

2. New Wine and Old Wine Skins

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Adrian: Well, we'll pray for spiritual gentle rain. This morning when I woke, all these texts started going through my mind, and I'm thinking, "Okay, all right. This is what we're doing this morning." So, He waketh me morning by morning and He gives me instructions. So we're going to work through some passages. I've entitled it, New Wine and Old Wine Skins.

Let's kneel and we'll pray. Father, we just thank you for a blessed morning. Thank you for the gift and showers of rain. We pray for the rain of Your spirit upon our hearts, and that we would be able to go beyond seeing men as trees walking and come into the clear light of truth. We pray for those that are joining us online, those that are still coming that You would bless them. We know that several are still traveling, and they'll be here soon, and we just pray that You would teach us and guide us in the Word today, in Jesus' name, amen.

If you turn to Hebrews 4, I want to talk about the Word of God. Paul here gives us some insights into the Word of God. Hebrews 4:12 says, "For the word of God is," what? "... quick and powerful. Sharper than any two-edged sword." How can this book be sharper than a two-edged sword? Well, it gives you the explanation, for course. "Piercing even to the dividing asunder of soul and spirit..." That's interesting. This is a spiritual understanding that this is a spiritual sword. It's sharper than any two-edged sword and it has the capacity to divide soul and spirit "...and of the joints and the marrow", and is what? "A discerner." How can the word of God be a discerner of the thoughts and intents, motives? It has the capacity to understand the motives of the heart and to bring out the motives of the heart and to reveal what is in the heart. This is how powerful the word of God is. And this is what we need to think

about. How does the Bible do this? How does it actually reveal what is in a person's heart?

We turn to 1 Corinthians 8:1,2. It's interesting, verse 1 says, "Now as touching things offered to idols, we know that we all have knowledge." What does it say? "Knowledge puffeth up." It's interesting, isn't it? The more knowledge you have, the more danger there is of being puffed up, being proud. The Bible is the discerner of the thoughts and intents of the heart. The Bible can reveal the pride of man. It's interesting, isn't it? "Knowledge puffeth up. But charity (or agape) edifieth." And then it says, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." So, if you come to the Scriptures thinking, "I know," then you're going to be puffed up. If you come to the Scriptures saying, "Teach me, Father. Teach me. I don't know." We think of the story in John 9 when Jesus healed the man that was made blind, and the Pharisee is saying, "We know that this man is a sinner. Give glory to God. We know that this man is a sinner." He said, "Whether this man is a sinner or not, I don't know. All I know is once I was blind, but now I can see."

That's an interesting chapter in terms of how we come to the Scripture, how we come to the Word. Of course, Christ is the Living Word and they're coming to Christ, and we want to read some passages in the Gospels where we see this constant conflict between Christ and the Pharisees, and this difference in understanding that was occurring in reference to the Scriptures, and how Jesus was interpreting the Scriptures which He Himself had inspired and how the Pharisees and other people were interpreting the Scriptures. And these are lessons for all of us. All these things were written for admonition, upon whom the ends of the world are come. And so, "...if any man thinks he knows anything, he knows nothing yet as he ought to know". You're familiar with Isaiah 55:8,9 I'm sure. I think we've already quoted it. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

That's a condemning statement. It reveals, isn't it? You don't think the way that I think. You think very differently to me. "...For as the heavens are higher than

the earth, so are My ways higher than your ways, and My thoughts than your thoughts." And this is something, as we come to the Scriptures, just, "Lord, if Your thoughts are higher than my thoughts, so much higher, then I need Your guidance." And this is the critical element when we come to the Scripture. A sense of, "I need Your guidance. I need You to help me, to teach me and to guide me."

If we come to the Scriptures with this spirit, then of course, He will help us. Ask and you shall receive, knock and the door shall be opened unto you, seek and you will find. We must come. Unfortunately, because the way that most of us are raised, we are raised in environments where there are certain understandings on the Scripture, and we inherit ways of thinking about the Bible that have already been worked out by men. And so, I know that particularly from when I was 20 onwards, for quite some time, I was defending the understanding that I had been taught against everybody else. And that was an interesting experience to be defending what I had been taught, to honour my forefathers and all those things. But we need to come and say, "Lord, help me to understand." And if you are listening to the word of God, you must come to the point where you get stuck, where there are things that don't seem to make sense to you, that you cannot harmonize in your natural mind. You can't resolve them. We'll look at some of those where you either have to go, "Well, I'm going to choose this text rather than this text," or "I'm just going to make up some theory to explain and try and harmonize these things," rather than say, "Lord, I really don't understand why this is saying this and this appears to be saying this. Can you help me to understand?" It invites us to be humble in the way that we approach the Scriptures, and say, "Well, Lord, I don't know. I don't understand."

We have some beautiful promises in the Scripture. First of all, we'll look at Romans 10:13. "For whosoever shall call in the name of the Lord shall be saved." It's a beautiful text, isn't it? "How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they

preach, except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'" There is a need for the preaching of the word of God, to come and preach the gospel to introduce people to the kingdom of God. But when this is occurring both for the preacher and also for the one that experiences the conversion, in 1 John, we see something else. This is one of those passages where you could see there is a contradiction and I've heard both sides of this apparent contradiction because Paul is saying, "Well, unless there's someone sent, unless he's a preacher to preach the gospel to you, how will I hear? How will I understand?" But it says in 1 John 2:27, "But the anointing which you have received of him abideth in you, and you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him." People say, "See? I don't any man to teach me." In Romans 10 is saying, "Well, how will you believe unless someone is sent? And why did Jesus send the apostles? I mean, why didn't just God send His spirit to all the world and let His spirit teach everybody?" How do we resolve this apparent conflict? It's the divine pattern, the spirit sent through. But the point here is that we need to ask God for guidance on how to understand. And this particularly relates to the subject that we want to talk about in reference to the character of God because there are a lot of things that seemed to conflict and we need humility.

Now, we want to come to Luke 5:36, "And He spake also a parable unto them. No man putteth a piece of a new garment upon an old. If otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." And this is an interesting part. "No man also having drunk old wine straightway desireth new, for he saith, the old is better." Because it's familiar to his taste. He understands this. And of course, what Jesus is saying here is that wine as a teaching comes in a wine bottle which is a framework or a structure in order to house that teaching. And if you have an old structure and you try and put

new wine into a structure that was meant for a different type of wine, it doesn't work. So, new wine needs to be put into a new structure. And this is the great challenge. This is the great problem that when we come to the Scriptures particularly on dealing with this subject of the character of our Father, there's a lot of old wine bottles, old structures, old ways of thinking. And when men begin to taste this new wine, it doesn't fit with the old wine bottle. It's been the same for those of us that have been on this journey in regard to the Father and his Son, all these old wine bottles in terms of understanding God and His relationship with His Son.

And those of us that have been studying the Sabbath and the festivals, old wine bottles in terms of comprehending these passages. What is pushing us to study these things out? Well, we look at Isaiah 28:9, "Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Verse 10, "For precept must be upon precept, precept upon precept." That's interesting that it's repeated twice. "Line upon line, line upon line; here a little, and there a little." When you go through the Scriptures, and you start looking up all the points on a particular subject, you start to run into conflict. You get what appears to be opposing ideas. And this is how the Bible is powerful and sharper than any two-edged sword because it starts to discern the thoughts and intents of the heart. It starts to reveal what are you going to do with these apparent contradictions? And they're everywhere in Scripture, apparent contradictions. What are you going to do with those apparent contradictions? How are you going to resolve them in your mind?

This is what reveals what is in your heart, as to whether you stay with your creed. You want to drink the old wine because it's better and it's what you're familiar with and you don't want to be drawn into a new understanding. One of the greatest resistance elements of coming into a new understanding is: "what will all of my community think if I embrace this new wine? What will they think? What will it cost me?" Because when we read the Scriptures, we are not only reading the Scriptures, we are counting the cost of applying what

we are thinking that we are learning, that there is a cost involved. Because when you embrace something that is different from what your community believes, this is the dividing of bone and marrow. It's a tremendously sad text, "I've come to set a mother against her daughter, a father against his son. I have not come to bring peace but a sword." It's a terribly difficult text. And in my own experience over the years within the community of faith that I've been raised in, that sword has cut. It has cut. It has broken through relationships, friendships that I had thought were close have been broken.

This one individual said to me when I accepted that Jesus was the only begotten Son of God. "You and your wretched conscience." But that's all I've got. All I've got is my conscience. I only have one life to live. I can't trust in any other man, I cannot put my trust in the arm of flesh. I have to read the Scriptures, and as we read the Scriptures together, you can't just take what I'm saying. You have to compare Scripture with Scripture. You have to be faithful, be Berean, compare Scripture with Scripture as you put these things together.

And I remember particularly with the Father and Son teaching. It was going to cost me a lot to accept this. And I went over and over in my mind, could I be wrong? "Lord..." I even prayed, "Let me be wrong. I don't want to be separated. I've grown up, I was born in this hospital, I was raised in this environment and all these beautiful people and they all love God. They all sing praises to Jesus. They all believe that Jesus died on the cross and rose again. They believe in the Second Coming. Isn't it enough?"

I didn't come to bring peace but a sword. This whole concept of a sword, this is another area where there's conflict. Jesus says in Luke, "He that doesn't that have a sword, sell all that you have and buy a sword." And the disciples once again in the flesh, they say, "Here are two swords." And Jesus says, "It's enough." Now, the way the Scripture is written, is in a way to discern the thoughts and intents of your heart. People say, "See? Two swords. Jesus is telling them, "Arm yourself because when you go out, you're going to need to be armed." Two swords? Against what? It's enough? Enough for what? But He

told all of the disciples to buy a sword, and they said, "We've got two." And He says, "It's enough." That's a contradiction.

Audience: In Spanish, it's translated as "stop it".

Adrian: "Okay. It's enough now, stop that. You're going in the wrong direction." See, the Scripture is discerning the thoughts and intents of the heart even of translators. That's an interesting point, isn't it? It's discerning the thoughts and intents of the translator.

Audience: Can I ask, what you said was so powerful. You said the way the Scripture is written, it's a discerner of your heart?

Adrian: Hebrew 4:12, it discerns the thoughts and intents or motives of the heart. When people are in discussion with each other about the Scriptures, they are revealing their motives and their intents and their desires. In combat, because it's often in combat when we're looking at Scripture, the thoughts and intents of the heart are revealed. And the Scripture has been very wisely written for this purpose. Now, some people and I've read some things where, say for instance on the character of God, some people have taken to write the Scriptures, to reflect their understanding of the character of God. This is a dangerous thing to do, to change the Scripture to suit your own understanding, because God has written them in a special way to discern the thoughts and intents of our heart. "All Scriptures given by inspiration of God and is profitable for doctrine, correction, instruction." It's the infallible Word of God and it is my conviction that God led through the development of the Textus Receptus for the men who were willing to translate the Scriptures on pain of death. They didn't have any other motive than to translate what was in the Bible.

Many of the translations today is a job. If you know the history of the Nestle-Aland, the Greek New Testament which many of the Bibles are based on, when you know that the Jesuit were deeply involved in that production. You need to listen, you need to be aware. Those people were against the people who translated The King James. They were on opposite sides of the spectrum.

Anyway, I believe that God has led in this and He has allowed the Bible to be written this way to discern the thoughts and intents of our heart.

I love the way that the King James is written because it does discern. It causes you to search and understand. Read in Exodus 15, "The Lord is a man of war." What? What does that mean? "I will destroy them." The King James love to translate as many Hebrew words as possible as destroy. But God intended it to be written this way to discern the thoughts and intents of our heart when we're lining up against the person of Jesus Christ. How do we understand the Scriptures? When the revelation of Jesus Christ comes to us, we have to go back and we have to dig deeper. And we have to go into the Hebrew, and we have to try and line everything up and it takes effort because that's what it says in the Scripture, "When you seek for Me and search Me with all your heart, then you will find Me." It tests your heart. Are you willing to search? Or when you find the text that agrees with the old wine that you've been raised with, "That's the text. That's it." Deuteronomy 32:39, "I kill." That's it. It discerns the thoughts and intents of the heart.

Satan was able to quote Scripture or part of Scripture. He could quote the parts that suited him. "Cast yourself down from the temple. The Bible says He will not let your feet be dashed. He'll take care of you." And he missed out the part that says, "And keep you in all God's ways." He didn't quote that part. God's ways, not your own ways.

Anyone can quote part of Scripture, but it just reveals what is in your heart. And this is the challenge. I want to look at John 8 because it's over and over, we see this problem when men are resisting. John 8:40. "But now you seek to kill Me, a Man that has told you the truth, which I have heard of God. This did not Abraham." So now, Jesus speaks to them directly. When God speaks directly to a man and tells him exactly what's going on inside of him, how does man respond? He says, "You do the deeds of your father. They said unto him, 'We be not born of fornication. We have one Father, even God.'" How does man respond when he says, "You seek to kill me"? "Well, we're not an illegitimate child like you are. You would teach us?" This is the human

response. "The woman whom you gave to be with me, she gave me and I did eat."

If God could just tell us what the problem was and we would believe Him, this all would be over, just like that. But we don't. And so God has written the Scriptures in a way to discern the thoughts and intents of our hearts. But here, He's speaking plainly and it's recorded here to show you how humans respond when God directly speaks to us. And then He says, "If God were your Father, you would love me for I proceeded forth and came from God. Neither came I of myself, but He sent me." Beautiful words, words of truth.

And then verse 43, we come to the crux of the matter. "Why do you not understand My speech?" This is a question that we need to ponder. "Why do you not understand My speech? Even because you cannot hear My word." Why can you not hear My word? Verse 44, "You are of your father the devil." Jesus is getting straight now. "And the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own for he is a liar, and the father of it. And because I tell you the truth, you believe Me not."

And this introduces us to the challenging thought, the carnal mind. Romans 8:7, "The carnal mind is enmity against God. It is not subject to the law or the word of God, neither indeed can it be." When the human heart comes to the word of God, the natural man's desire is to usurp and overthrow this word and to place upon it his own wine bottle. To put this book within a wine bottle that he himself has designed to contain it, to restrain it and to prevent it from convicting him of being a sinner worthy of death. The human mind is constantly at work to do this, to resist the cutting truths of the Word of God, to blunt the sharp edges of the Word of God. And this is why Jesus says, "You cannot hear Me." For many of us when we've been brought to a point where we've seen something in Scripture ... And let me say this, if you have come into the light of truth, it is not because you are wise. It is not because you are intelligent more than any other person. It is because at some point, you have been humbled and you have sought the Lord and asked Him to help you in a

broken state, in a broken condition and confessed your ignorance. This is the only way you can come into truth.

Men can come into knowledge. Men can have a knowledge of the truth. As it says in 1 Corinthians 13, "Though I have all knowledge so that I could remove mountains and have not love, profits me nothing." So, men can have a theory of the truth, for devils believe and tremble, but they don't obey. And this is the difficulty we have in coming to the Word of God, is that our hearts naturally have a desire to overthrow this word unless we are born again, unless we recognize this problem that we have in our hearts and that we come to the Word of God and say, "Help me Lord not to overthrow this word with my natural flesh." When it cuts, when it challenges my convictions, when it invites me to walk down a path that will lead me to be at variance with those that I love, that we don't just try and find the way to stifle that conviction and to prevent difficulty for ourselves." All of us are wrestling with this issue. And Satan is constantly building old wine bottles. He's throwing old wine bottles. He has an old wine bottle factory from which he produces all these old wine bottles and he gets men drunk on this wine. And they are selling this wine from every corner of every street, so we have piles full of old wine bottles. This is the challenge.

And so the question that we need to ask ourselves is as the disciples asked, "How shall we know the way?" How shall we know which way to go with all these old wine bottles all around us, how do we know the way? The answer is very simple, isn't it? John 14:6, "I am the way, the truth, and the life." Right there. And this is why fixing ourselves on the the measuring rod that we see in Jesus Christ is critical for us to be able to navigate our way through the Scriptures. We need to stand it by which we can measure everything else and in our understanding.

Jesus has revealed to us clearly in the New Testament, "I am the truth. You must measure all that you have heard in the Scripture by My life, by My experience. Unless you eat My flesh and drink My blood, you have no life in you." And that in itself was too difficult for the disciples to understand, wasn't

it? "This is a hard saying." They couldn't hear it. And this is how men throw off conviction. I've done this a number of times. When you look in the book of John chapters 2, 3, 4, 5, 6, 7. Every chapter, Jesus says something, men understands it in the flesh and Jesus is speaking in the spirit. In order to stave off conviction, there is interpreting Jesus' words in a way that He doesn't mean.

Look in John 2, this is an interesting text. This is after he drove out. Jesus cleanses the temple. That's an interesting story. How did He drive them out? Pick them up, threw them off the walls? No, the conviction of the spirit. John 18:2, "Then answered the Jews and said unto Him, 'What sign shewest Thou us, seeing thou doest these things?'" Didn't they have evidence the fact that they ran from Him in the temple? Wasn't that evidence? Wasn't that a sign that this Man had the spirit of God and that they should listen to Him? But in order to justify their actions, they say, "What sign?"

I want you to notice this very carefully what Jesus said unto them, because is a discerner of the thoughts and intents of the heart. Most people, when they read verse 19, they insert the word "if" before Jesus speaks. The word "if" is not there and in the Greek, what Jesus says here is a command. It's a command. "Jesus answered and said unto them, Destroy this temple." That was a command. It's imperative in the Greek. "Destroy this temple," and what? "And in three days, I will raise it up."

Why did Jesus speak this as a command? This is interesting. Because when 'He said, "Destroy this temple," They said, "Then said the Jews, 40 and 6 years was this temple in building." So when He says, "Destroy this temple," they think bricks and mortar. But Jesus is speaking about His body. Were they already having thoughts about killing Him? So, what is in their hearts, Jesus speaks to them with an imperative command. He is giving an imperative command to what they are actually thinking. This is an important principle to understand in Scripture, and we'll talk much more about the mirror principle. They are thinking to kill Him and Jesus speaks the word, "Destroy this temple." I've always read this text in the past, "If you destroy this temple, I will raise it up in three days." That's not what it says. It says, "Destroy this temple and in three

days, I'll raise it up." It's a really important text to understand, the imperative command that reflects what is going on in the heart of man. And this happens again and again in Scripture.

So, they think in the flesh, destroy this temple, "Oh, that must be the temple in Jerusalem. And raise it up in three days? That's ridiculous." The human heart turns the Word of God around to make it sound ridiculous in its true meaning in order to give it a false understanding. This is how the human heart overthrows the Word of God. It interprets the spiritual meaning of the text in the flesh in order to throw off the conviction that is contained within the text.

Audience: Yeah, when they were judging Him just before the crucifixion, they misquoted His words here. They said, "He said He would destroy the temple and He would raise it up in three days." But He never said He would, He just commanded them to do it. So that's another thing that we do.

Adrian: That is interesting, misquote.

For those that are online, Carlos was just saying that they misquoted Christ in His trial and said, "This man said He would destroy this temple and in three days, He would raise it up." But He said to them, "Destroy this temple." So, they misquoted Him. Misquoting, that's an interesting exercise. When men misquote the Bible or even other men, we know we have a problem. And it says, verse 21, "But He spake of the temple of His body." I guess in heaven we'll get to see what happened. But did Jesus say, "Destroy this temple"? Did He point? Did He make it obvious to them? But they refused to see, I don't know. I'd be interested to find out.

John 3, same thing. Nicodemus, Jesus says to him, "Are you a leader in Israel and you do not know these things?" "You're a young man and you shouldn't talk to me like this." And what does He say? He says, "Verily, verily, I say unto thee, except a man be born again ..." That word again in Greek means "from above", "Unless a man be born from above." So, the Greek is clear. What does it say? "...he cannot see the kingdom of God, unless he be born from above."

But Nicodemus interprets it as born again, "and Nicodemus said unto Him, 'How can a man be born when he is old?'" In order to stave off the obvious statement, because Jesus is saying to him, "Nicodemus, you need to have a new wine bottle," because that's what it means to be born again, to have a different framework, a different understanding, a new mind, a new house in which to frame the truths of Scripture. You need your mind redone, reset in order to understand and to stave off, "But I've sat at the feet of the great masters of Israel, I have studied the Scriptures, I've memorized to Torah. I have done all these things. What do You mean I need to be born again? I have a PhD from Israel and I know all these things and You tell me I need to throw it all away?"

So, how does he deal with this? He makes Jesus's words sound ridiculous as if Jesus would mean you need to go into your mother's womb. It is so foolish, but this is what the human heart does to stave off the conviction of the need to change. The human heart refuses to submit to the conviction of the Word of God. And he says, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" The question is ridiculous. Jesus answered. He doesn't enter, He just says, "Verily, verily," (truly, truly,) "I say unto you, except a man be born of water and of the Spirit." So, Jesus explains to him. Jesus is so kind, so patient. He could have said, "Ugh, what?" But He doesn't get frustrated, He just calmly explains to him, "Unless a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh." When you are in the flesh, you reason in the flesh. And Nicodemus is still reasoning in the flesh. And this is the problem that we have when we come to the Scriptures. "Marvel not that I say unto you that you must be born again."

The woman at the well, John 4, "I can give you living water." What does the woman immediately think? "But You have nothing to draw with." She is thinking in the flesh. He's talking in the spirit. But He presses it even further, doesn't He, when He says to her ... "Jesus said unto her," verse 16, 4:16, "Go,

call thy husband." And now the Word of God is discerning, isn't it? It's getting deep into the heart.

The woman answered and said, "I have no husband." She could have said "he's not here", but she was honest because Jesus says, "Thou hast well said, I have no husband. For thou hast had five husbands." Wow. And in this case, the woman doesn't resist the Word of God speaking to her. She's amazed, but the woman says in verse 19: "Sir, I perceive that Thou art a prophet."

Maybe You can solve this religious controversy that we've been having for the last few hundred years. "Our fathers worshiped in this mountain and You say that in Jerusalem is the place where men ought to worship." Could this be a way of actually staving off conviction? "Let's get into a religious controversy. Let's get around this issue. I want to talk about my personal life, stop getting personal." Jesus said unto her, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." And then He says these words. "You worship you know not what." Wow, that's direct. He's taking a risk here, isn't He? By being that direct with Her, He's taking a risk. But He obviously is reading her soul and He can tell that He can say these things.

"For salvation is of the Jews." I'm sure all the Jews says "there you go, salvation is of the Jews." He's talking about the oracles. What does it say in Romans 3? "What advantage then hath the Jew? Much in every way. Chiefly, because unto them we committed the oracles of God." And this is what we see in Adventism. What advantage has the Adventists? Much in every way. Chiefly, because under them we committed the oracles of God. But taking on that has a lot of consequences, doesn't it, because what did the Jews do? They chose Barabbas and most of them were slaughtered as a consequence. So, it's a heavy responsibility to be in that position. And so again, we see this spiritual, fleshly, the human heart using the arguments of the flesh to stave off the conviction of what the word of God is actually saying.

John 5, Jesus heals a man. He tells the man to take up his bed and walk on the Sabbath. And verse 16, "And therefore did the Jews persecute Jesus, and sought to slay Him." "Destroy this temple ...Because he had done these things on the Sabbath day." That's an old wineskin, isn't it? Healing a man and then wanting to kill someone because He's healing someone on the Sabbath. "Oh, I thank you, God, that I'm not like these Jews." Be careful.

I noticed Jesus is going to say, "I'm not working on the Sabbath." No, He takes it to the next level. "Jesus answered, 'My Father worketh hitherto, and I work.'" And what is the work that He's talking about? A spiritual work of changing the heart. They're understanding in the flesh, the more He speaks in the spirit, the more ridiculous and the more blasphemous it sounds in their eyes. And this is the challenge we have when we come to the Scriptures. Verse 18, "Therefore the Jews sought the more to kill Him, because not only had He broken the Sabbath, but said also that God was His Father, making Himself equal with God." These lessons are important for us to understand because we are reliving all of these controversies today in different ways, in different forms, through the argumentation and the staving off of the spirit in order to justify what we are doing in the flesh.

And so I just want to finish off this section by looking at some apparent contradictions. When we see in the Ten Commandments where it says, "Thou shalt not kill," and then we read Deuteronomy 32:39, These are all discerners of the intents of the heart. "See now that I, even I, am He, and there is no god with me. I kill, and I make alive." People say, "See, there it is. God says, I kill." But it says in the commandments, "Thou shalt not kill." "Oh, but God is God. God can do whatever He wants." This is how we rationalize it. "No, we can't kill." Oh, but come to Deuteronomy 7. You have to harmonize all these passages. "When the Lord thy God shall bring thee into the land whither thou goest to possess it," verse 1 this is, "and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. And when the Lord thy God shall deliver them before

thee, thou shalt smite them and utterly destroy them. Thou shalt make no covenant with them nor show mercy to them." Thou shalt not kill. Well, it doesn't apply to God and it doesn't apply to executive justice on other nations. There's always exception causes that are coming in now. Interesting, isn't it? These are some of the challenges. And of course, Joshua put them to death with the edge of the sword and Jesus says, "He that takes a sword will die by the sword," what are you going to do with this? These are the challenge.

We're just looking at some introductions. Luke 9, if you have a modern translation, you're being ripped off because there's a bit missing. In Luke 9:55 the disciples say, "These Samaritans are being rude. They're being disrespectful to our Messiah, so Lord, shall we call fire down from heaven and consume them even as Elijah did?" "We have evidence in the Scripture of Elijah calling down fire and burning up people and then he went to heaven in a chariot right after doing that deed. So, these people being rude and You deserve honour and respect and we need to show these people. We need to stick it to them to show them you should respect their Messiah and listen to what we're saying and don't be so disrespectful." Verse 55, "But He turned and He rebuked them saying, You know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them."

And then you read in Genesis 6, God says I will destroy them. How do we reconcile this? "Well, that's what while Jesus was here on earth. So, that only applies. When He's here on earth, He's not destroying. But He's destroying them every other time." These are some of the conflicts that we have to wrestle with the Scripture. But of course, when you look at the text, He says, "You know not what manner of spirit you are of," so He's talking character. "You don't know what sort of character you are of, for the Son of man is not come to destroy but to save." He is saying this is who He is. And of course, it's no accident that Revelation 9:11 tells you what? "Apollyon, the destroyer", Satan is the destroyer. Christ is not the destroyer. These are in complete contrast with each other.

And so when we go to look at these passages of Scripture over and over, we need to keep in mind the thoughts that we've had. These stories are written in such a way to discern what is in our hearts and to reveal what we are thinking, it brings out.

I'll finish on this story. This is what Solomon did with the two women that came to him. One of them had rolled on her child and she did the switch. And she switched her child with the live child and she took it. And when the mother woke, she saw that it had died but saw that it wasn't her baby. And so they go, and Solomon... And this is the perfect example of the sword because he mentions the sword, doesn't he? Take a sword and cut the child, dividing of marrow and bone, divided the child in half and give half to each woman. In saying this statement, he discerned the thoughts and intents of what was in the heart of those two mothers. The true mother said, "Give the child to her." And the one who was not says, "Let it be as the king hath said." In her heart was the thought, "If my child dies, then so should your child die." And so the word of the king discerned the thoughts and intents of the heart, again with the command, "Take a sword and kill the child." He issues the command that reflects the thoughts and intents of the woman whose child had already died. And he spoke it as a command that would satisfy or measure what she was thinking. You see, this is a principle that we want to look at in Scripture.

So, let's kneel and have a prayer.

Our Father in heaven, we just thank You so much that You have written the Word of God in a way to discern what is in our hearts. We pray that You would help us when we come into conflict, that we would be humble before You and acknowledge, Lord, I don't know. I don't know how to harmonize these things. There are so many old wine bottles in which we can say, "Well, I know how this fits together. I know how this works. It goes like this, this and this," but help us Lord to go line upon line, precept upon precept. And as we look at all of the Scriptures that you would give us discernment and understanding of how to

put these passages together. And we thank You for hearing this prayer, in Jesus' name, amen.