraham believed God and was counting on him for righteousness. No sacrifice was required. But when he doubted about the land, then the sacrifices and the offerings started. And God just said, "Take me the bullock and the lamb and the turtle dove and take me these things. And Abraham goes, "I know what this is, I know what this is!" And God didn't say anything. He just took them and he killed them all. But God didn't say to kill them.

God knew what man's thinking was. He knew what man required. And the sacrifice of the animals is to respond to... Well, let me put it this way. When you tell something to your child and you promise something to your child and they say, "I don't believe you," what does that do to you? Doesn't it pierce you when your child doesn't believe you? That's what the sacrifice of the animal represents because when Abraham didn't believe God, it pierced the Son of God. So the animals have to represent what Christ is going through. They represent his suffering. You mean you don't believe me? Oh, man.

Well, the point that Abraham is dealing with is that he feels so worthless that he doesn't believe he's valuable enough to receive anything from God. And if God goes, "Hey, don't you get it?" that's just more proof that he's too dumb to get it. That's not going to help him. God can't do that.

[Audience: But didn't God institute the sacrificial system?]

Yeah. Let read Patriarchs and Prophets page 68, "God instituted the sacrificial system, but it was Adam's hand that was raised to slay that first animal." If you read in Patriarchs and Prophets 68, it says, "The sacrificial offerings were ordained by God." I would say in much the same way that King Saul was ordained by God, wasn't he? Didn't God institute the kingship of Saul? Give him instructions on how to be a king? But it wasn't what he wanted. Sacrifice an offering I have not desired. I don't want this, but because you decided to offer up your wife, I have to show you what's inside of your heart. So I'm going to institute this to show you, I'm going to reflect back to you what you're doing so that you can then repent of that.

"That's why *"the sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgement of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race, the solemn truth that it was sin that caused death."* Not God that caused death, not God that had determined by ordaining this to bring about the slaughter of millions of animals. No, It's sin that causes death. I would also add to this, that it says earlier in Patriarchs and Prophets that when Adam sinned, he wiped out everything in the garden because his spirit of rebellion went out into all of the creation and all of the creation would have died at that point. He killed them all by introducing that evil spirit into all of the creation. And God had to wear the crown of thorns. Christ had to wear the crown of thorns, which represents the curse.

When I look out, and you really get a good picture of this in the United States, I look out at the blasted forests out there, just a symbol of death. The only reason that next spring that's all going to go green again is because of the sacrifice of Christ and the life of Christ being given to regenerate this creation. It shouldn't do it, but Christ and mercy will regenerate it again and again and again.

Killing, death, that's just a reflection of man. When God says I'll put into the animals a fear of you, I will fear you, but that's because you fear me. So it's just, you're doing this to the animals. You fear me and you want to kill me so you're going to put that into the animals. I will fear you and want to kill you. I didn't do anything. Wild animals. They get it from us. How wonderful, when the lion will lay down with the lamb and a little child shall lead them.

This principle of atonement, and I really deal with it as in *Natural Justice and Atonement*,<sup>1</sup> that man, in order to believe he can be forgiven needs to see blood, needs to see death. And needs to see someone take it in the neck. That's why it says in Isaiah 43:3, "I gave Egypt for your ransom." I thought Jesus was the ransom. How can you say I gave Egypt for your ransom? That's what we deal with in this book, *Calvary in Egypt*.<sup>2</sup> Can you imagine that morning after the tenth plague, all the mothers in Egypt seeing the dead forms of their children and the howling and the screaming? Do you think Jesus is going, "Well, you asked for it, you got it. I told you!" No, he's in agony. His poor children, they had to go through this, to suffer this.

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<sup>1</sup> <https://maranathamedia.com/book/view/natural-justice-and-atonement>

<sup>2</sup> <https://maranathamedia.com/book/view/calvary-in-egypt>



[Obadiah: Wouldn't Satan want to keep the Israelites in Egypt though?]

Of course, he wanted to keep them in Egypt. That's why he sent the Egyptians out to get them at the Red Sea, to bring them back. That's another whole story. In terms of the Red Sea, Moses put the rod out and yes, God got them! You got to keep reading. You got to keep putting the pieces together in terms of who drove them into the sea. We have a book called *Christ Red Sea Burial*,<sup>3</sup> Deyan wrote that one, as we try and work through some of these stories and put some pieces together. But there are plenty of pieces. There's plenty of evidence. I can't say for every story exactly how each story played out. But I do know from the principles that we have developed over the last number of years, that it's clear that God is not the one that is doing the destroying.

You are familiar with 14 manuscript release, page three, where it says, "I was shown that the judgments of God would not come directly out from him." Are you familiar with that one? Maybe I should read 14 MR, page three. And it says, "*I was shown that the judgments of God would not come directly out from the Lord upon them. But in this way, they placed themselves beyond his protection. He warns, corrects, reprovcs and points out the only path of safety. Then if those who have been the objects of his special care will follow their own cause 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.*"

I was shown, in some cases that the judge... No, I was shown that the judgments of God would not come directly out from him. I've seen some very creative attempts to get out of this quote. Even the editors, before the manuscript release, put in a footnote going, "Oh, well, you need to read GC 614. And what does it say? Because they say, "See also the Great Controversy 614, where Ellen White states, "*A single angel destroyed all the firstborn of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands will be exercised by evil angels when he permits.*" That is the most beautiful mirror statement. And God, in His wisdom, has laid that statement in there to see whether you're paying attention.

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<sup>3</sup> <https://maranathamedia.com/book/view/christs-red-sea-burial>

The majority of Adventists that I know who read this statement say that it was God's angel who slew the first born in Egypt. That creates all kinds of problems, because God says in Exodus, "I will not suffer the destroyer to enter your home." So here's God with one hand, He's protecting one group of people. But with his other hand, he's wiping people out. I know I've got in trouble for saying this before, but really that sounds schizophrenic, doesn't it? That's crazy. When he says I will not suffer the destroyer, let the Bible define who the destroyer is. Who is the destroyer? Satan is the destroyer. I will not let Satan touch you. That's what that means. So we deal with GC 614 in the back of this book. When you take the context of the first paragraph, it's very clear what's going on. But, God has allowed man to deceive himself. Many Adventists will deceive themselves on this statement because they refuse to apply Miller's rules, which not only apply to the Bible, but also to the Spirit of Prophecy. You have to take all the statements and make all of the statements fit together. That's what we have been trying to do.

So do you have enough room in your mind to have a look at number 16? Good. Number 16, Korah, Dathan and Abiram. We have this little book called, *The Rebellion of Korah*.<sup>4</sup> Oh, let me read you this statement. PP 405, this is nice, "*But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his, God's, power were not sufficient to convince them. They attributed them all to human or satanic agency. The same thing was done by the people who the day after the destruction of Korah and his company, came to Moses and Aaron saying, 'Ye have killed the people of the Lord.' Notwithstanding, they had the most convincing evidence of God's displeasure at their course in the destruction of the men who were deceived them. They dared to attribute his judgments to Satan.*"

"You see, Adrian, you're attributing these judgments to Satan, see? Ellen White says, "You're wrong!" Just hang on a minute. Got to read this a little bit more carefully, "*Declaring that through the power of the evil one...*" Oh, this is actually what she's saying. This is what it says. "*Attributing His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men.*" Now, they were attributing the work of Moses to satanic agency, that the work that Moses was doing in opening the Red Sea and doing all of these things, that this was Satan's power that

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<sup>4</sup> <https://maranathamedia.com/book/view/rebellion-of-korah>

Moses was using. We don't want to attribute that to satanic agency. That's quite clear. But let's go to the story, number 16.

I remember I was having a discussion with someone online on that delectable social media platform called Facebook. I was having a discussion with someone and someone plunked that statement down on me. I looked at it and I read it. And I said, "That's a really good statement. I'm going to go and study that." And they were like, "Yeah, we gotcha!"

"I'll be back. I'm going to study this." I got on my knees and said, "Lord, I need your help. This is really hard." So we combed everything. I put my investigators onto this case. I said, "Guys, we have to find every inspired statement ever written about this subject, both in history and in the Bible and the Spirit of Prophecy, whatever we can lay hands on. We've got to find every piece. And we've got to put this together. And we've got to make sense of this because, what do we do about this statement?" So we did.

So when we talk about the rebellion of Korah and who was responsible for this particular story, that's anyone who's worth his salt, who knows anything about the Spirit of Prophecy and wants to shoot down the idea that God is purely loving and merciful, they're going to pull that statement out on you. That's what this book's about. We're going to respond to it. Okay, let's have a look at this.

Let's come to the story, and we could pick it up from verse 15. "And Moses was very wroth and said, unto the Lord, 'Respect not their offering. I have not taken one ass from him. Neither have I hurt one of them.'" Do you think after all that Moses has done for these people, he interceded for them, he prayed for them, he pleaded for them, they owe their life to him. He saved them by pleading to God because God would have allowed His angels to step back. Satan would have just wiped them out. But he pleaded for them. And now Korah, Dathan or Abiram have convinced nearly the whole congregation of Israel that Moses was using Satan's power to lead them out of Egypt. Can you imagine how much that would have hurt Moses? And accusing him falsely? I can understand why he got upset. After all that he did for them, that would really, really be working on him.

"And Moses said unto Korah, 'Be thou and all thy company before the Lord, thou and they and Aaron, tomorrow and take every man his censer and put incense in them and bring ye before the Lord every man his censer, 250 censers, thou also and Aaron and each of you his censer.' And they took every

man his censer and put fire in them and light incense thereon and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation.”

The congregation with Moses and Aaron, and Korah gathered all the congregation against them under the door of the tabernacle of the congregation, and the glory of the Lord appeared unto the congregation, and the Lord spoke unto Moses and Aaron saying, “Separate yourselves from among this congregation, that I may consume them in a moment.” Haven't we heard that statement before? Here we go again, take two. So what does this tell you? Do you think Moses was tempted, that they should be consumed as in the moment? Notice how Moses and Aaron respond though, because the test is for them. And they fell on their faces and said, “Oh God, the God of the spirits of all flesh, shall one man sin and will that be wrath with the whole congregation?” This is a repeat of Exodus 32, in a different context now. Shall one man sin and the whole congregation perish? What is Moses saying? We only need to kill one. We only need to kill one.

And the Lord spoke unto Moses saying, “Speak unto the congregation, saying, get you up from about the tabernacle of Korah, Dathan, and Abiram.” What's going to happen now? And Moses rose up and went unto Dathan and Abiram and the elders of Israel followed him. And he spoke unto the congregation saying, “Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.” So they get out from the tabernacle of Korah, Dathan, and Abiram on every side and Dathan and Abiram came out and stood in the door of their tents, and their wives and their sons and their little children. This is important, please. Their little children were there. And this is where Satan inserts himself eloquently into this story. And Moses says, “Hereby you shall know that the Lord has sent me.” Pardon?

Did God say anything about, I'm going to vindicate you by wiping these people out? He simply had said, “Tell everyone to depart from these men.” So Moses makes an assumption, doesn't he? God's going to wipe them out. And this is one of the greatest tests. Moses had prayed for Korah, Dathan, and Abiram. They were his family. They were cousins. They were relatives, very close relatives of his. And they had tried to usurp his authority and to take over the leadership of Israel. The temptation to want justice in this situation was very great. And Moses was aggrieved when he realized that nearly the whole congregation was against him. I've worked all my life to bring out God's people, and now I have lost the confidence of nearly the whole congregation. My

whole life's work is at an end, and for what? And I know that these miserable individuals are going to destroy these people and everything that I have been working for is now at an end.

Can you blame him? Would anyone here do any better? I don't even think we'd get that far. And Moses said, "Hereby shall you know that the Lord has sent me to do all these works; for I have not done them of mine own mind." If these men die the common death of all men, or if they'd be visited after the visitation of all men, then no Lord has not sent me. But if the Lord make a new thing and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quickly into the pit, then shall ye understand that ye..." He phrases it one way. "Then ye shall understand that the Lord... that these men have provoked the Lord. But the other thing that has meaning is then you'll understand that God sent me.

So there's the formula. If God works a miracle, this will validate my ministry. And that was exactly the formula that Satan pulled on Jesus. If you turn these stones into bread, this will validate your ministry as the Son of God. It has the signature. It has the stench of the evil one written all over it. If I am a man of God, let fire come down and consume you and your 50, same signature. Christ never worked miracles to protect or validate his own ministry. Never. Never did he do this. Why did the moment where God says, stand back and said to himself and suggest to Moses the method by which these men should die?

Did Moses have a momentary loss in understanding which voice was speaking to him? After Samuel had killed Agag, and he went down to anoint David to be King, he had a momentary lapse of understanding who it was, he was to anoint, didn't he? There was a glitch in the communication system.

Moses had a glitch in the voice that he was hearing. And the voice that he heard was not the voice of his Saviour, but the voice of the destroyer, and the destroyer suggested to him the method by which he was about to destroy them, because Satan saw that God and His angels had withdrawn from Korah, Dathan, and Abiram. He knew they were in his hands. He knew that judgment was to come. The only thing Satan had to work out, how can I do this and pin it on God?

And he did it. Didn't he? Because everybody, did I, thinks God did it. Mission accomplished. So we read in Three Testimonies, it's on the back of this booklet called, The Rebellion of Korah. And after all the research, and all of the hours and hours and hours of research, hundreds of hours, we came across this

statement. There is a text in the Bible that says, "There is a time to dance." When I read this, I danced in my office. I was like, yes! 3T 353. *"In the case of Korah, Dathan, and Abiram, we have a lesson of warning, lest we follow their example."*

Now she quotes the Bible text, *"Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. Neither murmur ye, as some of them also murmured and were destroyed of the destroyer."* So she's saying, in the case of Korah, Dathan, and Abiram, we have a lesson of warning. And then she quotes this passage, *"Neither murmur ye, as some of them also murmured and were destroyed of the destroyer."* And in the Greek, the word destroyer is venomous serpent. So she tells you here that it was the venomous serpent that destroyed Korah, Dathan, and Abiram and his little ones, because somebody needs to convince me that, what did the little ones of Korah, Dathan, and Abiram have to do with what took place and why did they have to go down into the pit and suffer because of the iniquities of their parents? If you worship a God like that, I pity you.

That makes so much more sense to me in that story. "I was showing that judgments of God did not come directly out from Him. God warns, He instructs, He pleads, and then finally, when he can do no more, he no longer commands his angels to protect. Satan goes, okay, we've got these people. Now we've got to convince the people that God did it. Why not go to the top? And because we can see that Moses is wrestling with his desire for justice, because he's been so wrongly accused. I think we can convince him to spell out for the people. What are they going to do to them. He did it.

And of course the 250 princes, when God stepped back with these angels, he said, "well, this is an easy one. I mean, we did this in the days of Job." Job 1:16, and fire came down from heaven and consumed them and put them up.

[Gary: From God.]

From God out of heaven. Yes. Oh. But God allowed them to believe that it was He, that did it to them so that the rest of Israel through their sacrificial atonement understanding could believe that they then could be forgiven, because a sacrifice had been offered in Korah, Dathan, and Abiram.

Continuing with verse 37. Speak unto to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they hallowed intercession. Pleading for the rest of Israel, he needs to convince the rest of Israel because they had all agreed with Korah, Dathan,

and Abiram. They saw their end. They saw, well, what are we going to do? And so Moses and the priest, they intercede for Israel to convince them that God is not going to harm them. And they've seen, okay. It's okay, the sacrifice has been offered. The really bad ones have been cut out. The cancer has been done. And that's because the way you think. I allowed this to happen, so you could believe you could be forgiven.

It makes complete sense to me. There was no other way that God could deal with this situation. He had to satisfy their atonement justice system. And He also had to reveal to Moses, one of the toughest sins that any man would have to deal with. You are the leader of nearly two million people, and then you realize that all those people are no longer with you, and it's this individual who did this. **The natural justice system within man is going to rise up, and that's what confused Moses's communication channels**, so the devil could speak to him. And he would have done a lot of thinking after that.

Because he would have known, because other people may never know. But when the anger is wrangling inside of your heart, you know what's inside. It's coming to Elijah. Elijah was a man subject to like passions as we are. And this is why I always wondered when it says, "And God came near to Elijah on the mountain, and there was a great wind that struck the mountain. But God was not in the wind." How can this wind come about? How can this wind come about and God not be in it? Because as God approached Elijah causing sin to abound, the wind in the fury of Elijah was manifested in the earth. The vibrations that were in Elijah struck the side of the mountain. That make sense?

And there was a great earthquake. Because Elijah's rage at the prophets of Baal offering their polluted sacrifices in the temple of the Lord. And as God came close to Elijah, the earthquake inside of Elijah shook the earth. It's interesting when you read the story of the disciples, when they were caught on the lake. Before they went into the lake, Ellen White makes this curious little statement that says, before they go into the boat, that their thoughts were stormy.

Do you think their stormy thoughts created a storm? I mean, if the sinfulness of man has influence on the creation, then it's obvious that this could happen. And this is the one I want you to remember. Because it says, and then there was a fire that came and then it says, but God was not in the fire. God was not in the fire. Anybody listening, God was not in the fire. So when that fire came down on the 250 princes, God was not in the fire. He made that really clear.

He's not in the fire. So why does Elijah in Second Kings Chapter One, if I be a man of God, let fire come down and consume thee and thy 50, when God had told him He was not in the fire, whose voice is he listening to? It's not God's. it's Satan. God said, I'm not in the fire. So God's not going to suggest to him, call down fire on them and burn them up.

Shall we call fire down from heaven and burn them up, even as Elijah did? You don't know what manner of spirit you are of? I didn't come to destroy men's lives, but to save it. So hopefully that gives you a little bit. We have several booklets dealing with this; *Christ's Antediluvian Cross*, *Gods of Egypt As Lightning in Heaven*, *Why Did God Command Stoning In The Bible*, *Slaughter Weapons Of Ezekiel Nine*, *Apologies To Shepherd's Rod*, *Serpent Revealed in Canaan Conquest*, *Why Did God Command The Destruction Of All the Canaanites?* Well, there's a lovely little statement in PP 392. It was never God's intention for the children of Israel to take the land of Canaan by warfare. But when they said all that the Lord has said, WE will do. They guarantee that's how it was going to be done. That's the Old Covenant, the Old Covenant way of doing things.

God was going to drive them out with Hornets, the Hornets of the pricks of conscience, to either drive them to their knees, to bring them to repentance, or to cause them to run out of the temple. Jesus showed us how it was done when He cleansed the temple, that's how it was going to happen. So that's a bit of a summary and some of the stories. I know this is revision for some of you, but it's good to go over it. Isn't it? I think we added a little bit more detail in Exodus 32, just fine tuning some of these things a little bit, but it just gives me great joy to know that my Father is not a destroyer. It says in *Desire Of Ages*, page 25, that Christ came to this earth to manifest a character opposite to that of Satan. If Satan is the destroyer, then Christ must be the restorer, which Ellen White says very, very clearly.

Opposite is opposite. You cannot have, oh, God is sometimes a destroyer and Satan is a destroyer. No, that's not opposite, that's same. Praise the Lord that Jesus revealed the character opposite to that of Satan. All right. I think we're done. So let's have a prayer.

Our Father in heaven, I just thank you for revealing to us the truth of your character. We never would have been able to do it without the Spirit of Prophecy. This is a reflection of the sinfulness of our minds, that we needed the Spirit of Prophecy to understand these things. But if we are diligent and we



have faith and we come to you and our knees, and we ask, as I would ask of every person, could you truly believe that God would send infants, little children down into a pit, and swallow them up and kill them? Could you worship a God like that?

Do you really believe that our Father would do that? Thank you Father, for showing us that it was the destroyer who destroyed Korah, Dathan, and Abiram, through the Pen of Ellen White in Three Testimonies, 353. I praise you, that relieve my mind tremendously when I read this, and I knew that it wasn't you, that did this. I pray that for any who will listen, that they will go and study, Berean Test Scriptures, and see that God is just like his son when he came here to earth. And I thank you in Jesus name. Amen.