

4. The Character of God Unlocked Through the Covenants

Presented by Adrian Ebens Dec 8 2017

We see in many quarters of Christianity, the continuing agitation and conflict over doctrine, and many people becoming weary of this conflict. And so many of the Christians are now just saying, "Look, it's not about doctrine. We just need to love one another." But without a correct understanding of the true doctrine, how can you love one another? This is the paradox, the paradox that often the people that seem the most religious are often the most argumentative in terms of what they believe and what they understand and seek to impose on other people. But where the spirit of the Lord is, what is there? Liberty, freedom. Where the spirit of the Lord is there is true freedom, true mutual love; that which the French sought for at the end of the French Revolution, liberty, equality, and fraternity. But of course, that led to death and destruction, and the reestablishment of the papal power; not the kind of freedom that we're really looking for.

I know that in France there is going to be a revival, because those that have been the first to trample on the rights of conscience and the tyranny that they experienced back at the time of the French Revolution, that there is a yearning, I know, amongst the French people for freedom, true freedom. Where sin abounds, grace does much more abound. And what can we say to our beloved friends in Germany and the tyranny that they experienced, the seeking for a better understanding? There is a revival waiting to take place in Germany. There is a willingness to hear God's last message of love, a revelation of the Father's character, a restoring of the old; as we think in the French, the Albigenses, the Cathars, the Moravians, the Hutterites, those who were seeking for an understanding of the truth. In Czech Republic, with John Huss, and all those people, there was a spirit of looking for something more than what the world currently has to offer and all the politicians seeking for peace, peace, when there is no peace. They didn't even want to hear him, and this is because there can be no peace without the Father's love. This is what opens to us the true understanding of the cross, and that we are truly forgiven through the sacrifice of Christ.

In my journey, and I go back to 2001, over the last 16, 17 years; it's been such a tremendous journey in understanding the Father's love for us. And part of that journey has been coming up against passages of Scripture that seem to

present the father in such a dark light. There's an aspect in which we read the Bible, and his character seems... It appears to be so harsh, so violent in nature, which is at war with what we see in the person of Jesus. And resolving these tensions has been one of the greatest challenges that I've had personally. Reading John chapter 14, verse 9, Jesus assures Philip, he assures him. In verse 8 Philip says unto him, 'Lord, show us the Father, and it will be sufficient for us.' Jesus said unto him, 'Have I been so long time with you and yet thou has not known me, Philip? He that has seen me has seen the Father.' Notice carefully the words, "Have I been so long time with you?" In the time that you have seen me, I have revealed to you all of the Father. That's a huge statement. It's a massive statement. When you scour through the pages of the New Testament, how many people did Jesus put to death? None. He raised three. He did a lot of healing. He did a lot of loving. He did a lot of praying. He did a lot of restoring, but he didn't do any killing. There was violence done to him, but he didn't do violence to anyone. He demonstrated the very principles of the sermon he gave at the beginning of his ministry - the Sermon on the Mount; to love your enemies.

On the night that he was betrayed, when Peter thought he was doing the right thing, he stood up and said, "Well, Lord, somebody's got to defend you." He pulls out his sword and says, "I'll show you." And then to his horror he sees Jesus restoring the ear of Malchus and saying, "Put your sword in its place. Don't you think my father can give me 10,000 angels?" And Peter's going, "What? I've just risked my life for you, Lord, and you've just totally blown it. Like, what are you doing?" So they all forsook him and fled. Why did they forsake him and flee? For fear of their lives and that Jesus wasn't following the script. He wasn't doing what leaders should do when they establish their kingdom. But Jesus said to Pilate, when he stood there, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." But his kingdom is not a kingdom of flesh. It's a kingdom of the spirit, manifested through the flesh. Understand this; it's not just spirit, it's spirit manifested through flesh. Christ in you, the hope of glory. He that denieth that Jesus Christ has come in the flesh is the Antichrist. It is important that we understand this principle. And so we look at this, and then we look at many of these stories in the old testament that seem to say something else. And I'll just give it a few examples.

Numbers chapter 11 and verse 1 is a good example of many, many examples in the Bible that seem to give you a different understanding to what Jesus

said. Jesus words are true (it's a plain statement), "If you have seen me, you have seen the Father." In Numbers chapter 11, verse 1, Jesus said in his prayer to the Father, "I have glorified you on earth." While he was on earth He glorified the Father. The perfect portrait of the father was painted in 1260 days. Interesting number. In three and a half years during the ministry of Christ, the perfect portrait was painted. And in 1260 years the perfect portrait of Satan was portrayed in the work of the church in the dark ages. Two perfect portraits; one in 1260 days, one in 1260 years. Numbers 11, "And when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled; and the fire of the Lord burnt among them and consumed them that were in the uttermost part of the camp." Do you get a warm, fuzzy feeling when you read that text? "He that hath seen me hath seen the Father." Well, who is this? When you read this passage, who is this? My eyes, my conscience, and my intellect is telling me that this is someone that just got very upset and just killed a whole lot of people that were grumbling and complaining. That's what it sounds like when I read this particular text.

Let's come back to Exodus. This is one of the greatest anomalies. Think about this, Exodus 32, four verses separate a very violent action. Four verses separate a very violent instruction from one of the most sublime expressions ever uttered by a human being. Exodus 32 verse 26, "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.' And the children of Levi did according to the word of Moses, and there fell of the people that day about 3000 men." And then only a few verses later, after this destruction takes place, we see in verse 31, "And Moses returned unto the Lord, and said, 'Oh, these people have sinned a great sin and have made them gods of gold. Yet now, if thou wilt forgive their sin..." And there's that long pause, which represents when Moses breaks down when he realizes all that has been done. It seems as if all has been lost, and he weeps. He's in agony of spirit. And as he weighs up in his understanding of what is right and what is wrong, he thinks,

"These people have to die." And then he says, "If not, blot me, I pray thee, out of thy book which thou hast written." You can read over this fairly

quickly, but Moses has just offered to surrender His eternal life. He has spent 40 days communing with God in the most sublime experience. He came down from the mountain with his face aglow with love of God, because of his understanding of the gospel, the understanding of Calvary and of the love of God. This man had such a close relationship with God. The only other created beings that I'm aware of, in my reading of Scripture, that had their faces shine are the angels. This man's face shone with the glory of God, with the character of God. This glory is the character of the father. It is selflessness. And he, in the spirit of Christ, is willing to lay down his life forever. This is exactly what Christ was willing to do in coming to this world, to lay down his life. If he should fail in his mission to save the human race, he was willing to lose his life forever. How can these two things be?

Now we recount the story and what brought the story about. Moses is up on the mountain. The people are agitated. Their resentment, their anguish of spirit begins to manifest itself. They say, "Up, make us gods." They worship the golden calf. They danced around the golden calf, but they didn't only dance. Being of human nature, human flesh, they displayed immorality, debauchery, a lack of restraint that was manifest amongst a group of people that had only six weeks earlier professed absolute obedience to God to keep his commandments. And so, in that context, Moses calls the people to repentance. He takes that golden calf, he grinds it to powder, he throws it into the river and he says, "Drink it. This is your god that was going to take you back to Egypt. Now you can drink it and it can be in you as part of you. This god that has no eyes, has no ears, cannot see, cannot feel, and has no power to help you. You worship this God and look at how useless it is." And then he says, "Who is on the Lord's side?" He invites the people to repent. Those who had not participated in this crime were to stand on his right side, which were the Levites, and the unrighteous on his left -hand side, then those who had participated in this but wanted to repent of their sin. But there was a group of people largely made up of the mixed multitude. Who was the mixed multitude? The Egyptians that came along for the ride. They were pliable, obstinate, and came along for the ride. With all the stuff that went on in Egypt, it looks like they said, "This is a pretty powerful God. Let's go along. Let's try this out," but they were not really committed. They were a constant thorn in the side of God's people. This group of people refused, and so the word of the Lord comes to the Levites, "Put every man his sword by his side, and go in and out." It's easy for us to read. When those Levites went to

bed that night, what did those men dream about? You wouldn't sleep too well, would you? These are your brothers and sisters, your family, your extended family, their image imprinted in the mind that never leaves you for the rest of your life, the image of horror, of someone dying in agony because of what you did to them.

When Abraham slew the four kings, the horror of a great darkness came upon him. Why? Is this the promised land, these images that are left in the mind, for God's people to slaughter other people? Jesus never did this. Jesus never slaughtered anyone. If there was one opportunity it was when Jesus stood in the temple and he started to challenge the Pharisees, "Woe to you Scribes, Pharisees and hypocrites." That was the time to rally his men, "Take up your sword slaughter them all. We're going to overturn this government. We're going to have an uprising and we're going to take Jerusalem, and then we're going to march on Rome." But no, there were tears in his eyes and a quivering voice, "Oh, how I wanted to gather you, as a hen gathers her chicks, but you would not. Your house is left unto you desolate." Jesus withdrew himself from the situation. He did not kill. Those men who were controlling and holding people down with their extortion and their abominations, did they deserve to die? Of course they did. They were violators of the commandments of God. "Thou shalt not covet. Thou shalt not commit adultery. Thou shalt not bear false witness. Thou shalt not kill." They wanted to kill Jesus, they had murder in their hearts, and they had deceit on their lips. They had broken all of the commandments of God and were worthy of death. They were no different to us.

So how do we explain these commands in scripture? This has been something that has troubled me for a long time, and it's just been in the last 12 months that it's started to become clear. We have talked about this in the past, but I just want to reiterate this point of how the law works, how the law operates, and how the plan of salvation operates. We need to go to 2Corinthians chapter 3. We've talked a lot about the ministration of death, and this is what's talked about in this chapter. Second Corinthians 3, verse 7, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel should not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?" This is the process of the gospel. This is the process of salvation. We see it in verse 6, "Who also hath made us able ministers of the new testament, not of the letter, but of the

spirit: for the letter killeth, but the spirit giveth life." And that little word, 'but', is the word death in the Greek, which can mean, 'and', continuation. This is important. It can mean adversarial, one is in opposition to the other, which we have the word, 'but', or it can mean, 'and', in the context of a continuation. "The letter killeth and the spirit giveth life." You can use the word, 'but', in sequence as well. "The letter killeth." The action of killing is in opposition to giving life, so there's an adversarial concept, but the continuation between the two means that it is an 'and' as well as a 'but'. Does that make sense? So this followed by that, one following the other, this is the principle.

Deuteronomy 32:39, we just want to quickly look at that and this principle. Solomon understood this principle; there's a time to mourn, a time to laugh, this time, these apparent opposites, where one is following the other. Deuteronomy 32:39 says, "See now that I, even I, am he, and there is no god with me, I kill, and I make alive." This is important. "I kill." The important word here is, 'and'. "I kill and I make alive." If you miss the 'and', it's like, "I kill some and I make others alive." You see how important this is in understanding? "I kill and I make alive." "The letter killeth and the spirit giveth life." This is the process of the plan of salvation. The rest of that verse in Deuteronomy 32:32, after "I kill and I make a live," what does the next part of the verse say? "I wound and I heal." The important part here is the 'and'. Let's say that if someone has an arm that is not set correctly, and the doctor says, "We're going to have to break your arm and reset it." What if the doctor just broke your arm and said, "Well go to someone else and get fixed." What would you think of the doctor? You've broken the arm, but you have to set it right, you have to make it alive. The thought is, "I've broken it, and you fix it." This is the image that people put upon God. They separate the two-step part of the gospel, the revelation of the problem. Can you imagine someone sitting down with a doctor, and the doctor says, "Look, we've gone through the scans and you've got cancer." The person gets up and says, "How dare you? How dare you say this to me?" The doctor says, "I'm just giving you a diagnosis." Do you beat the doctor? No. You could say, "It's you, you. You miserable thing. You think about cancer all the time and you want to put it on everybody. So now you're putting it on me. How dare you put this on me?" You could say that, couldn't you? It seems ludicrous, but this is what we do to God. We put it back on him. We're the one with the problem and we put it

back on him. We are the ones with the murderous natures, but we put it back on him. This is the problem.

John 8:44, what does it say? Jesus says, "You are your father, the devil, and the works of your father you will do. He was a murderer from the beginning, he was a liar, and he abode not in the truth." Murder and lying, this is human nature. We know this is human nature. When God seeks to reveal this to us, we put it on him. "Oh, you commanded this." This goes right back to the beginning in the garden when Adam had eaten the fruit. Was there a spirit of a murderer dwelling in him? With the seeds of that now living inside of him, whose spirit now resided in him? Satan. And he was a what? A murderer from the beginning and a liar. The spirit of lying and murdering was in the heart of Adam. Did Adam know this? He didn't know it. So if God said to Adam, "Look, Adam, you're a murderer," what might Adam's response be? "How dare you say that? I love you. I worship you and I honor you, and you call me a murderer. That's so rude." This is the problem. So what did God have to do for Adam to help explain the problem to him? Adam could say, "I'm sorry I ate a piece of fruit." Would that fix the problem? It doesn't fix the problem, because the problem is that he has evicted the spirit of Christ from his soul. He has murdered the Son of God. He has pushed him away from himself, "I don't want you. I will be sovereign. You are no longer going to be sovereign in my life." Therefore, he can't repent. He can't repent because he's pushed Christ out.

In order to lead man to repentance God must show him in the mirror what his character is like. So God shows him something in the mirror. Now when Adam ate that fruit, what happened to the trees around him? Decay. He was given dominion over the earth, and his spirit of violence began to manifest itself in the creation. Death and decay began to manifest in the creation because the seeds of that rebellion, that murder, existed in him. He essentially had killed every animal in the garden, would be the technical term, because the seeds of murder were in him. He didn't realize this so God had to show it to him. What did he do? He said, "Adam, this is what you are. You need to take the knife and slay this animal." And what does humanity do? "Oh, God commanded the sacrifices. He was the one that wanted the sacrifices. He was the one that demanded it because he was angry and he was upset, and so he demanded these sacrifices." What is it saying? Psalms 40:6, what does it say? "Sacrifice and offering thou didst not desire." God didn't desire to do this. Adam was in such a difficult situation, he didn't

understand that he was a murderer and a liar. He was hostile. "The carnal mind is enmity against God," Romans 8:7. "Not subject to the law of God, neither indeed can he be." He needed to understand himself in order to have a repentance that was commensurate or equal to the problem. He had to have this understanding. God had to put a mirror up to his face so that he could repent. If he didn't do this, Adam would have been lost. God didn't desire the animals to be sacrificed. He didn't make animals to be sacrificed. He doesn't want animal sacrifice. He doesn't want any of this. But the mirror of what was in Adam's heart had to be put up to him. In Adam's heart, he had already killed all of the animals in the garden through the action that he had taken. The fact that men began to eat animals shows you the spirit of man that was in him. This was not God's desire to do these things. It was man's desire. And all of this existed in Adam's heart.

The spirit of the destroyer, the spirit of destruction that existed in Adam is what we see manifested everywhere in the world today. To me it's quite ironic, as we have studied in Leviticus chapter 18, that the sexual perversions of the Canaanites and the Egyptians bring a consequence upon the earth so that the earth itself will vomit out the inhabitants thereof. We have today a green movement which stands for the principles of looking after the environment, and it pushes forward an agenda that ensures the very destruction of the things they desire to protect. That's how Satan works. It goes on and it says, "Sacrifice and offering thou didst not desire; mine ears hast thou opened." Open your ear to hear the Shema, "Hear, Oh Israel..." "Listen to what I'm saying." "Burnt offering and sin offering thou has not required." "I didn't ask for burnt offerings and sin offerings." You have to reconcile this, because when you read the book of Exodus it seems like God is asking for all of these things. But this is part of the mirror of God reflecting back in our face our own thinking so that we can understand ourselves. When you understand yourself, you have a choice. Either you accept the diagnosis, or you put the diagnosis on him; you project onto him. This is the nature of man. "The woman whom thou gavest to be with me, she did it." Adam was projecting onto God rather than accepting the guilt of his transgression. He projected the problem onto God. "You are the reason why this is taking place."

We can read other texts in Jeremiah 7:22, "When I brought you out of the land of Egypt, I did not command you regarding sacrifice and offering." He says it in a number of places. Proverbs 21:3, "To do justice and

judgment *is* more acceptable to the LORD than sacrifice." 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 burn offerings and sacrifices." How do you reconcile that with all the stuff going on in Exodus 28, 29, 30, Leviticus, all these statutes and judgments that went along with all the commands to stone people when they did the wrong thing? Stoning was a principle of Egyptian religious culture. It was part of the mirror. God was using the law as a mirror to reflect back to them their own thinking. Sacrificing animals as a means of placating the wrath of God is a human characteristic, not a God characteristic. But we project it onto him. We put it onto him. "Oh, you commanded it. You've demanded this of us." He's simply trying to show us what we are like.

We come to James 1:23. Here's the problem. When God is seeking to show us, in the first step of the process, the extent of the problem that we have within our hearts, we either repent and accept the remedy, which is to receive the righteousness of Christ, or we project back onto him that which he is showing to us about ourselves. This is the process. So we read in James 1:23, "For if any man be a hearer of the word and not a doer, he's like unto a man beholding his natural face in a mirror." We've talked about this, "beholding his own face in a mirror." So if you are a hearer of the word and not a doer, you are like a man beholding your own natural face in a mirror, when you read the Word of God. For those of us that have had the misfortune of watching movies, whenever you watch a movie or you read a book, which person do you tend to identify with in the book? The main character. You live your experience through the main character. Who's the main character of the Bible? Christ and his Father. So when you're reading the Old Testament, who are you seeing? This is an interesting test. You're reading about God. Are you identifying with the main character, and therefore are you in danger of projecting onto that character your own thoughts and aspirations? This is the problem we have when we read the scriptures if you're a hearer of the law, and not a doer. Who is the hearer of the law? It's defined in Exodus chapter 19. Who are those who hear but do not do? Exodus 19 tells us who this is. Even in the translation, it's interesting what it says. Exodus 19:5, "Now therefore, if you will obey..." What's the word in Hebrew? Shema, which means hear; if you will listen intently to what I'm saying to you. This is what it says. Obey means to summon your energy

and your force to respond to a command. Shema is listening. Listen to what I'm saying to you.

Faith comes by hearing. His faith comes by hearing, and hearing by the Word of God. "Now therefore, if you will hear my voice indeed, and keep..." What's the meaning of keep? Treasure, treasure intently my covenant. The covenant made with whom? The counsel of peace between God and his Son. "The counsel was between them both." It is their covenant, "If you will hear My covenant," as it says here. It doesn't say, "Our covenant," it says, "My covenant." "Then you shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shall speak unto the children of Israel. And Moses came and called for the elders." What was required again? We had the seven promises in Exodus chapter 6. Here again, "If you will listen to my voice, I will make you a kingdom of priests and you will ride upon the high places of the earth," as it says in Isaiah. And all they had to do was say, "Amen," like Jesus, the Amen. This is in Revelation chapter 3. "And Moses came and called for the elders of the people, and lay before their faces, all these words which the LORD commanded him. And all the people answered together and said, "All that the Lord has spoken we believe that he will do." Is that what it says? It says "We will do." Are they hearing? Are they doers of the word? Are they doing what the word has said? What does the word say? Listen, and I will do this for you. "Okay, we accept." That's listening and doing. So, "All that the Lord has said, we will do." That is hearing, but not doing. It sounds a bit opposite, doesn't it? But they're not actually doing what the Word says. They're listening to the Word of God, but they're not listening to it correctly. This is the old covenant. They're listening, but they're not hearing. They're not shema. They're hearing words, but they're not listening. Not the hearing of faith. They're hearing death.

The people thought that God wanted them to do something to please him. So what were they doing to God? Projecting onto him their thoughts about him. They were projecting onto him their own thinking about what God wants. It's so easy to do though, isn't it? You can have a conversation with someone and then a week later you can be talking about the same thing, but your perception of that conversation is very different from other's perceptions. That's why two people can have a conversation, and then both people go and report it to other people, and you get completely different stories. Does that ever happen? It's the same sort of situation when we do something

displeasing to our parents. They may not say anything, and they may not even be thinking that they're really displeased or angry with us, but we project onto them. "Oh, you look angry. I'm sure you're angry." We are projecting onto them.

This is where we come to Psalms 50:20, 21. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence. And thou thought that I was altogether such as one as thyself." Projecting onto God. This, I think, is in part a prophecy when Jesus was dealing with his disciples in relationship to the Syrophenician woman, or the Canaanite woman. She comes, "Lord, have mercy, heal my daughter," and Jesus is silent. The disciples immediately project their characters onto the main character. "Send her away. She's not one of us. She's one of those pagans worshiping false gods." They're not interested in her. They project onto Jesus because he remained silent. Then he continues the story. "I'm not sent but to the lost sheep of the house of Israel." "You tell her Jesus. You give it to her!" They're completely misunderstanding. They're projecting onto the character. "It's not right to take children's food and give it to dogs." "Yes, that's it." So all this is projected, and then Jesus turns around and says, "Oh, woman, great is your faith." Why are the disciples misunderstanding? Because they are in the old covenant. This is the point. When you're in the old covenant, you see God as you are, not as he is. This is the lesson for today. When you're in the old covenant, you see God as you are, not as he is. So when we read the stories in the Old Testament, we project onto him. If we were in control, and there were a whole lot of people, and the people started getting out of control and they wouldn't listen, "Squash them. I have no time for this nonsense. Got a government to run here. People...okay, if you don't want to take it, boom, you're dead." That's human nature. That's the way humanity deals with things. "We have a problem. We haven't got time to feed the people. Kill them. Get rid of them." We've seen this in history over and over. "Take no prisoners. We haven't got time for prisoners, too costly for the war effort". That's human nature. How do we know?

This is the critical point now between the covenants. In the new covenant there's a different mirror, because there are two mirrors. There's a mirror in the law, and there's a mirror in the gospel; two mirrors. We see the other mirror in 2Corinthians 3:18. Which mirror are you going to look into? What's interesting is it's in the same chapter as the ministration of death,

2Corinthians 3:7. Here in 2Corinthians 3:18, "But we all with open face beholding as in a mirror, the glory of the Lord, are changed into the same image." Now, how is it possible for you to look in a mirror and see the picture of Jesus? How does that work? Christ in you, the hope of glory. When you have entered the new covenant, God fulfills his promise to send forth the spirit of his Son into your hearts, crying, Abba, Father. And when you look into the mirror of the Word of God, you see the face of Jesus. You don't see your own natural face. And what is the face of Jesus? The face of the Father. So how do we know? When we read the Old Testament and we see God killing everyone we know we're in the old covenant. You know you're in the old covenant. If you're reading it that way, you're in the old covenant. You're misreading, you're misunderstanding. But when you look into the perfect law of liberty, when you look into the face of Jesus, as defined by his three and a half years, as he said to Philip, and then you take that and you apply it to the old testament, you begin to dig more deeply to actually understand so that your mind can be brought out of darkness into the light. You begin to understand these stories that had taken place in the Old Testament. In this two-step process, God has to show us our murderous nature.

Now we want to come back to the Levites, and we'll just finish this off at this particular point. Were the Levites in the old covenant or the new covenant when they were issued the command to slay the 3000? The old covenant. How do we know that? "All that the Lord has said we will do." The Levites, in Exodus 17, could they have been included in this group of people that mumbled and complained? How many of the congregation of Israel complained in Exodus 17:1? All of the congregation murmured and complained. This includes the Levites. The Levites murmured and complained. They had the same spirit of resentment toward God as all the other children of Israel because of the cruel bondage they had experienced. They were no different to their brethren, and God had to bring this out of them. He had to reveal this to them, that they had this spirit. They had said, "All that the Lord has said, we will do." The Levites, like everybody else, are in the old covenant. And if these Levites were holy and righteous, why is it that none of them went into the land of Canaan? All them rotted in the wilderness, which proves what? They're in the old covenant. They did not enter in because of unbelief. This was their problem. So they were still in the old covenant. This is an important lesson for us coming into the last days, as the world becomes more and more wicked, and we do not bow the knee to

the golden calf. We look at those in a debauched state of mind and we are tempted to think that we are superior to them. Do you think that the Israelites, the Levites, could have started to think, "We are superior to them?" Of course. If you're in the old covenant, the works that you manifest are offered to God to be accepted as righteous from yourself. This is what they were offering to God, "We are more righteous than them. We did not participate in this abomination before God."

So God had to mirror back to them their own thinking. He had to mirror it back to them. So the commands of God that come out of his mouth, that are in contradiction to the life of Jesus Christ, are commands that are offered in the mirror of the old covenant. Did you get that? Does that make sense? The commands that are coming from God, from the Word of God, are commands that are showing man what is in his heart. It is the reflection of his own thinking. The man who is the hearer of the word sees his own natural face. God shows him his own natural face. "For the law entered...," for what purpose? Romans 5:20, "The law entered to make the offense abound." God had to make the offense of the Levites to abound. He fed back to them their own thinking. This is the work of the law. This is the mirror when you're in the old covenant. We know the Levites we're in the old covenant, and so the Word of God is being fed back to them. But when we read these things, if we are in the old covenant, we like the Levites, project it back onto God as his character, not our character. This is critical to understand the mirror principle. When you understand the covenants and the character of Jesus on earth, you have the tools you need to read the Old Testament. You have all the tools you need to read the Old Testament correctly, as to whether it's the mirror of our own carnal heart, or whether it's the character of God himself. But is this something that is still practiced today? If I do something to you, I am justified by that way of thinking. This is a general way of thinking. This is the great problem for those of us that have walked in the Seventh Day Adventist movement, the thought that we're better than other people. And we still do that. We offer our vegetarian lifestyle.

Exodus 32, what is the prototype? There was one man in this chapter, in Exodus 32, who was in the new covenant. Who was it? Moses was in the new covenant, and Joshua and Caleb later on. They went into the promised land so they obviously came into the new covenant. In Exodus 32:9, "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff necked people. Now therefore let me alone, that my wrath may wax hot against

them, and that I may consume them: and I will make of thee a great nation." Whose thoughts are these? These are Moses' thoughts. This is what he's being tempted with. This is what God is putting in his face, because Christ does not speak like this. So these are Moses' thoughts being projected back to him in order to show him what is in his heart. This was a learning process that they went through. It is all part of the learning process, and it's hard. The way of transgressors is hard. It's very hard. But notice, how did Moses respond in verse 10? "Now therefore let me alone, and Moses besought the Lord his God, and said, 'Lord, why doth thy wrath wax against thy people, which thou has brought forth from the land of Egypt?' And he goes on and he pleads for their life. He says, "Remember your covenant," in verse 13, "Remember Abraham and Isaac." He pleads with him. This is the character of Jesus. He was tested. So when Moses' true natural character begins to come up, his understanding of the gospel actually shifts Moses into a different character. It brings him into the character of Christ. His natural character is revealed, and he takes hold of the character of Christ. He says, "I know you are merciful. Please be merciful." This test comes to Moses at least three times. God says, "I will destroy them, and make of you a great nation." Each time Moses says, "No," except for one man. Korah. Interesting story. We don't have time to go into that. One man who took the whole congregation after him. And it was at that point Moses said, "If these men die the death of natural men, then God has not sent me." It was one of the toughest tests that men would ever have to face, the exasperation of this man who he had loved, he had pled for his life, and this man, this one man who represented Satan himself. It was what Christ had to deal with in the temptation in the wilderness. Well, of course Korah was destroyed, but we won't have time to go over that story right now.

Here we see that Moses pleads for their life, and then he offers his own life. So when God says, through Moses, to the Levites, "Take your swords, go through and slay them," what should the Levites have done first? They should have repented themselves. They wanted to stone Moses, they murmured and complained against Moses, they had made a covenant with God, "All that the Lord has said, we will do." They should have said to God, "We are no more righteous than these people." If they had repented, they could have been filled with the spirit of God, so that when they went to these people who were rebelling, the spirit of God in them would have been so great that those people either would have repented themselves, or run for

their lives. These are the hornets that would have driven out the people. That's how it would have been dealt with. You see, it's a completely different way of looking at this. God never said to his people, "I want you to go and slaughter the Canaanites." The promised land is going to be a place, when you stand there, where you live with the memory of all of those babies that you cleaved with your sword and the blood of men strewn across the land. That's the promised land that I have for you. Really? That's the promised land they received, wasn't it? That's not a promised land, the memory of all that generation that died with the slaughter of thousands and thousands of people. God said, "I will drive them out, because you will be so filled with my spirit that they will either repent and want to join you, or they will run away and probably kill themselves as they're running away, or go to other nations and be slaughtered, or whatever." It would have been dealt with in a completely different way, but God had to show the Levites their own sinfulness.

Did Moses understand this when he issued the command? I'm not sure. I really don't know. Maybe he did understand. This was a man whose face shone. Here I am, a fallen individual, speaking about the character of Moses. Maybe he did understand, but it doesn't change the outcome. It doesn't change the outcome that it was a ministration of death for the Levites. Because they chose to do this thing, they chose to slaughter these people, God's word held true that he would visit the iniquities of the fathers upon the children unto the third and fourth generation of those that hated him." Those that were slain hated him, and so judgment was served. God is all wise. Judgment was served, and it did serve as a restraint to the carnal man not to enter into idolatry. It's served its purpose. But it was not God's desire to do it this way. He had to work with people in the old covenant, and this is the way that it had to be dealt with. God's character is not revealed in the command to slay the 3000. Man's character is revealed. This is the important thing because this is the law, this is the mirror. This is the mirror reflecting back to man and offering him a choice.

We see this in every story in the Old Testament. When Saul was at the very edge of his eternal life, God issues the most incredible command. I want you to avenge yourself of Amalek. Here is a man whose leadership is on the ropes and he needs to buoy his kingdom. Isn't that what happened in Australia? The Prime Minister is on the ropes, he's now buoyed himself. He's now made a great decision for the nation and everyone's happy, and his leadership is

assured now. That's what happens. So he says in 1Samuel 15:2 and 3, "I want you to avenge of Amalek. I want you to go through and I want you to kill men, women and little babies. Don't forget the little babies, kill them as well." Whose thoughts are these? They're the thoughts of Saul himself. These are not God's thoughts. These are Saul's thoughts. God gave him the permission to do what he wanted to do, because this is what was in his heart. And so what does Saul do? He kills all the little babies, and he saves the king alive. The very one that needed to die more than anybody else, he keeps him alive, and he kills the little babies. This is the individual that he was. Of course, Samuel takes a saw and he hacks the king to death. It's all in the old covenant, it's all with an incorrect understanding of the nature of man, but God visits the iniquities of the fathers upon the children. He allows these things to play out in order for men, in their wrong understanding, to have a sense of fear placed upon them, but to draw out. How do you think Samuel felt when he went home after hacking that man up into little pieces? Do you think he had nightmares at night? When Elijah slayed 850 men with a sword, that's hard work, he would have been absolutely exhausted. Putting swords into torsos is hard work, and hard work emotionally. This man who had stood fearlessly before God, after he killed all those prophets, he ran before a woman. His psyche was affected. He was changed in his personality. And then he says, "I'm no better than my fathers." Why did he say this? Why is he burdened with all these thoughts?

When you understand the covenants correctly, you can read the mirror as to what God is speaking to man. Then you take the life of Christ. Thank God, when he hung up on the cross and he said, "It is finished." What did he finish? The perfect revelation of his Father. That is the measuring rod upon which we read all the stories of the Old Testament. If you read the Old Testament without that life, you are looking into the law of God without the mercy seat. And when you do that what happens? What happened to the Benjamites when they ripped off the lid of the ark of the new covenant? They died. And that's what will happen if you read the Old Testament without the mercy seat of the life of Jesus. It will kill you, because you worship a God of death and destruction, because it's a reflection of your own natural state. And so, I'm extremely excited about this revelation. Finally, we are able to put these pieces together to reveal logically, systematically, sequentially, to show that our father is not a killer. He is not to be listed with Stalin, Mussolini, Hitler, and all these men. He is not a murderer. He is a father that

loves his children. He is gentle, as it says of Christ. He is holy, harmless, and undefiled. There's no violence in his character. He is a shepherd. He tenderly leads the young with him. This is our God, and he will save us. This is the message that's going to lighten the earth with its glory. We are praying for a way to understand these passages, so that we can go to men like Richard Dawkins and others who mock the Christian God as a tyrannical maniac who destroys little babies. Christians say, "Well, you must understand. It's hard. You have to deal with sin," and all these types of things. That's the wrong sort of love they teach you.