



I am Apollo

Adrian Ebens

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Transcript - Adrian Ebens

Day of Atonement 2020

Welcome back, everyone. It's lovely to be with you on this Sabbath. For those of us raised in an Adventist context, it feels a bit weird to say that, doesn't it? But praise God, I'm getting used to it. The blessed Sabbath where we can enter into the joy of the Lord, and we're reminded that on the Sabbath that the begotten Son is in the bosom of the Father, and because He is resting from His works, then the invisible, because He rests in the bosom of His Father all the time. But on the Sabbath, it becomes visible. He's in the arms of His Father and He's being held. We are recipients of that peace, aren't we? The rest that He has in the arms of His Father and just resting. And we need that in order to be reconciled to God, don't we. That Spirit.

So we're ready to sing. I'd like to sing, All the Way My Saviour Leads Me and will fit with the presentation today.

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell;
For I know whate'er befall me,
Jesus doeth all things well;
For I know whate'er befall me,
Jesus doeth all things well....

Our family is from all across the world and we just thank you that you can join us here on this Day of Atonement. I was just saying to Eddie how much we enjoyed last night. We wish you all could have been here, but at the same time, we were glad you weren't, because it was very intimate. It was very precious. And it was just really nice with a small group of us to just as

we entered into the Day of Atonement, just to thank our Father and to know that we can be reconciled to Him. And as Ruben pointed out, it's not from Him changing His mind because we've grovelled in the dirt. We've eaten enough dirt to make Him change His mind, that we've changed our mind about Him and that we've realised that we had a wrong understanding of Him and that we were the ones that had the issue with Him. He didn't have the issue with us in terms of His feelings towards us. His issue with us is our issue with Him, if you understand what I'm saying.

Well, I really would like to share with you it was wonderful to wake up in the arms of my Saviour this morning with a recognition, a deeper recognition of the depth of my sinful nature, which I have both inherited and I have expanded and developed with my own skill and ability. To know that I was forgiven, to know that I was loved and cherished in the face of my nature against my Saviour, which was manifested two thousand years ago. I would like to talk a little bit about that, because that's part of the reconciliation. And I want to continue on a little bit from what I did before about the journey ends where the journey began. We go back to the beginning in order to get to the end. And so that's why, to borrow a line, my apologies, part of my misspent youth, but we must go back to the future. So let's kneel and pray.

Father in Heaven, thank you for welcoming us. Thank you that Your arms are open wide. We see in You such beauty because of Your Son who has revealed You to us, and we're so relieved. We're so relieved that You are not what we thought. Therefore, that proves that You are not like us. And we thank you that Your thoughts towards us are good and gracious and kind and that we now can be made in Your image, the image of a merciful, gracious, long suffering God that is merciful and abounding in goodness and truth and will give to each man according to his own decision. As you judge, you will be judged. Bless us, Father. Give us discernment. Give us understanding. I pray in Jesus name. Amen.

We're just being reminded of how significant the Identity War is and the foundations that were laid for us, which began 19 years ago. Nineteen years ago in 2001, two weeks after the Towers in New York came down.

Inspiration tells us that the Fourth Angels message will begin when the great buildings in New York come down.

That's exactly what has happened. The identity message came forth right on time, right when it was said it would come and it has given to us a message which will go to every nation, kindred tongue and people. And when this gospel of the kingdom is preached to all the world for a witness to all nations, then the end shall come. Despite what a lot of people are saying that the end is here and the Pope is ready to do the thing that all Adventists hope for is to bring in and to save us all by bringing in a Sunday law and bringing the end events. We're not going to be saved by the Pope. We're going to be saved by Jesus Christ and His character. And, yes, all these events are going to take place. But as I've said in other places, it's not until the woman who was caught in adultery washes the feet of Jesus that Judas is moved to kill Christ. And then all the end events will take place.

So we're not going anywhere until those tears fall in gratitude and thankfulness to our Saviour. If I'm speaking a bit cryptically, I'm sorry, but I've got other things to get to.

I'd like to read you a quote, and I'm very thankful to Tina, who sent me this quote this morning. We will go to the book *Education*, page 75 and I'd like to read this to you.

As the evil passions and purposes of men banished God from their thoughts, so forgetfulness of Him incline them more strongly to evil. The heart in love with sin clothed Him [God] with its own attributes and this conception strengthened the power of sin. Bent on self-pleasing, men came to regard God as such as one as themselves [and that's a quote from Psalms 50:21]--a Being whose aim was self-glory, whose requirements were suited to His own pleasure; a Being by whom men were lifted up or cast down according as they helped or hindered His selfish purpose [his Evros motivation]. The lower classes regarded the Supreme Being as one scarcely differing from their oppressors, save by exceeding them in power.

This is what we face, don't we, with the Mark of the Beast. This is what the gospel that Adventism has proclaimed to the world, the Pope's going to have a mark and he's going to enforce you to worship on Sunday.

We've got a bigger God than that. We're going to say if you don't worship on Saturday, God's going to fry the hell out of you. So you choose. You want the Pope or you want God, because our God's bigger than the Pope. That's the gospel that we've been told, isn't it? You obey, you worship on Sabbath, you be willing to front this little God, the Pope, and you be willing to die for the big God. and He won't fry you. That's basically it. And you won't receive the Mark of the Beast, you'll receive the seal of the living God.

What does it say?

By these ideas every form of religion was molded. Each was a system of exaction. By gifts and ceremonies, the worshipers sought to propitiate the Deity ...

Wouldn't you? If that's what you thought was going to happen, wouldn't you be drawn into a rites of ceremonies? Wouldn't you be drawn into glorying in your veganism to propitiate that Deity? To say, I've sacrificed myself, I've given up chocolate for the great Deity in the sky. I've given up my coffee. I'm eating Weetbix. Gluten steaks, oh, let's not go down that path. That's flagellation, that is.

Such religion, having no power upon the heart or the conscience, could be but a round of forms, of which men wearied, and from which, except for such gain as it might offer, they longed to be free. So evil, unrestrained, grew stronger, while the appreciation of desire for good diminished. Men lost the image of God and received the impress of a demoniacal power by which they were controlled.

You see the picture. Why does this come about? It comes about because of a love of sin. And it is on this issue, that the Pentagon of Lies was able to be formed. A system where God was perceived to be like us, and we go back to the presentation, we want to turn in your in your Bibles to Romans 5, because the Day of Atonement is taking us back to the garden.

We have made this point and we've written this in *As You Judge* that the Day of Atonement, and we just like to make this point, Reuben found this the other day, that casting lots is not in the order of God. Casting lots is not in the order of God. But what happens on the Day of Atonement, what happens? How do we get the Lord's goat and the Azazel? Casting lots.

I have no faith in casting lots. We have in the Bible a plain "Thus saith the Lord" in regard to all church duties ... "Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, [that's a Day of Atonement text, isn't it?] and deal gently with one another. To cast lots for the officers of the church is not in God's order. *Letter 37, 1900*

So if it's not in God's order, why is God commanding them to cast lots? To reveal what is in the heart of man. Because when Adam was confronted by God and said, why did you eat the fruit of the tree in the midst of the garden? Adam didn't care who took the responsibility for the blame as long as it wasn't him. And as we said, Christ was the Lamb slain from the foundation of the world. He was the Lord's goat. And his wife became the scapegoat and she wandered in the wilderness for nearly a thousand years before she died.

Congregation: Adam was his wife's keeper. So he was responsible for letting her out of his sight. He actually bore the responsibility but he made it her responsibility.

He made it her responsibility because he allowed her to leave his side.

So this is what the Day of Atonement is about, and we read in Romans 5, just a little bit of revision here, Romans 5:16, "And not, as it was by one that sinned, so is the gift: for the judgment was by one." That word, we looked at this the other day, "by" is not the normal Greek word for "by" which would be *dia*. It's another Greek word called *ek* which means to originate from, to come out of, the source point. It should be "out of one". "For the judgment was out of one to condemnation."

So where a judgment of condemnation come from? It came out of Adam. "But the free gift is of many offenses under justification." So that judgment that came out of Adam to condemnation was the condemnation that leads to what? Death. Where did death come from? As by Romans 5:12, a bit earlier. "Wherefore, as by one man sin entered into the world, and death by sin." How did sin enter into the world? Adam judged in his mind, the Son of God worthy of death because he assumed that God was going to kill his wife. And so there we see. There we see right there in the garden the embodiment of Clint Eastwood. Kill or be killed? Go ahead, make my day. That's how he felt towards the Son of God, wasn't it? Or in the words of Liam Neeson, I will find you and I will kill you.

These are the vibrations of our forefathers. These are the vibrations that resonate within us. These are the stamps that are placed upon our human soul. Aren't they? And we received them from Adam. And so written into the very fibre of our being is the desire to kill. Is there anyone here still young enough to believe they don't have within them a desire to kill? And we inherited this from Adam, and the problem is that when there's a desire to kill, what does it create? What happened to Cain when he killed his brother? What did he say after that? My sin is greater than can be forgiven. But what did he say to God? I need to give you a bit more information. Let's go to Genesis 4:14:

Behold, thou hast driven me out this day from the face of the earth; and from thy face, shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me.

What was he afraid of? Dying. Why? Because he killed. And here we have the foundations of the Pentagon of Lies. This is the prison house in which all of us are born into because it says in Hebrews 2, it tells us what we are all afraid of. Hebrews 2:14-15,

For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil;

And deliver them who through fear of death were all their lifetime subject to bondage.

Where did we get this fear of death? Having a desire to kill in us. We inherited from Adam a desire to kill the Son of God. It was imprinted into us, and that's why we fear death, because when you desire to kill, then you are afraid to die. And that's why we fear death is because in us is this propensity or should I say tendency, probably for most of us propensity, to kill the Son of God. And therefore, we're in a prison, in a prison of fear, and Satan holds us in this prison.

This is this is what the Day of Atonement is about. It is this realisation that we inherit. It's an unconscious sin. It's an unconscious sinfulness. We are not aware of it. We lie to ourselves. And Freud really picked this out very accurately through the principle of projection. We project onto God that which we seek to do to Him. Projection is a clearly understood psychological term. And while psychology can do nothing to remedy your problem, it can diagnose a lot of things, diagnose a lot of problems.

So projection God is going to kill, burn, destroy all of the wicked, it's a projection of our human desire to fix the problem, to deal with everybody around us who annoys us. And we inherited this from Adam.

I want to read to you out of the book *Comforter* Chapter 6, just how this dilemma comes about. This is speaking in the moral perspective, but it speaks to the issue of inheritance. This is what we're dealing with. Why does it say in Jeremiah 14, "We acknowledge, O LORD, our iniquities, and the iniquities of our fathers?" Why do I have to acknowledge the iniquity of my fathers? Why can I not stand with John Howard and say I didn't bring about the Stolen Generation? It's not my fault. I don't have to say sorry for that. Don't I? What is imprinted upon me from my forefathers? Isn't it the same spirit that's imprinted upon me? Why is it that there are so many people in Germany that carry a guilt for what Hitler did? Why, they didn't do it? But why do they carry that guilt? Because it's imprinted, it's passed on.

And so they were trying to deal with it, because it's that vibration, it's that frequency, it's that atmosphere in which their forefathers did something for

which they then ... because God visits the iniquities of the fathers upon the children. What does He mean by visit? It's electro chemically stored within the body. It's passed from generation to generation. The record is passed on.

And this is why I'm speaking to this issue because of this desire from Adam to kill Christ. That's why after four thousand years, it only took us, once the Father took His hand off His Son, it only took us twenty four hours to kill him. That's seed that Adam had burst in the garden, was even more ready to destroy, not less ready to destroy, the ravages of time, had not diminished the desire to kill the Son of God. It had only increased it.

So that when we come to the end of human history, the desire to kill those who manifest the spirit of Christ will not be lessened. It will be greatly increased and that's why we will enter a time of trouble the world has never seen. That intensity of hatred against the Lord and against His anointed.

I write here on page 31 in *Comforter*:

The physical process of conception is easily understood. [For those that are of age.] The wonderful burst of hormones dispersed during a sexual encounter released to the couple wonderful feelings and a range of emotions, assuming both parties are content in the relationship ...

What most people give no consideration to is the environment in which the human seed is planted. Around every person there is an atmosphere. Each person carries with them the imprint of their history. The joys, blessings, tragedies and traumas of every person are stored electrochemical in their brains, nervous systems, organs, muscles and bones.

Studies reveal that heart transplant patients can in some cases experience a significant change in character after their operation [you studied that], taking on personality traits, likes and dislikes, and even abilities and skills of the person whose heart they have received. The Bible alludes to this principle when speaking about the sinfulness of man.

*The sin of Judah is written with a pen of iron; **with the point of a diamond it is engraved on the tablet of the heart.** [This is not poetry. It's not poetry. This is real. It's engraved on the tablet of your heart] and the horns of your altars ...*

Everyone is familiar with walking into a room where there is serious tension; you can palpably feel it. As some people say, "you could cut the air with a knife". This is because human emotions produce vibrations that affect the atmosphere.

So when Cain was born, he was born in the atmosphere of a heart that had committed itself to murder the Son of God. And that transaction was imprinted in the heart of the son.

And so we see this is true, because in the heart of Abel lived the spirit of Christ and in the heart of Cain lived the spirit of the natural Adam, inspired by Satan. And we see manifested the killing of Abel as an example of the desire of man to kill the Son of God. That's what we see manifested.

And so, this prison. This fear of death. We can't finish this great controversy until the 144,000 lose their fear of death, and there's only one way you're going to lose your fear of death, and that is to confess your desire to kill the Son of God and to believe that you are forgiven of that desire. Because you're not confessing your own sins, only you're confessing the sins of your forefathers before you. Because you inherited their atmosphere, you inherited their frequency, and it goes from generation to generation to generation.

Yes, God limits the power of it to the fourth generation. He doesn't limit it by force, He limits it by the fact that He allows sin to punish sin, and he allows man to destroy himself, and all those amazing things that he does to hold in check that iron like grip of the human soul in its deception towards God.

Over the past five or six weeks, I've been writing out in a story format, escaping the Pentagon of Lies, and I've been contemplating this for three or four years. I know that for many of you, I'm becoming more aware of this, a number of you have been saying to me it was when the Pentagon of Lies, when that series was done in the end of October of 2016, that's when the pieces came together. That's when I saw how all this fits together and that's how I came into this message through the Pentagon of Lies.

The first time we did that presentation was actually here in 2015, but it developed, it developed because there was an element missing in terms of understanding the character of God that we weren't quite able to put together. God and His great wisdom, when I have cast my bread upon the water, I'd given to my dear brother, Mark Fury, our beloved brother in France, and his wife, I'd given him some material from Waggoner. I can't remember the exact subject. I invited him to come and spend time with us in our Feast of Tabernacles in Germany.

We were walking together, the two of us were walking together in that German forest and it was at that moment that Mark said to me about the mirror, because Waggoner was talking about the law as a mirror. He brought this back to my mind. I've been reading the book and he said this comment about the mirror. As soon as he said that, I thought immediately of James 1:23, for the natural man, the hearer of the law, is like beholding his own face in a mirror. And it was like, suddenly this whole awareness just opened up into my mind. It was like a beautiful lightning bolt from heaven that hit me. It was just night and day. And literally, as soon as that happened, the heavens opened up and the rain fell upon us out in the middle of that German forest. And I was running, I was running like Elijah before the chariot. I was so excited, so excited.

In Australia, we say, Eureka, we found it. We found the missing piece. And I know that some people are saying "mirror, what are you talking about?" We're trying to explain it. We're trying to give some understanding to how this works and how it connects to the Two Covenants and the Ministration of Death and all of these terminologies and trying to explain it. Thank you for your patience as we're putting the pieces together. But what I experienced in that German forest was the missing piece that I was looking for in order to get out of this Pentagon system. It was the final piece for me that would release God from my belief that He could kill people when they disobeyed Him.

Since that time, we've been writing and I've been writing this story out, and yesterday, I came to a critical point in the story. The story, I've been sharing a little bit about the basic plot of this story of a man and his wife living in a city that is surrounded by an electromagnetic field that actually does not allow you to escape. As we point out in the book, in regards to the identity war, the reason why you can't escape is because of your fear. Because to believe the truth requires you to live independently from your community, and to live independently from your community is too distressing, too fearful, too overwhelming. And so the majority will not step outside of their community because they don't want to be alone. They don't want to be mocked. They don't want to be spurned so they stay in the city. That's what holds them in the city, their fear of what other people think.

That's why it says in the Book of Revelation that those who are outside the city of Jerusalem are the fearful because they were too afraid to leave the city. And of course, the other part, the other side are those who are so worthless in their understanding of themselves, so rebellious is the seed manifested in them that they love to take on new pieces of information that will differentiate themselves from anybody else.

And that's why the Sons of Belial will so readily take up the truth, because the truth will marginalise you from your community. And that's why people are flocking in to the Father and Son message who are Sons of Belial. Because they love to rebel, something to resist and argue and debate and fight, they love it. Because of their worthlessness, they manifest a pattern of behaviour that guarantees the separation of themselves from their community. They expect to be execrated, to have all the sinfulness thrown on them, to be booted out of the camp, because that's what they think about themselves, that they are worthy of being thrown out of the camp. And so they do everything in their power to have themselves thrown out and see it confirms, it confirms that I indeed am the victim. I proved it to you that I am the victim. I brought to you the truth and you were able to bear it.

Eventually those individuals disintegrate and fall apart because they are completely alone, completely isolated without any friends, because they burnt them all off and they go into that realm of depression and isolation. And so they cannot leave the city. They still can't leave the city because they have lost any sense of worth and value. So whether you rebel, whether you you're part of that alternative movement that rise up against the government, that rise up against vaccination, that rise up against 5G, you joined together with unbelievers and you march in the streets. Satan doesn't care. Do it. You'll never leave my city if you act like this. Or if you're one of those sheeple that just sits there and waits and hopes it will all go away. You'll never leave the city. Never.

The thing is to focus our minds on the key that enables us to get out of this city, to be able to stand alone. And the only way we're going to do this is to realise that we, in ourselves, have the propensity to want to kill the Son of God and that God forgives us for doing this to His Son. And the Son, Father, forgive them for they know not what they do. Do you know that He was

talking to you and me. Father, forgive Adrian. He doesn't know what he's doing. I just realised that within him is a vibrational frequency that wants to kill me. But I'm still willing to give him life. I'm still willing to do all these things for him, even though he has no idea that if I were to appear before him, he would want to kill Me.

And that's why, when I come into His presence, because he wants to kill Me, he fears that he's going to die because it's the mirror of what he wants to do. Because Christ is much more powerful and bigger and stronger and all those things, his heart fails him for fear because he thinks he's going to do to him what he wanted to do to Christ. That's why they call for the rocks in the mountains to hide, hide us from the face of Him that sit on the throne and from the wrath of the Lamb.

That's why it says, you read the Second Angel's message about Babylon is fallen for that great city, because she made every nation drink the wine of the wrath of her fornication. And then God comes along and what does God say? Let's have read. Revelation, Chapter 14:10:

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;

The wine of the wrath of God just happens to be the wine of the wrath of her fornication because it's a mirror. It's coming straight back because we know the wrath of God is to give to man that which he desires and doesn't prevent it. And so the wine of the wrath of God is the wine of the wrath of her fornication, which is the combination of Church and State in a killing machine that will destroy anybody who doesn't follow the creed and the three in one. That's where we're going, isn't it?

And that's the wine of the wrath of God. He is going to allow this to play out. He's going to allow this to happen, but not until the adulterous woman confesses her sin and believes that she is forgiven.

I want to read for you, you won't have all quite all the pieces because I'm still writing the story. But what I wrote yesterday impacted me so much that when I woke up this morning, I was feeling fragile, but forgiven, if I can put it

that way. And I'm trying to use the language, the language of Greece, the language of the gods of Greece and all those things. And so this is what I wrote, I want to share it with you.

For Maatan and his beloved friends on the journey out of the city of Constance, the four sons of Goliath were dead to them.

The four sons of Goliath with the other four pillars. And because their sons of Goliath, all those pillars, as I said, had the big letter G written on them. So we've dealt with 4G.

Their power was defeated in their acceptance of the truth, which allowed them to operate closer to the atmosphere of heaven. Now only Goliath himself remained, and he is the greatest beast of all. His power over the souls of men relates to our fear of death. This is, for the overwhelming majority of the world, the greatest fear that men and women experience, and it is through the fear of death that Goliath rules the city of Constance.

His genius is in transferring the threat of death into the heart of the Christian religion through the belief that God's justice demands death for those who transgress him, lest a substitute be found to pay the price.

That is how Goliath rules us. Superimposing the death penalty onto God.

As Providence would have it, Maatan was led back to the fountain in Central Park. With his clear knowledge of the truth, his perceptions of the true war between good and evil were becoming apparent.

And so Maatan goes down to the city and I pick up the story. As he walked into the park, the shadows were lengthening because it's late afternoon into the time of the New Moon that he's being drawn to go back into the city. Because, and the reason it's written this way, that God, who commanded the light to shine in the darkness, has shined in our hearts in the face of Jesus Christ. That's the theme that we're bringing through there with the New Moon.

As he walked into the park, the shadows were lengthening and the sun was close to setting. The thin sliver of the moon was just above the horizon line. Walking toward the fountain, Maatan noticed the character of Apollo.

And I'm taking this, because if you've ever been to Hyde Park in Sydney, there is a fountain dedicated to Apollo and there are three individuals around him on a lower platform. To his right is Pan and to his left is Diana and behind him is Theseus, the slayer of the Minotaur. And he comes just at sunset, just as the new moon, as he comes to this fountain.

Walking towards the fountain, Maatan notices the character of Apollo. With the golden nodes he now possessed, the features of Apollo seem darker and more ominous than previously. There seemed to be a settled darkness hanging over the fountain.

Looking into the fountain, the light of the moon reflected the images of Apollo, Diana and Pan. Suddenly there appeared in the reflected surface what appeared to be a Cross rising from the earth. Apollo appeared to leap from his position and spat in the face of the dying form upon the Cross. He spoke in thunderous tones, "We have a law and by our law you must die."

Maatan shuddered at the sound of the voice and took a few steps back as he watched the drama unfold in the reflected mirror surface of the water. He then looked up out of the water's reflection and Apollo was as still and as quiet as he always had been.

At that moment, at the edge of the fountain, there appeared to Maatan that all the inhabitants of the city were watching the person upon the Cross. Some were railing and cursing, while others were laughing and mocking. A few looked sorrowful and concerned for the one upon the Cross.

A light began to come up out of the Cross and fell upon the watching crowd.

Pan race towards the Cross and appeared to be wrapping thin threads around the form of the One upon the Cross. It seemed as though he was trying to alter the perception of what was actually taking place. Through his musical skills and his talents in philosophy, he cast a spell over the people to interpret for them the meaning of this event. Diana dressed herself in the garments of a priest and started to enact a ritual service before the Cross, waving incense and speaking words in Latin. The crowd seemed transfixed by the enchantments of Diana. Her form and her beauty captivated the majority of the crowd. Her dress had a split in it that went right up to her thigh. She could not conceal the true nature of her trade in the light of the moon, yet only those who were resonating in the atmosphere of heaven could detect these things. The whole world seemed to wander after this woman who, aided by Pan's mystical philosophy, kept the people subdued to the authority of Apollo, who stood in a majestic bearing seeking to affect the appearance of a king.

After this, Maatan could hear the whispering of the wind through the water spraying from the fountain. Crying "Crucify him! Crucify him!" A voice was heard that said:

"Come down from the Cross and we will believe you!
He saved others, but Himself he cannot save!"

Maatan's heart was racing with a mixture of sorrow and terror. The sound of thunder in the distance and coming closer caught his attention. Suddenly the sky lit up with the power of lightning that seemed to strike the Cross. Maatan cried out in terror as he fell to the ground. In the blaze of lightning, he saw the face of Jesus; the man of sorrows and acquainted with grief. Tears fell from Maatan's face and he was crying out to all in the theatre that had sprung to life in the light of the new moon. He cried, "Leave him alone! He has done nothing worthy of death!" The lightning struck again in exactly the same place and the ground shook violently, and the suffering Saviour remained silent upon the Cross.

The crowd seemed not to notice Maatan's cry when suddenly Theseus came from the back of the fountain with his great sword. He seemed ready to slay the victim on the Cross as a sacrifice before Apollo, Pan and Diana; the three great gods at the front of the fountain.

In a moment, both Pan and Diana appeared to merge into the form of Apollo until He seemed utterly Omnipotent, towering over the Cross with a look of rage towards the victim on the Cross. At that moment, Theseus knelt before this three in one God, and as he arose, the command was given to slay the sacrifice for the good of humanity.

At that moment, the voice came forth from the Cross, "It is finished!" The entire face of Jesus was lit up, and the crowd around the fountain fell back to the ground. Theseus picked himself up in anger after having been prostrated to the ground. He leaped forward towards the Cross and thrusting his sword into the side of the Saviour, much to the satisfaction of the three-in-one form, it seems satisfied in the expiry of the victim.

As Maatan looked up towards the form of Apollo, the light of the moon revealed more clearly the fact of this august being. In complete anguish and horror, Maatan saw his own face imprinted upon the form of Apollo.

And that's the point that really struck me. It's hard to accept, but it's true.

Maatan cried out in anguish of spirit. *Lord Jesus, forgive me for this great sin. I abhor myself [isn't that what Job said?] and I can't explain to you why this is happening.* He fell to the ground, and the heavens opened and the rain fell in torrents, soaking him instantly to the bone. There also came forth fiery hail. Diana leapt forth from the form of Apollo and tried to grab Maatan by the throat and choke him to prevent him from making his confession.

“I have not come this far to die at the hands of this prostituted woman,” cried Maatan. His flesh started to rise up to strike the woman. and sensing this happening, Theseus gladly offered to Maatan his sword with a wicked smile. He then spoke, “We plan to burn this whore with fire when we are done with her, but if you give yourself into this rage now, then I can prepare you to join us for that event.”

Maatan recoiled in horror at the feelings rising inside of him. The desire to murder, the sense of justice demanding death - he was overwhelmed by it.

Why did I demand this of the crucified Saviour, and why do I now desire to murder this woman?

Maatan cried out in despair, “Lord, remember me when you come in your kingdom.” Instantly, the scene ended, the crowd was gone and Maatan was alone, feeling completely dry. Maatan spun around, trying to understand what had just happened. Where did everyone go? The night shadows over the fountain seem completely still except for the soft breeze through the water of the fountain.

Maatan knelt down feeling exhausted. He started to pray for understanding when he heard a still small voice.

Truly I say to you today, you will be with me in paradise.

I thank the Lord for being able to write those words, to be able to articulate the problem as well as the solution in this great city, which we called Constance, because Constance is a constant rebellion against the Lord and His anointed and we are all prisoners in this city. But God has given us a way out.

So on this Day of Atonement, we can confess that we are murderers of the Son of God. How can we do this without having some conception that our Father, and this is the thing that gives me great comfort, is the words of Jesus himself when He says, my Father condemns no one. I don't know what those

words are doing for you, but they are working transformation in my heart, because when I'm confronted with the depth of wickedness that resides in my soul and then the Saviour says to me, My Father doesn't condemn you, only acknowledge your transgression and your sin and grace will super abound towards you where this sin abounds within you. I do not condemn you for the things that you have done. I understand that you inherited these things, but with your own power to choose, you have extended this rebellion against Me and My Son.

And so this is the day, this is the Day of Atonement, so that five days from now, the seed, this recognition that they will be singing, there will be dancing, holy dancing for joy, that we are forgiven of the guilt of murdering the Son of God.

You will know. You will know that that forgiveness has become effectual in your life when you cease to fear death. And when you can look death in the eye and feel no fear at all. Then you will know that you are forgiven of your transgression of seeking to murder the Son of God, and then you have placed that stone in that sling right into the forehead of Goliath and that he will fall before you. The gate will open, the two big gates of the city, you'll be able to take them off and march them up to the top of the hill and throw them down, because you will have been set free from the Pentagon of Lies.

So I pray that in this moment that God has given to us, a little moment of clarity in the midst of the fog, that we will make the decision today, to recognise that it's our face that's on the face of Apollo. It's our face that is up there demanding death. We hear it all around us, don't we? We hear the cries are growing greater and greater against the politicians. How many people would love to rip Dan Andrews from his throne and smash his face into the ground and that they would never hear that wretched voice again. How many people are thinking this? Many.

All around the world, the nations are getting angry, aren't they? They're getting angry. Hatred, anger, judgment, death to be imposed upon those who would disrupt our way of life, who would bring this coronavirus into our environment and to inconvenience us in this way. We want to rise up, rise up and resist.

Satan wants you to rise up first. Theseus is happy to hand you the sword, to put the sword in your hand. He wants you to do it because he knows it's all part of the program to bring the other side of Apollo against you and to crush you and to make you realise you will never escape this city. We cannot give in to these feelings. You feel them, you listen to the stories of a mother, a mother who was wanting to give birth, she can't come to Queensland. She flies to Sydney to give birth. She loses one of her child. What goes on in your mind? Do you feel judgment? Do you want to race up there to the Parliament House and throw that woman to the ground? Do you get those temptations to feel that way? Oh, I've got to spray the perfume on so people can't smell this in my spirit.

But we feel the temptation, don't we. Want to strike back at somebody, anybody, anything to buy into the injustice and say, come on, give way to that feeling, give way to that feeling, because then you will be part of that mob that will cry, crucify him, crucify you.

I would like to sing a song in closing, I'd like to sing Just as I am. Just as I am, a murderer of the Son of God, just as I am without one plea. Today, if you hear his voice. Today is the moment of salvation. Today is the day of salvation. To make a decision to become free of the fear of death through acknowledging your desire towards God and His Son. Shall we sing together?

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
"Fightings within, and fears without,"

O Lamb of God, I come, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee I find,
O Lamb of God, I come, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come.

Just as I am, Thy love I own
Has broken every barrier down;
Now, to be Thine, and Thine alone,
O Lamb of God, I come, I come.

We sense the power of the Spirit moving on this day, as we expected, and it would be remiss if we didn't have the opportunity to express our response. So what I'd like to do in kneeling, is to give everyone an opportunity to pray and say to our Father and his Son what is upon their heart. So let us kneel together. And if you are online, you can write out your prayer if you wish and place it in the group here. And we will kneel here and we'll see how the Spirit moves us. And I will close.

Gracious Father in Heaven, I just want to give thanks for this opportunity of confession on this day of reconciliation. As I have already expressed my thoughts, Father, I ask for Your forgiveness. Not only the false understandings that I've had of Your character, but by projecting them and expressing them and not wishing to acknowledge the sin that is within my own heart and the desire that has been manifest many times. Oh, that desire to destroy that which you have brought forth in eternity past, your beloved Son. For You have said that if you've done it unto the least of these, my brethren, you've done it unto Me. Father, I acknowledge this sin and I ask for Your forgiveness, trusting wholeheartedly in your grace and I thank you in Yeshua's name. Amen.

Precious Father. Thank you for the message that Your word contains for us. Thank you that you constantly are revealing the depth of our depravity and I take this on board personally knowing how wretched that I am. Becoming a Christian and looking at everybody else as enemies and that they are the ones with the problem. They're the ones that have been keeping me away from You and desiring that You would take care of them, in a reflection of my mind, which is not the way that You want to take care of them. For your care is always compassionate, merciful, gracious. Unlike the way that we want to take care of people, which is to get rid of them out of our lives. Father, I pray that You will give the Spirit in my heart, as I look out through my eyes that I will see You in all Your glory and then I will see those around me as Your children and treat them with the respect and love that they deserve, as You treated me with the same. Father, I thank you for my brothers and sisters here. They constantly reach out to me and show me kindness. You are showing Your kindness to me through them, and I give You praise, praise for each one of them. I ask Your blessing upon each family represented here, upon each heart that is here. As we go to our families and in this week leading up to Tabernacles, Father, that all issues that may be unresolved in our families may be resolved, that they will see in us just true love because they actually see Jesus in us. Forgive us for our unwillingness to forgive, Lord, that we might be forgiven for if we hold on to forgiveness, then we don't believe that You can forgive us either. So Father, I just confessed my sins again before you. Thank you for Your forgiveness, everlasting mercy and kindness towards me in Jesus name. Amen.

Dear Heavenly Father, I've been thinking this week about the word atonement and pondering what it really means rather than some of the things we have been taught about that word of that day that ancient Israel used to, I don't know that celebrated is the right word, I'm not sure what was going through their mind when they were a part of the Day of Atonement ceremonies that they would have grown up with. But Lord we have been thinking about it as the Day of At-one-ment. I have also been thinking about the word, a subset

in there, "tone". And tone goes with frequency and tone goes with all those ideas. And I was also thinking about the end of the Great Controversy, where Ellen White talks about that there will be one beat throughout all of the universe and there'll be harmony, no more discord. We live in a world of discord and we're all filled with that I guess to some degree. We were born with the discord of the generations behind us and then the influences that we have been exposed to through our life and Lord, I don't want to be part of that system anymore. I want to have Your pulse going through me and to others, Lord. I want to ring like heaven rings. I want to be just like You and I ask this in Jesus name and that we will influence those around us to pick up with that sound or that light or whatever it is that you want to pull through us that we will lead them to You Lord, as the source that You can change them from the inside out as well and I pray this in Jesus' precious name. Amen.

Father in Heaven. Thank you for joining me here today. Thank you for the beautiful messages that we have received this morning. Thank you for revealing to us our own sinful ways and our sinful hearts. Help us Lord to be like Your Son. You taught us so many wonderful things that we cannot hear or grasp their meaning until we experience them. I thank you that You have given us so much opportunity and so much patience and shown us so much compassion, shown that we can lean on You. You are the one who is by our side. Help us to have the great faith of every ounce of Your energy to do the things that seem to us absolutely impossible and can only be asked by faith. Help us to become this from this moment on, living moment by moment, hour by hour, continually relying on You to guide us and protect us. We pray for our society here in Australia. We pray for the whole world, Lord, that doesn't know You. You gave us the opportunity to share with those whom You put in our path the wonderful truth that You have told us here. Many more things I could say dear Lord, and I know that You understand and I pray that You will bless this really small company. The truth will be spread like the Christian church called from the world from the very beginning, that we may finish the work that You want us to finish so You can come and get into Your garden everyone that is willing to

come. This is my prayer in the very precious name of Jesus, the only begotten Son. Amen.

Abba Father, I ask Your forgiveness and I just thank you for giving us Your Son. Lord, I just realised how much in my self-righteousness I have been working out my own salvation and bypassing You Lord. Please give me in Your Spirit of humbleness, kindness and gentleness so I can be like You. Amen.

Gracious Heavenly Father, Lord, I come before you and ask forgiveness for myself, I ask forgiveness for my family. I pray that You will continue to persevere with us. Lord, I thank you that You gave us Your Son knowing what was in our hearts. We didn't know it was in our hearts. We thought it was in somebody else's heart but it is in my heart and I ask forgiveness, Lord. We didn't know what we were capable of and we certainly didn't know it would take Your death to show us how much You loved us and You are not willing to let us go. We thank you that You for that. You have reconciled us through Christ. We pray that this would be apparent in all our lives, that we make changes You want us to make. We pray in Jesus' name. Amen.

Dear Heavenly Father. These are hard sayings that we have heard this morning and we ask forgiveness, Father. The thing that has always been part of me is anger, angry at everyone else because I followed Adam and that it is everybody else's fault but not mine because I've always been the good voice and have done everything right. But Father You have put that verse in Romans 3:10, there is none that seeketh after you, there is none that seeketh that, there are none like You. There is only to reflect that mirror back to make me realise that I had become a very good daughter of Adam to reflect everything back away from me. So Father I confess my anger, my judgment, my condemnation against everyone, against my family, against my workmate for the duplicity at work. I say I'm there as a Christian. I have this face supposedly ?????? out my heart and now ?????? this condemnation, this anger. Father, thank you for the river that flows from Your throne that washes that away. And Father,

thank you too for the confession that this has been the heritage that I'm giving back to You. They are angry, they are judgmental, they don't know the love from You because they have not seen that in me. And I pray that You, as You do to me, You change my heart, that individually they see you and repent. So I thank you Father. That is a hard thing to say, a hard thing to think, that I wanted to kill Your Son and every time I think bad thoughts and say bad things about others because I'm right and since they couldn't be right too, so I'm sorry Father. I thank you that You have given us this day that we can come together and have Your Spirit poured out on us and to encourage one another through Your Spirit so I thank you Father. In Jesus' name. Amen.

Heavenly Father, You are so beautiful and Jesus, Your Son we follow You. I ask for forgiveness for all my sins and to make me like Jesus, to be patient if we're bad or we're rude. Please give me a pure soul, so wonderful and just want us to be with You. Please bless us all here and help us to go forward with strength and power in Your Holy Spirit. Thank you, Jesus. Amen.

Thank you, Father, for giving us the chance to repent that we may be at-one-ment with You, not only for today but for eternity. Amen and we all say, Amen.

My Heavenly Father, forgive me please for the murders I commit in my life through my thoughts. Forgive me for judging others when I am so guilty. Thank you for Your love and forgiving me. Amen.

Father in Heaven, we thank you, thank you for sending Your Spirit. Thank you for speaking to us. Thank you for awakening our minds to the great problem of humanity that brings about our anger, our frustration, our annoyance and our willingness to condemn others and to see ourselves as better than them. We see the scapegoat. We see the Lord's goat. We see everyone bearing the consequences that we might be expiated of any responsibility for anything bad that would happen because we believe ourselves to be righteous. And Father, we surrender all these things. I surrender these things. To

look at my past is a trail of evil and I just thank you, Father, that You've brought us to this point to be able to actually understand what the issue is and to confess, I am Apollo. I am the one that nailed Your hands. I'm the one that wanted to kill You because You were so good. You are so good. And that makes me look really bad and I don't want to be made to look bad. I want to have some sense of self-respect, something to hold up my head, something that I can offer from my fruit offerings and my meat offerings to show that I have some value, some worth outside of You. And Father, I know You're calling us, all of us here and those listening online to a deeper experience. We trust you. You'll continue to guide us and that You will assure us. I know that You feel this way to My Son, but I forgive you. Thank you, Father. I believe it. I believe Your words that You say. You said, Lord Jesus, you will be with me in paradise. I believe it. And I thank you for Your forgiveness. And I praise you, Father in Jesus name. Amen.

Could we sing another song. Shall we sing. We're going to do I Surrender All and then Redeemed. Because I'm happy to stay in this moment. Got no eagerness to leave. When we are surrendering all, we are surrendering to the murder of the Son of God. That's a big thing.

[Sings All to Jesus I surrender and Redeemed]

Let's bow our heads once again.

Father, we just thank you. Thank you for this message. Thank you for the conviction. Thank you that You can raise us up. There's nothing we can say to You that can affect any kind of change. We can only believe that You are love, that You are forgiving and that You are gracious. There can be nothing that man can do to exonerate himself of this great wickedness. And so we accept Your forgiveness. We believe that You will continue to work this in us deeper and deeper and deeper until we can say, I am a child of the King and no longer say, I am Apollo. And we thank You in Jesus name. Amen.

I AM APOLLO...

In a moment, both Pan and Diana appeared to merge into the form of Apollo until He seemed utterly Omnipotent, towering over the Cross with a look of rage towards the victim on the Cross. At that moment, Theseus knelt before this three in one God, and as he arose, the command was given to slay the sacrifice for the good of humanity.

At that moment, the voice came forth from the Cross, "It is finished!" The entire face of Jesus was lit up, and the crowd around the fountain fell back to the ground. Theseus picked himself up in anger after having been prostrated to the ground. He leaped forward towards the Cross and thrusting his sword into the side of the Saviour, much to the satisfaction of the three-in-one form, it seems satisfied in the expiry of the victim.

As Maatan looked up towards the form of Apollo, the light of the moon revealed more clearly the fact of this august being. In complete anguish and horror, Maatan saw his own face imprinted upon the form of Apollo.