

A HEBREW MIRROR

ADRIAN EBENS

sermon transcript





Adrian Ebens, 2024

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adrian@maranathamedia.com

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Presented by Adrian Ebens

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A HEBREW MIRROR

Opening Prayer:

Pr. Adrian: Father, we thank you for a blessed Sabbath. Thank you for life. Thank you for your protection. Thank you for protecting those that have travelled to be here. And for all those that are watching online, we know that the world is groaning and travailing under a terrible weight of sin. And we long for the soon coming of Jesus. Thank you that you forgive us of our sins. Thank you that we have our names written in the Book of Life. And that you will bring us to the heavenly kingdom. We trust in you. We don't trust in ourselves. There's nothing good in us. But you are wonderful and gracious and good. Be with us now, as we study the word together in Jesus' name. Amen.

Pr. Adrian: So I was reading through Kevin Mullin's new book called *Jesus Christ and Him Crucified*. And I got partway through the book and he just mentioned something that I was kind of aware of but didn't realise its full implications. And so I went and studied it a bit more and I thought, "Oh wow, oh wow, this is amazing." So, this is going to be amazing. I've called it "A Hebrew Mirror," and we're going to, of course, jump straight in, and go to the flood story. Genesis 6:13 and also verse 17.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. (Genesis 6:13)

Many people say, "You believe that God doesn't kill people. Well, I know how to read the Bible. I can read English. That makes sense to me." And I say, "Okay, so the world is being violent, so God's going to use violence to solve His problem. Isn't that a bit hypocritical? People are being violent, so you use violence – it's a bit problematic, isn't it? Doesn't that make you like them, if you do the same thing?" But anyway, He's God; He can do whatever He wants. That's what we're told. Well, the Bible says He cannot lie, so He can't lie. And verse 17:

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. (Genesis 6:17)

It says all flesh! And again, we ask the question, okay, you've got some really, really nasty men and women running around doing some really, really rotten things. Okay, well, maybe we could justify them being wiped out. Maybe. But what about the babies? What about the small children? What about all the animals? Why do they have to die? Did the animals sin? Did the animals do all these things? They were affected by sin. These are questions that need to be asked. But it seems to be saying here; I am the one bringing this flood. This is what it seems to be saying, doesn't it? So how do we look at these?

Now, here is, I don't know if you've heard of Bill Maher, he's an American political commentator and also a comedian. I don't know how those two go, I guess they go together. He's also been an actor. And he's quite an intelligent man. This is his reaction to the flood story.

"The thing that's really disturbing about Noah ... is that its immoral. It's about a psychotic mass murderer who gets away with it and His name is God... You know conservatives are always going on about how Americans are losing their values and their morality... Well maybe it's because you worship a guy who drowns babies! [Does he have a point?] And then God's genius plan after

He kills everyone is to repopulate the world with a new crop of the same [type of people] (*he uses an expletive there*) who [upset] (*again, another expletive*) Him the first time, with predictable results. He kills millions more. (Bill Maher, *American political commentator*)

Well, we could just say, he's just a wicked atheist. Right? But does he have a point?

Audience: Yes, he does.

Pr. Adrian: Drowning babies? What did the babies do? Is that fair? Is that reasonable? Is it right to question? Or should we all just stay living in North Korea and don't ask questions? Okay, here's a Protestant response. This is Spurgeon, who says,

The rule that God will punish the ungodly is without an exception; the rule that all who are out of Christ shall perish is a rule without an exception; and the rule that all who are in Christ shall be saved is also without an exception...

"Why, he is as foolish as old Noah!" Ribald jests were all that Noah could get from them; they despised, ridiculed, and condemned him utterly, but the flood came and took them all away, and there was an end to their jests, their sarcasms, their jeers. The flood had silenced them most effectually. So will it be with any of you who have ridiculed the gospel of Christ. You will find in the great and terrible day of the Lord that your laughter shall have no power over death and win you no reprieve from the agonies of hell. There will be no room for infidelity in that tremendous day. God will be all too real to you when he tears you in pieces, and there is none to deliver; and the judgment will be all too real when the thunder claps shall wake the dead, and the books shall be opened and read by the blaze of lightning, and the sentence shall be pronounced, "Depart, ye cursed!" (*Noah's Flood*, Charles Spurgeon)

Audience: It's like we'd like Him to say that.

Pr. Adrian: It's like, "Well, I've had to put up with all this ridicule and isolation and being mocked for being a Christian, well you're going to

get all your deserts one day! God's going to sort you out, Gods going to tear you to pieces!

Audience: Who wants to be living in heaven with a God that could do that to somebody.

Audience: Thousands and thousands went to listen to him. [Spurgeon]

Pr. Adrian: One of the most popular Protestant preachers of the 19th century, Charles Haddon Spurgeon. Jesus' response:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, ...

Were the Antediluvians God's enemies? Yes.

...bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matthew 5:43-53)

And here, this is from the book *Mirror Principle*, which most of you should be familiar with, on page 60 and 61.

Listening to this Bible verse outside of the character of Christ...

I'm talking about what we just read: Genesis 6, about the flood,

...reveals what you think about God – you are looking at a mirror. Whether it be that you think the wicked deserve it, or God is bad to do it, or the whole story is ridiculous; all are variations of how we think.

The book of Genesis is part of the Torah written by Moses. Thus, the flood story is part of the law. Reading the law outside of the character of Christ can only reveal our own thinking. As we discovered in the previous chapter, this is the very work the law intends to do first with us.

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,... Romans 5:20 (NKJV)
(*Mirror Principle*, 60-61)

This is the mirror principle. This is how it works.

How do you read? Looking directly upon the expression of the law, God destroys His enemies. In Christ, He blesses them. In the unmediated law, God protects the good and violently destroys the evil. In Christ God sends good things to the good and the evil. How do we resolve this apparent contradiction? Does God love His enemies, or does He kill them? Is He fickle and arbitrary, choosing sometimes to love and forgive and other times to kill and destroy? Is God nice for a while and then decides He's had enough and wipes everyone out? Or is God like Jesus - all the time? This is a question. This is what we've been looking at for some time.

So, Jesus, when we look at the life of Jesus, He encourages us to search deeper. And here's some texts that most people don't normally associate with the flood story, but they speak about the flood.

Hast thou marked the old way which wicked men have trodden?
Which were cut down out of time, whose foundation was
overflowed with a flood: Which said unto God, Depart from us: and
what can the Almighty do for them? Yet he filled their houses with
good *things*: but the counsel of the wicked is far from me.
(Job 22:15-18)

Is this reflecting someone who loves His enemies and does good to them? He filled their houses with good things and they said, Leave us. Go away. We don't want anything to do with you. Now, here's one, and this was in Kevin's book. He mentioned this verse. And it's interesting, in Isaiah 54:9, "Just as I swore..." and in Hebrew, the form, the verb form there is Niphal. And all that means is you don't read it the way you read a normal verb. It has a different meaning and it's actually in a passive voice. It's a permissive voice. So the way that you then read it is:

Just as I swore in the time of Noah that I would never again let a flood cover the earth, so now I swear that I will never again be angry and punish you. (Isaiah 54:9, NLT)

Do you see the difference? It's passive. So Isaiah 54 is saying God will not let a flood cover the earth. But Genesis 6 says, "Even I, I bring a flood on the earth." That introduces a contradiction, doesn't it? Because this is saying he would never again let a flood cover the earth. But the other verse is saying, I'm the one bringing it on the earth. Whenever you see a contradiction in Scripture, that's when the mirror principle applies. One of them is, revealing God's character, and the other is revealing your character. And so the mirror principle is inviting you to resolve this contradiction, which means you need to dig deeper. And so Niphal is the passive of Qal. Qal is just the word for your normal doing word, a verb doing word God is doing something. But Niphal is passive, He's letting something happen rather than doing it.

Let's dig a little bit more, because now we have this contradiction. "I would never again let a flood cover the earth. (Isaiah 54:9). And "I, even I, do bring a flood of waters upon the earth" (Genesis 6:17). This is a contradiction in Scripture.

The key to unlocking this truth is the Mirror Principle that does not present God as acting differently than Jesus, but sends us to search for the answers where any apparent contradiction emerges. (*Mirror Principle*, 214)

Now, of these two, which of these two would be more like Jesus? This one [Isaiah 54:9]. "Behold your house is left unto you desolate." He didn't say, "Right, I'm going to kill you all because you wouldn't listen." He says, "I'm going to let happen what's going to happen." All right. Again, another quote from *Mirror Principle*.

This is how the mirror works. Any view of God that suggests something different to what Christ revealed on earth can only be a reflection of our evil natures projected back onto Him. It comes from our sinful mind and its faulty interpretation of the law, rather than the mind of Christ and His perfect living out of the law. Once

this inconsistency is discerned, we are invited to dig deeper into Scripture to find the pieces which allow all the verses to harmonise. (*Mirror Principle*, 112)

And we need to harmonise them because of Miller's rules of interpretation. Bring all the Scripture together and when you can find harmony with all of the text, then you have the truth. So now we have to harmonise these. Another quote from *Mirror Principle*.

One of the most difficult things for people when they are introduced to the Mirror Principle is they often quickly develop the sense that the Bible no longer means what it says. People say things like, "If the Bible says God sent fire down from heaven, then that is what it means!" Often there is a feeling of hostility to the idea that maybe they are not reading the Bible correctly when it seems to them to be very plain. (*Mirror Principle*, 329)

Have you encountered this? "I can read my Bible." But the problem is there's a contradiction! There's a contradiction in these things. Because Jesus says, "If you've seen Me, you've seen the Father." And Jesus never put fire on anyone. And even when the disciple says, "Shall we call fire down from heaven and burn them up?" He says, "You don't know what character you're of. I'm not like this, this is not who I am." So Jesus saying: "I never do this." So we have to reconcile these things, not just leave them isolated and separate.

Now let's have a closer look. Now, I've taken a picture of Genesis in 6:17. Excuse all the detail, but I'm just getting one point out of here, and that is this. The word "even I do you bring" the word, bring. This module in my e-sword is giving you the tense, voice and the mood. So 8688 is Hiph'il. And people go, Well, what's that? Well, it doesn't matter what the name is, it's just telling you this is different from a normal verb. So Hiph'il, this is what it says, and I'm quoting from Kevin Mullin's new book; *Jesus Christ and Him Crucified*.

When it comes to God, the phrase "I will destroy" is used as a Hebrew idiom. There are two classes of idioms that can be used. 1. Causative. 2. Permissive. The writer's (not the translator's) use of

the phrase is most often in the permissive form when it comes to quoting God — especially when the verb is negative, such as destruction and sickness. This permissive verb form in Hebrew is called Hiph'il, to which William Lowth explains:

Now, who is William Louth? Well, he's the one that E.J. Waggoner quoted all the time when he did his book on the Book of Isaiah. So he was a Hebrew scholar.

“...the form called Hiph'il in Hebrew often denotes only permission, and is rendered elsewhere to that sense by our translators.” (A Commentary Upon the Prophet Isaiah, p. 501)
(Kevin J. Mullins, *Jesus Christ and Him Crucified*, p. 44)

This is very interesting. So I did a bit more study and I went and found some more Hebrew scholars to see, Well, I haven't heard this before, quite like this. So this is, I found an academic paper. And so just excuse the technical side of this, but the key point is that this verb form can be permissive or causative. It can be either.

The causative nuance of the hiph'il, and of its Aramaic and Akkadian counterparts the haph'el / 'aph'el and šuprus, respectively, includes not only actions in which the subject causes the object (another person or a thing) to do something, but a range of other ways in which the subject is responsible for the object's action, such as allowing it, enabling it, tolerating it, or granting permission to do it. (“On the Tolerative/Permissive Hiph'il,” in Le-Ma'an Ziony: Studies in Honor of Ziony Zevit, ed. Frederick E. Greenspahn and Gary A. Rendsburg. Eugene, Oregon: Cascade Books, 2017. p. 397)

So how do we decide whether to use permissive or causative?

The only guide to distinguishing between them is context, but determining what the context requires—or at least what is consistent with the context—can be a very subjective task. (Ibid, Greenspahn and Rensburg p. 399)

So what does that mean? How do you determine the context for, “I, even I do bring a flood on the earth.”

Audience: From the life of Christ!

Pr. Adrian: The life of Christ! So how have the translators, because it’s a subjective task, how have the translators interpreted this text? They’ve interpreted it as causative because you can do this according to the context that they already believe that God destroys people. That’s the context and that judgement demands punishment. But if you don’t have that context, you can just as easily translate this verse in the permissive. Now that’s a really, really big deal. It’s a really, really big deal.

Audience: What would Jesus do?

Pr. Adrian: So I found another, *Introductory Biblical Hebrew*, because I was just looking around for it. I said, okay, I’ve got a few now I want to find some more evidence of this.

There are six derivative stems. These are all the different forms of verbs in the Hebrew.

There are 6 derived stems:

1. Niphal, 2. Piel, 3. Pual, 4. **Hiph’il**, 5. Hophal, 6. Hithpael

HIPH’IL (הִפְעִיל)

There are 4 major meanings/functions of the hiph’il verb:

1. Causative
2. Permissive
3. Denominative

So there’s three here in this introductory course to Hebrew where it’s talking about it. And we come down to this, he talks about the causative.

A permissive verb is close to a causative verb in meaning, but has the nuance of someone allowing or permitting an action to occur.

Context will determine whether a permissive meaning is appropriate.

So do you realise that the reader is the one who decides? And obviously in the case when a translator is deciding to translate, the translator works out what the context is and either uses a causative or a permissive based on what he understands the character of God is like. Which makes the Torah a perfect mirror whenever the hiph'il verb form is employed.

So the question then is, where is this hiph'il verb form in used in the Old Testament and what will it tell us? So why didn't the KJV translators use a permissive reading of Genesis 6:17?

The tolerative nuance of the hiph'il is unevenly recognized in grammars of Biblical Hebrew. I have not found it mentioned by the medieval Hebrew grammarians... (Ibid, Greenspahn and Rensburg p. 398)

Which means that those who did the King James weren't aware of this. They weren't aware of the permissive use of the hiph'il verb form, so they always translated it in the causative rather than the permissive. We can ask all kinds of questions like, Well, why did God let that happen? That's part of the mirror, that God is bringing out what we think about God. This is what's so amazing about Scripture.

So, coming back to this verse, "I, even I do ~~bring~~ [let] a flood of waters upon the earth." You can just as easily, because it's in the hiph'il verb form, you can use let rather than bring. Bring is causative, Let is permissive. So they could have just as easily translated, "I, even I do let a flood of waters upon the earth." And both renderings are completely legal. You can decide which one it is, based on what you know about the character of God. Isn't that a mirror? You decide what it means based on what you know about God's character.

Audience: So if you had this understanding of God, being not destroying, and you had the Hebrew text, you could translate it like this now, and write a version that would say it as permissive.

Pr. Adrian: Yes, you can write it in the permissive, because context determines how you translate it; whether it's causative or whether it's permissive. This is a big deal. This is huge. Using hiph'il in a permissive context, aligns Isaiah 54:9 with Genesis 6:17. So if we do it in the permissive that these two texts align with each other. So, I think that's amazing, don't you?

Audience: It is amazing.

Audience: The water system changed, went from the listing to the fountains of the deep all broke up.

Pr. Adrian: Well, as we know, in the dominion of the earth principle, the wickedness of man caused this to happen. Man did this to himself. So what about Genesis 6:13? "I will destroy." What verb form is it? It's hiph'il! Same thing! The term "I will destroy" is in the hiph'il verb form and can be read: "I will let them be destroyed with the earth."

Audience: Cause and effect: you get back what you give out.

Pr. Adrian: "As a man sows, so shall he reap."

But it can also read, "I will destroy them." The reader decides the context. Isn't that amazing?

Audience: It's allowing us to choose.

Pr. Adrian: It's allowing us to choose, according to what we know about God's character.

Audience: What a risk God takes to allow us to determine what He is like. Wow. How many of us would like that to happen to us? Somebody else determines what we are like, I mean, come on, that's just, wow.

Pr. Adrian: But who did He send to show us what He is like?

Audience: His Son.

Pr. Adrian: His Son!! His beautiful Son. So that we could know what He is like. The only way we can know how to read the Bible is in the light of Jesus Christ. He's the only one who could help us to determine that

the hiph'il word form in the Old Testament is permissive, not causative. Because Christ never actively killed or destroyed or maimed any person. Did He even slap someone in the face? No. He was slapped in the face. Did He strike back? No, He didn't. This is the character of God. And when I look at that character, I tremble because I'm not like that by nature.

Audience: This is really significant. When God says, you know, that He will judge the works of man by the life of Jesus Christ.

Pr. Adrian: Exactly.

Audience: Wow, wow, wow, wow.

Pr. Adrian: Romans 2:16. This is huge! The implications of this. What context should we apply to the text?

Jesus replied, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen Me has seen the Father! So why are you asking Me to show Him to you?" (John 14:9, NLT)

And what did Jesus do in Matthew 23 when the Pharisees were plotting to kill him?

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. (Matthew 23:37-38)

Permissive. He didn't say, "Behold, I'm going to wipe you off the face of the earth with a blink of My eyelid." Which He could have done, couldn't He? He could have. "I leave you." Permissive. This is the character of God.

So we do need to consider one more point, and that is back in Genesis 6:7, it says, "I will destroy man whom I have created." This is in the Qal verb form, which is a doing word. So when He says, "I will destroy man," how do we understand this? Well, the fact that all the other texts

that we've looked at are talking about permission. How do we harmonise this now? What's interesting is that the mood is imperfect, which means it should be stated as in the process, I begin the process of destroying man. That's what it really should be saying.

Qal = Active voice

Imperfect = Process rather than simple fact. I will begin the process of destroying man.

So Genesis 6:7 tells you what God is going to do, Genesis 6:13 and 17 tell you how He did it.

Audience: And that is by stepping away.

Pr. Adrian: That is by stepping back. Because we have to harmonise the passages. Because somebody will come to you and say, "Yeah, but this says, I will do it." But I'll say, well, these other three verses all say that He let it happen. So how do you harmonise this? I harmonize it through the imperfect mood. I will begin the process. And how did, what did He do? He allowed the earth to destroy them. Because it's still the element of the mirror of; this is what you think I am, this is what you think I do. And you have to search and find and see, well what are You really like, when you put these together? Or will you cling on to one verse that says this and ignore all the other verses that say permission? You can't do that. You have to harmonize all of them. And I believe that harmonizes saying I will begin the process. And the Bible says:

The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. (Psalm 9:16)

God doesn't prevent the consequences of his actions to come upon man, He will allow this to take place.

So, I've basically already gone through this. Genesis 6:7, I will begin the process to destroy man = What He will do. Genesis 6:13 and 17 & Isaiah 54:9 I will permit a flood to destroy them = How He would do this. He would let... oh, I messed that up, didn't I... let the water destroy them. Don't know what I was doing there.

Lorelle: Well they sowed, and they reaped.

Pr. Adrian: I'll let what they sowed to destroy them. Yes thank you. Thank you my dear.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6:7)

This is what God is going to do, but this is how He's going to do it. That's the point that we see there.

So let's have a look at some other places that are really interesting where this hiph'il verb form is used. Genesis 19:14.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will [permit to] destroy this city. But he seemed as one that mocked unto his sons in law. (Genesis 19:14)

Because it says here, "for the Lord will destroy this city." But it's in the hiph'il verb form. Do you see? So you decide whether it's permit or cause. Either He will do it Himself or He will permit it to be done.

Participle = verb to be, in the future = about to destroy.

So He's about to let it be destroyed. And if He's about to let it be destroyed, that would explain why the angel said to Lot: "Quick! Get up! We need to go now! Because it's about to blow up. Everything's about to blow up." If God was the one that was going to blow it up, He would say, "Go ahead, make My day, take as long as you like, because I'm going to blow you away." He wouldn't have had to say, "Quick, get out." Would He? He is saying quick, everything's about to blow up. You need to...

Audience: Could it have been that what's about to happen was actually out of God's control? That God couldn't stop it, so, you know, it's going to go and you've got to get out now. But God couldn't sort of do anything to stop it, is that a possibility?

Pr. Adrian: I think, I think in God, if He, I mean He has the power to stop things. But if he stops the law of cause and effect from ultimately taking place, then men don't learn that their actions have implications. If He keeps neutralising the implications of what they're doing, they don't learn and things get worse and worse and worse. So He has to. The law of cause and effect has to play out as a feedback mechanism for us to say, hey, no this is a bad idea we shouldn't do this. And He sends many warnings to us, where things will happen, we won't die, but feedback comes back to you saying, don't keep going in this direction or you will die. And God was sending that feedback or allowing that feedback to come to them. And they kept ignoring it, and ignoring it, ignoring it. And that's what's happening today, isn't it? People are ignoring the feedback.

So again, the hiph'il verb form is used, which means we can read it in the permissive. He says, I will allow it to be destroyed. And again, well, notice this. This is again, I've taken this, this is a quote from the Josephus, and I've quoted this in *Mirror Principle*.

4. The nature of the lake Asphaltitis [Dead Sea] is also worth describing. It is, as I have said already, bitter and unfruitful. It is so light [or thick] that it bears up the heaviest things that are thrown into it; nor is it easy for any one to make things sink therein to the bottom, if he had a mind so to do... However, **it casts up black clods of bitumen in many parts of it;** these swim at the top of the water, and resemble both in shape and bigness headless bulls;... This bitumen is not only useful for the caulking of ships, but for the cure of men's bodies; accordingly, it is mixed in a great many medicines.

So you've got this bitumen sea.

Audience: And they're still harvesting that from there.

Pr. Adrian: Yes, which has petroleum, bitumen has petroleum in it.

The length of this lake is five hundred and eighty furlongs, [116.5kms] where it is extended as far as Zoar in Arabia [that's the

town that Lot wanted to run to]; and its breadth is a hundred and fifty [30kms]. The country of Sodom borders upon it. It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. **It is related how, for the impiety of its inhabitants, it was burnt by [what?] lightning;...**

So if you have tremendous bolts of lightning striking this asphalt liquid surface or material, what would happen? Huge heat and bang! Striking that area and the whole thing blows up. So lightning coming from heaven, is that fire from heaven? Yeah, it is, isn't it? Does it look like God sent It? Does, doesn't it?

...in consequence of which there are still the remainders of that Divine fire, [Josephus calls it the Divine Fire] and the traces [or shadows] of the five cities are still to be seen. (Josephus, *War of the Jews*, Book 4, Chapter 8, Paragraph 4)

So, many people think that God, like a fire breathing dragon, just put this fire down on Sodom and Gomorrah. But it actually says it was lightning. Which is an interesting detail.

Audience: But isn't Satan capable of bringing lightning from heaven, too?

Pr. Adrian: Well, "I saw Satan fall from heaven like lightning!" (Luke 10:18, NLT).

It's possible. It's very possible. I don't have any evidence to say directly. I can see that man did it to himself. That's clearly what I can see happening; Satan could have been involved.

Audience: But then again, it could be the vibration situation.

Pr. Adrian: Well, that's what I mean.

Audience: That's the atmosphere.

Pr. Adrian: Now we remember, on the night, what was it that triggered the event? All the men – all the men of Sodom wanted to do what to the angels? So they were burning in their lusts. And we know that those

who do all these immoral sins, it says the earth itself will vomit them out. It says in Leviticus 18:25, this is what it says. And when Lot says, "Why do you do so wickedly?" It says the fury, even the Spirit of Prophecy says, the fury was like fire. It was like they were burning with rage. And with all the men of the city being really, really angry; it was 'the last straw that broke the camel's back.' The earth couldn't take any more.

So what's interesting here is also God's wrath. Notice what says here;

'The whole land *is* brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.' (Deuteronomy 29:23, NKJV)

That's also telling you, because it says His wrath, and what is God's wrath? This is what God's wrath is;

Then My anger shall be aroused against them in that day, and I will [what?] forsake them, and I will hide My face from them, and they shall be devoured. (Deuteronomy 31:17, NKJV)

Devoured by what, God?

Audience: By the evils that they produce.

Pr. Adrian: By the evils:

And many evils and troubles shall befall them,... (Deuteronomy 31:17, NKJV)

This is God's wrath. So God stood back, because they wouldn't listen, they didn't want Him anymore. So this is all telling us that it's permissive. God has permitted this to happen.

Now, when you come to the plagues, this hiph'il verb form is also being used. Psalm 78:45; "He sent," and the verb form there really should be released or loosed, "divers sorts of flies." So there was two sorts of flies that came in plagues three and four which devoured them and frogs

which were permitted to destroy, because it's a hiph'il verb form. So it was permitted to happen.

2nd 3rd and 4th plague

He sent [Piel – released, loosed] divers sorts of flies among them, which devoured them; and frogs, which [were permitted to] destroy[ed] [Hiph'il] them. (Psalm 78:45)

4th plague – flies

Else, if thou wilt not let my people go, behold, I will send [permit] [Hiph'il participle] swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*. (Exodus 8:21)

7th plague – Hail

Behold, to morrow about this time I will cause [or I am permitting] [because it's in the Hiph'il participle form] it to rain [I will permit it to rain] a very grievous hail,... (Exodus 9:18)

Audience: What is the participle thing?

Pr. Adrian: Participle is “ing.” It's like you add the letters – I N G to it, like a process. I am permitting. And you can read it both ways. You can read it, I will cause or I will permit, you decide, according to your view of God.

...a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. (Exodus 9:18)

And Exodus 9:25 “and the hail,” again it's in the hiph'il, imperfect form, “permitted to smite throughout all the land of Egypt...” This is how you can read it, and again, Psalm 78, and here it has been translated correctly, they actually used permissive.

He gave up [Hiph'il] their cattle also to the hail, and their flocks to hot thunderbolts. (Psalm 78:48)

“He gave up their cattle also to the hail,” gave up is permit. So they did actually translate it correctly here. Because context demanded it. He gave up their cattle. So here we see again, God permitting, God permitting, God permitting. This is important in our reading of the text.

And Exodus 10,

And the LORD said unto Moses, Go in unto Pharaoh: for I have [permitted him to harden] hardened [Hiph'il, perfect] his heart, and the heart of his servants, that I might shew these my signs before him: (Exodus 10:1)

Because it's used in the hiph'il verb form. God permitted him to harden his heart.

8th Plague – Locusts

Else, if thou refuse to let my people go, behold, to morrow will I bring [permit] [Hiph'il participle] the locusts into thy coast: (Exodus 10:4)

You can translate it that way.

9th Plague

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may [permitted to] be felt. [Hiph'il Imperfect] (Exodus 10:21)

It's in the hiph'il verb form. So this really changes our perspective of the plagues. Because of the use of this verb form. And of course, the translators translated in the active, because their view of God is that God is a destroyer. But it can also be read in the permissive, which I think is amazing.

So both in the flood, in Sodom and Gomorrah, and in the plagues, we see lots of these hiph'il verb forms, which speak of permission rather than action. And that's really, really exciting. I think it's wonderful.

Audience: Jesus called Satan the destroyer.

Pr. Adrian: Hiph'il can be read as causing or permitting, context will decide. This provides the perfect mirror to discern the thoughts and intents of our hearts. Does the life of Jesus provide us a context for whether to use permissive or causative meaning on verbs describing God's actions? I think this is just amazing.

So there's the book *Mirror Principle*. You can download it from fatheroflove.info. If you haven't got it, we will get it printed soon. What I've shared with you, I had to include all this in the book. So I've just quickly sent that off to the printer and hopefully that will be ready before Passover.

So, all right, lots of comments online, which is good. Let's close this session with a prayer.

Closing Prayer:

Father in heaven we just thank you so much that we can study a little bit deeper. We've looked at a little bit of Hebrew, which reveals to us that the Bible really is a mirror when we look at the Old Testament and that it can be read different ways. And we thank you, Lord Jesus, that you show us how to read these stories with your permission; and how sad it has been for you to have to permit these things. And soon, soon, the world is going to be permitted to go through a horrendous Holocaust experience once again. We see the nations are angry. We see America and China and Russia are all jostling; and we see what's happening in the Middle East. There is unrest everywhere and people are yearning for something to change. The wickedness in the earth continues to grow and grow. And how sad this is for you, Father, to witness all these things, all of this sorrow and suffering. Please help us to trust in your character and to believe that you will care and look after us. Help us to share with others that you are not a destroyer, but you will permit those to be destroyed who are determined to resist you. And we thank you for hearing this prayer. In Jesus' name, Amen.

A HEBREW MIRROR

One small change can make in understanding Hebrew Grammar can make a world of difference to how you read the Bible.

The Hiph'il verb form has the capacity to be read as active or permissive depending on the context. For instance Gen 6:13 states

And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Genesis 6:13

The term destroy is in the Hiph'il verb form. I can be just as easily read as "I will permit them to be destroyed. The reader or translator determines the context. This means the Bible truly provides a mirror for us as we read and how we perceive the character of God. You will be amazed to see how any places the Hiph'il verb appears in the Old Testament and how this can affect the way you read stories in the Old Testament.