

# The Brass Mirror of Sin Sermon Transcript

By Adrian Ebens at Talking Rock Georgia, 23 June 2018

Father, what a joy it is to kneel before You this morning and in the light of what we said yesterday. My heart is overwhelmed at the thought of could it be really true? Could it really be true what Jesus says that, Father, that You judge no one? Is it really true? Can we really believe this? And I just pray that as we continue to study the Scriptures and we look into the beautiful face of Your dear Son, that we will hear the words 'yes' and 'amen' and much more than what You have ever believed and that You would guide us as we spend this time together. In Jesus name. Amen.

Last night as I had time to look at a few messages my beloved brother in Cape Town, Morris, he said to me, "That message, God judge or being judged," he said, "This message has to go to the world." I know you're watching, brother, and bless you. We're going to take it to South Africa and the whole worlds. A dear sister down in DeLand, Florida, Chris said, "My head's spinning. My head's spinning." Well, bless you, sister. We'll try and stabilize the spinning and when the rug comes out from underneath you and you hit the deck your head does spin a little bit but it's okay. We will continue to outlay some points on this.

But I was just meditating on that verse in John chapter five. John chapter five. It's the very words of Jesus, the purest light that has ever entered this world and he says in verse 22, "For the Father judges no man." Does a father judge his children, arraying them before legal courts and making them stand their alone? Does he do this to his children?

The Father judges no one and all my life I'm in the shadow of this, the judgment was set and the books were open and the Ancient of Days did sit line by line going through my life but I tell you what, with this revelation of God's character the fire, the fire that streamed forth from him, it came into my heart and as I thought, I've been worshiping this judge and all my life I've been judging people. All my life I've been judging people, comparing, looking, assessing,

condemning people. And in the light of the truth of our Father's character, this was going through me. It was an investigative judgment that was going through me condemning everything of my past and all I felt was love and joy and peace.

Now that's a fire that I want to live in forever. Don't you want to burn forever in the love of God? Who shall dwell with everlasting burnings? Satan turns it around and says, "The wicked will burn forever." No, no, no, no, no, no. The righteous burn forever. Every day is Pentecost with the tongues of fire coming down upon you and you're just in your Father's embrace and you know that your Father loves you so. Let us make no mistake, there is an investigative judgment and every inch of your soul is going to be examined but it's in the light of God's character.

When you see that He's not judgemental, He's not tyrannical. He's so living and as I just meditate on this, I thought this is the investigative judgment. As I look at my past and I realize I don't have to judge people anymore because my Father doesn't judge people.

I can stop doing this but because my Father ... I thought that my Father was a judge and by beholding you become changed and He's going through the records and I'm going through people's lives. "Yeah, hmm, see, ha ha, yeah."

I thank you, Father, I'm not like one of them. Oh bless you, Father, I can be released. Oh, I thank you, God, I'm not like other men. I can be released from that wretched pharisee. When all I can say is, Lord, have mercy on me, a sinner. Oh, it's going to take time. It's going to take time to stop judging people. Some of you have had less experience at this than me. It'll be easier for you. I've been doing this for 50 years. So it's going to take some of you a little longer.

But there it is. "For the Father judges no man but has committed all judgment under the Son," and whatever we judge of Him we will be judged. As you judge you will be judged. So I'm really enjoying this investigative judgment. I'm enjoying being searched with candles and being released saying, "My son, my

son, you can stop judging other people. You can be like Me and you can just love people. You can be merciful to people. You can be gracious to people and you don't have to do that stuff anymore."

But I'm going to need help, I'm going to need grace but it helps when you have a perfect image, a perfect representation to copy because if your original stamp is stamped with judgment and condemnation and condemning the sinner in it, it's kind of you can't avoid being like that can you? By beholding you become changed. But we still need to explain a little bit more.

What did Daniel see? What did Daniel see? What did he understand? So I covered it a little bit last night and I want to go through what I call the brass mirror. We mentioned the text about Elihu. Do you know the story of Elihu, the young man after Job's three comforters had come to ... What did they do? Did they come in the spirit of our Father or did they come in the spirit of the accuser?

You are of your father, the devil. He as a liar and a murderer from the beginning. The Bible's record of Job is that he was perfect and upright. He feared God and eschewed evil.

(Joe: We see the Lord God, Exodus 34:6.)

Amen. Proclaim the name of the Lord.

(Joe: The Lord God merciful and gracious, long suffering an abundant goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin and that will by no means.)

And why can God by no means clear the guilty? Because the guilty won't be cleared. Because Cain said, "My iniquity's great and can be forgiven," so he can't clear the guilty.

(Joe: They won't let go of their sin.)

Yeah. They won't let go. They want to judge. They want to condemn.

So Elihu has some interesting things to say. Maybe we should just spend a little bit of time there. Come over to Job. Job after listening to these three older men in chapter 32 of Job, Elihu was listening to these men and then he says ... It says in verse one of 32. "So the three men cease to answer Job because he was righteous in his own eyes." How do you read? He was righteous in his own eyes but of course when you read what Job says, he says, "I have put on righteousness." So he was righteous in his own eyes because he had put on righteousness, the Lord's righteousness.

"Then was kindled the wrath of Elihu. This young man. The son of Barakel the Buzite." He was buzzing around. "Of the kindred of Ram." This is interesting. The kindred of Ram. What is the ... We did some word study on this. Ruben and I were doing some word studies on this. What's that in the Hebrew?

(Congregation member: The word is rûm, sounds like this. R-A-W-M. It's an active participle of the word high, of something that's high up.)

High. Yes, thank you. That's what I was looking for. High is the active participle of H7311 and H7311 is the word rûm. So, it's from the word H7311, rûm and rûm is the word that the little horn magnified himself, rûm, rûm. He exalted himself. So that just gives you a little clue. It gives you a little clue. This young man exalts himself and I'll just put a layer down for you. After Babylon, Medo-Persia, Greece, then comes Rome, the youngest of them all and exalts himself. I'll just lay that one out there for you.

And it says, "His wrath was kindled against Job because he had justified himself rather than God." Interesting. "Also against his three friends was his wrath kindled because they had found no answer yet had condemned Job. Now Elihu had waited until Job had spoken because they were elder than he." So he feigns respect for the elders. He's waiting for his opportunity but his wrath is kindled because he has passed judgment.

"When Elihu saw that there was no answer in the mouth of these men then his wrath was kindled." That keeps coming up. His wrath was kindled. "And Elihu,

the son of Barakel the Buzite answered and said, I am young and ye are very old. Wherefore I was afraid and just not show you my opinion. I said days should speak and multitude of you should teach wisdom but there is a spirit in man and the inspiration of the Almighty givest them understanding. Great men are not always wise, neither do the age understand judgment."

And for the new generation that comes through this always bear true that most men are not wise that are older than me because they don't agree with me. "Therefore I said, harken to me. I also will show my opinion. Behold I waited for your words, I gave ear to you reason while ye searched out what to say. Yea, I attended unto you and behold there was none of you that convinced Job or that answered his words."

We need someone that can nail Job to the wall and show him to be a sinner, that he is vile and worthy of death because why else would God allow all this trouble to fall upon Job unless Job was an evil person? This is the question. Why did all this calamity befall Job? Because this was to do with the character of God. Does Job serve you for nothing and can you ... The word Job, what does that mean in the Hebrew? It means hated. Hated. Do you think that Satan was running around heaven saying, "Do you think that the Son of God serves God for nothing? Look at all the stuff that God has given Him. Look at Him. He's given Him everything. No wonder he follows Him around like a little lap dog." Could this be a parallel? Does Jesus serve His Father for nothing?

So, all this calamity befalls the Son of God but He was righteous, He was perfect, He was upright in all His ways and what did all this calamity falling upon the Son of God produce? It produced atonement. It revealed the character of God that in all this Jesus sinned not and blasphemed not with His lips but gave honor to God. This is the story of Christ. It's the story of Christ and the story of Job is the story of the 144,000 who will manifest the atonement for calamity will fall upon them. We will be considered the offscouring of the Earth. We will be made penniless by the world for preaching this message and the world will point to us and say, "Where is your God now?"

And all these bad things will happen and all these things will take place and what will we do? Will the atonement manifest?

And the last dross of earthliness will be removed. And we need to look at that verse because that's part of the mirror. The dross. So the final atonement, because it says in II Corinthians chapter 5, "It was committed to us, the ministry of atonement."

This has been a problem for me, the story of Job. Why did God let this happen to him? Why would He let this happen to His ... Why would He do this? The atonement. When you understand atonement, when you understand the character of the Father, Job is manifesting the atonement. "Though He slay me, yet will I trust Him. Yet, in my flesh shall I see God." This is the words of the Son of God as He's preparing for the cross. "Yet in my flesh though He slay me yet will I trust Him. My God, My God, why have you forsaken me?" I feel as if you're against me. There is Christ on the cross wrestling Jacob's wrestle, wrestling with His Father. "Why have you forsaken me? Why have you left me?" Because His flesh is wanting to rise up but He hangs on. He says, "Bless me, Father."

(Joe: Isaiah 53. "He was despised and rejected." Can we expect anything less if we are following Him?) Amen. I'm so glad you mentioned that, Joe, because He was despised and rejected yet we did esteem Him smitten to who? Smitten of God and afflicted. This is what the problem was with the comforters of Job. They esteemed him stricken of God and afflicted and this is an important point when we read through all the stories of the Old Testament. Christ in Egypt. "I gave Egypt for your ransom." There is only one ransom. It's the Son of God. "I gave Egypt for your ransom," but we did esteem smitten of God and afflicted. Christ with the antediluvians but we did esteem them stricken of God and afflicted. We talk about that in the antediluvian cross.

Anyway, I just wanted to lay out a bit of Job for you. The hated one, Job. It's the story of Christ. Interesting when Job is wrestling through his difficulties. I remember a number of years ago reading this, how many verses it took for him

to get to the point of praising the Father. It was quite a number of verses. With Jesus it took three verses. "My God, my God, why have you forsaken me? Why are you so far from me in the words of my roaring? But though inhabitest the praises of your people." Verse three. Verse three, He's onto the Father. He's focusing on the Father. He knows the Father's character.

It will take us a little bit longer, maybe 15 verses but we'll get there. We'll get there. And in chapter 37. This is Elihu and I just might mention actually before we read in chapter 37, it's quite daunting. None of them is lost, save the son of perdition. Judas is called the son of perdition, the man of sin is called the son of perdition, the one that has considered himself unworthy of eternal life in Rome.

We see that Elihu the youngest representing Rome of the tribe of Ram, of rûm who exalted himself. It says in the last chapter of Job, "God says to Job, therefore take unto you now seven bullocks," verse eight. It's the last chapter, verse eight. "And go ..." This is what he says to the three men. We've got to go back and read verse seven. "And it was so that after the Lord had spoken these words under Job, the Lord said unto Eliphaz the Temanite, My wrath has kindled against thee and against the two friends," and we need to look at that word wrath, when God's wrath is kindled. We'll come back to that word, as to what it means.

"Against thee and against thy two friends for thou hast not spoken of me the things that is right of My servant Job, of My servant Job. Therefore, take on you now seven bullocks, seven rams and go to My servant Job and offer up for yourselves a burnt offering and My servant Job shall pray for you for him will I accept lest I deal with you after your folly." Oh, lest I let you have your own decision. "In that ye have not spoken of me the things which is right like My servant Job." In speaking evil of Job you have spoken evil of Me.

"So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did according to what the Lord commanded them. The Lord also accepted Job." It doesn't mention anything about Elihu. All was saved except

the son of perdition. It's interesting and why? Why is this the case? Because in chapter 37, verse 18 this is how Elihu understood what was going on.

It says, "Hast thou with him spread out the sky which is strong and as a molten looking glass," and that word molten is metal and the looking glasses of those days were of metal and particularly of brass. So the sky is like a molten, it's like brass. It's like a mirror. Now we see through a glass darkly and this was his understanding and of course, brass is an alloy. It's not pure. It's an alloy. It's a combination. I think it is copper and zinc? There's another alloy in there. So it's not pure but it has the ability to create a mirror surface and if you read a modern translation it says, "Can you join him in spreading out the skies hard as a mirror of cast bronze." Cast bronze.

And then we come to, how does the sky become like brass, like bronze? Well the Torah will tell you. Deuteronomy 28. It says in verse 15 of 28, "That it shall come to pass if they will not harken under the voice of the Lord thy God to observe to do all His commandments." Now understand what we're saying. To observe to do all His commandments is to walk in the ways of the character of our Father. That's what it means. Coming to the new covenant.

(Congregation member: It's copper and zinc.) Copper and zinc. Okay, that's what I said. I thought I'd studied that. Copper and zinc together are an interesting combination because copper and zinc in the body actually work against each other. They're oppositional. So brass is an oppositional mindset. Oh, let that one sink in. Woo.

So, verse 15 says, "If you do not observe to follow my commandments... " And then it gives you the list of all the things that are going to happen to you. It says, verse 16, "Cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land and the increase of thy kine and the flocks of thy sheep." Because when you do not walk in all the ways of the character of our Father then you are like the man that only could receive one talent and he says, "I knew you that you were a hard man. You are hard and tyrannical in



nature and therefore you are one who curses and because you believe that you're God you're going to be cursed. You have judged the curse upon yourself when you do this."

And it comes down to verse 23, "And the heavens that are over thy head shall be brass." Okay, this is where the brass comes from. And what else? "And the earth under thy feet," shall be what? Iron. Is it any wonder that our culture of the West today is based on the Greco-Roman empire? We have brass over our heads and we have iron under our feet and we worship a God of fire. That's the Greco-Roman system. The leopard beast. Interesting.

So, when you break the commandments, when you transgress the character of God then the heavens become brass. In relationship to gold, which one is harder? Brass is harder than gold. Gold is softer but as the metals go down they get harder and this is symbolic of the heart, of the heart. The more impurities are coming into the metal the harder the heart becomes. This is the illustration of the metals. This is the illustration because we notice that Nebuchadnezzar has converted to the true God. We notice that Darius the Mede loves Daniel and does everything he can to save him. Gold and silver. There is gold and silver in the character of these kingdoms. They recognize the true God but by the time you get to Alexander the Great the curse was too great.

You know why the curse was too great? Because when Alexander was a young boy, 10 years of age, he became a horse whisperer and his father was not able to break in this horse. He couldn't break it in and his son took the horse at 10 years of age and was able to break in the horse and the father rather than seeing this, "Look what my son has done. Bless you my son." He says to his son, "This territory is not big enough for you and I. Go and get your own kingdom." That hardened the heart of Alexander and it made him one of the most ruthless conquering leaders the world has ever seen, that he was unreachable by our Father in heaven. Did you know that story? Interesting isn't it? By the time you get to the brass, when the brass comes. How could God speak to us

through the brass? How could he reach us to show us that He's truly a God of love once we get to the brass. This is interesting.

So, come to Ezekiel 22. We're just going to follow line upon line, line upon line. Ezekiel 22:18. "Son of man the house of Israel is to me become dross. All they are brass and tin." Well, there's tin. "And iron and lead in the midst of the furnace. They are even the dross of silver." So he's saying the dross of silver, when silver is purified out. He's saying this is the dross of silver, brass, tin, iron and lead. So this is something that's not good. It has impurity. It's dross. Compared to gold and silver, brass is dross. It's deceptive isn't it? Very toxic.

So, let's take this theme of iron, brass as opposed to gold and silver. There's obviously a lesson for us here. I Kings 14:25. Very interesting story. "And it came to pass in the fifth year of the King Rehoboam the Shishak King of Egypt came up against Jerusalem and he took away the treasures of the house of the Lord and the treasures of the king's house. He even took away all and he took away all the shields of gold which Solomon had made and King Rehoboam made in their stead brazen shields and committed them unto the hands of the chief of the guards which kept the door of the king's house."

This is reflective of what's going on in Israel. The shields of gold are replaced with shields of brass. This is symbolic of what's going on in the kingdom. To be protected with brass and in order to do that you must harden your heart.

Now we looked at this yesterday at Exodus 38:8. Exodus 38:8. It says, "And he made the laver of brass and the foot of it brass." Why is there brass in the sanctuary? If brass represents dross of silver and gold why is there brass in the sanctuary?

We have the altar of brass upon which the sacrifice is laid. We have the laver of brass. Everything in the courtyard is brass but when we come in the holy place what's everything made of? (Congregation member: Gold.) It's all gold in here. What is this telling us? Could it be possible that when we first come into the sanctuary our conception and understanding of the sacrifice of Christ is

polluted with brass? We have a false conception of the sacrifice. A false conception of the atonement, an appeasement based system as we behold Christ suffering for us and burning that we have this wrong idea but when Messiah comes He will cause sacrifice and ablation to cease and bring us into the holy place.

We are told that when we had to measure the temple, what are we to leave out? Leave out the court. Why do we leave out the court? Because we are purging out the brass and we're coming into the gold.

It's interesting, isn't it? Just with the metals that we are seeing in the cross incorrectly. Why? Because when we first come in our understanding is all on a basis of justice. As we said last night, our conception of justice demands the death. We have demanded the death of the transgressor. Christ has substituted for us and Christ and God meets us where we are and He's telling us, "I'm doing this for you but it's on an altar of brass because it's related to your impure thinking about my character." It's right there in the type. You see it?

And so, Exodus 38:8, "He made a laver of brass and the foot of it was brass of the looking glasses." Okay, a looking glass of brass and what was amazing to me is that word looking glass is mara. Mara from which we get the word vision. Do you make the connection here? That men in looking at God, they are looking through the looking glass of brass. They are looking into the laver and they are seeing the character of God through the laver, through the looking glass of brass and the glory of the Lord was like devouring fire in the eyes of the children of Israel.

This is what's going on in the Old Testament. If even the angels didn't comprehend the justice and character of God what about men? How would they understand? How would they comprehend the pure gold of God's character while operating in a brass environment with the copper and zinc, the oppositional mindset that are working against each other? Where Satan says,

"I will ascend into heaven. I will be like the most high." It's just amazing the layers that are in this, that's in the type.

Now Genesis 46:2. Very interesting. Line upon line. "And God spoke unto Israel in the mara of the night." In the looking glass of the night, in the mirror of the night and what is the night? The night is a twisting away from the light. That's what it means in Hebrew. In the visions of the twisting away from the light and why do we twist away from the light? Because it's so bright. You cannot look upon God and live. When you're looking through the brass it's just ... The depth of meaning here is amazing.

So, and this is why. When Jacob is wrestling with Christ, at first who does Jacob think that he is wrestling with? An enemy. He thinks that his most beloved friend is his enemy. That's an important lesson for the time of Jacob's trouble. When we're being weighed down and all of our sins are coming up before us and we just have this feeling of utter despair and hopelessness and there's no hope for us and we think that it's an enemy. We think that it's an enemy that is doing this and certainly the enemy is there but why ... Well, we get to that. We'll get to that in the next presentation or one of them in the next day or two.

But in the visions of the night. This is really important that we understand how the Bible has been written and if we've read Numbers 12, verse six and He said, "Hear now My words. If there be a prophet among you I, the Lord, will make Myself known until him in a mara." In a mirror. So, what we're reading in the Old Testament is a mirror. So, when we're reading, we're reading God's character in the Old Testament unilluminated with the mirror of the New Testament. We see ourselves when we read about God in the Old Testament.

I'm just laying out that thought. We think that we are seeing Him but we are seeing ourselves and I've said this before but I'll say it again. When you read the Old Testament, you read the Torah without the lens of the New Testament because where we stand today we stand in light of the New Testament looking back into the Old Testament. When you read the Old Testament without the

witness of the New Testament you are taking the mercy seat off the ark and you're looking straight down onto the surface of the law. What happened to the men of Bethshemesh who took the lid off the ark and looked straight down on the face of the law? They died. 50,000 of them died. Why? Because as they looked down on the surface of the law and they are thinking about the character of God they see their own face and God is like them and empowered by all the power of the law, their condemning nature empowered by all the power of the law comes back and kills them. Is that amazing? Destroys them. This is the symbolism in this story.

Psalm 50:21. "You thought that I was like you." "You thought that I was like you." So, Numbers 12:7. Now, it's interesting. Let's go to Numbers and look what God says. This is really important. "My servant Moses is not so who is faithful in," how much of my house? (Congregation member: All.) "With him I will speak mouth to mouth even apparently. And not in dark speeches." What is this saying about the writings of the Old Testament? A lot of it is understood and spoken through dark speeches, through an understanding of the character of God but why does God allow it to be written this way? This is where we need to understand the covenants.

"But with Moses it was not this way and the similitude of the Lord shall he behold. Wherefore then were you not afraid to speak against my servant Moses?" When Moses came down from the mountain his face shone with the glory of Christ. He understood the character of God. That's why he said, "The Lord will raise up a prophet like me." It says, "Moses was the meekest man in all the earth." He understood the character of God. He came to that position and that's why the Torah forms the basis of everything else that would come after that.

Now that does mean we have to try and comprehend what He wrote because there's some stories in there like the flood, like Sodom and Gomorrah, like the plagues in Egypt that we need to understand in the light of those things and the growth of His character because obviously we know that at the beginning

of the 40 years when He was in the wilderness, He killed a man and we need to unpack those things.

So, we looked last night again at Daniel chapter 10 where Daniel sees Christ with His middle of gold but His arms and His feet are brass. So this is telling us something. There's still not quite a clear conception.

Now it is interesting of course. What did Nebuchadnezzar make? An image of what? That's interesting isn't it? He made an image of gold, pure gold.

Let's have a look at verse seven of Daniel 10. And this is interesting. "When Christ appeared", and it says, "He saw this image." Verse seven. "And I Daniel alone saw the vision for the men that were with me saw not the vision but a great quaking fell upon them so that they fled and hid themselves." There's Jesus casting people out. He cast them out. "Great quaking fell upon them." Why? They're coming into the presence of purity and they can sense it.

What did Daniel do? "Therefore, I was left alone and saw this great vision and their remained no strength in me for my comeliness was turned in me into corruption and I retained no strength." This is a man that's been fasting for three weeks, there's no sin recorded against him and he comes into the presence of Christ and what happens?

Angels don't need to kill people. They just need to manifest. That'll kill them just by being themselves. Not doing anything.

"Yet heard I the voice of His words and when I heard the voice of His words then I was in a deep sleep, death on my face towards the ground." By beholding you become changed. This conception of the great law giver, the fear of death. Anyway. Daniel was seeing gold but he's also seeing brass.

Now I want to, to now turn to I Corinthians chapter 13 and we need to just go through this. I Corinthians 13:11. "When I was a child I spoke as a child, I understood as a child, I thought as a child but when I became a man, I put away childish things. For now we see through a glass darkly but then face to face."

Now when I've read this verse, I've understood Paul and I've been wrestling with this verse in my understanding in the light of the fact that Jesus Christ is the full revelation of the Father. If He's the full revelation of the Father then we do we see in part? When we're looking in the face of Jesus are, we seeing in part or are we seeing in full? We're seeing in full. So what does He say we see in part? Because this is Hebrew parallelism. "When I was a child I understood as a child. When I became a man I put away childish things," and then he goes, "Now we see in part as a child. When I become a man then I will know even as I am known." Do you see the parallelism that's taking place there? Because if we only see in part now how can we receive the seal of God? How can the earth be lightened with the fullness of God's glory if we're only ever seeing in part? We only ever see in part when we are a child but when we become a man. This taps straight into the covenants.

I've got to jump over. I've got to touch on this because it plays into what we're going to see. Galatians 4:1. "Now I say that the heir, as long as he's a child differs nothing from a servant though he be Lord of all." There's the child. "But is under governors and tutors until the time appointed of the father. Even so we when we were children were in bondage under the elements of the world but when the fullness of time was come God sent forth His Son made of a woman, made under the law." God sends forth His Son. Where does He send his Son? Notice verse six. "And because you are sons God has sent forth the Spirit of His Son," into where? "Into your hearts." And what does he cry? "Abba Father." When Christ comes into your heart you become a man and you put away childish things. Childishness is understanding in part. It is looking at the sacrifice of Christ on the brass altar. It is looking at the laver. It is mixed with brass. It has this wrong understanding. It is under governors and tutors. It is the old covenant. It is the old wineskin but when Christ comes into your heart the fullness of the revelation. Christ in you the hope of glory. When it comes in you become a man and what happens when you become a man? Then shall you know even as you are known. So this relates to the covenants.

And I need to, at this point I want to give this illustration because there is a mirror operating for us in the heavens. The heavens become brass because we do not understand the character of God correctly. The heavens become brass which means when we look up we see ourselves. That's one mirror that's operating that causes us to see God as like ourselves.

The other mirror that is operating is this mirror. We are standing here and we are looking back this way through scripture history. Now we all understand that Christ is the light of the world and when He came into this world, He set up a great light and we see this light. And when Christ came to this earth did He fully reveal the Father? This is the question. If you have seen me you have seen the Father. I have glorified you on earth. If you accept this testimony of the Son of God, that He has fully revealed the Father then the light that exists in the New Testament penetrates all the way to Adam.

This is important. If it doesn't, if Christ is not the full revelation of the Father then this light only penetrates to the cross and this is a shadow. Now when you look, and this is darkness here. We don't have any windows here but when you look at a mirror during the day you see straight through the glass don't you? But when you look at a piece of glass at night what do you see? You see your own face.

So, in our reading of the Old Testament if we believe that Christ on earth is not the full revelation of the Father, we have created a mirror and this is how Augustine established it by putting the old covenant in the Old Testament and the new covenant in the New Testament, he created a mirror to make God like us. Because he put darkness here and light here and created a reflective surface so that when we read God's character in the Old Testament, we're reading our own character. But we don't know it. We don't discern it and that's why God sent a most precious message in 1888 to break down this mirror. To destroy this mirror so that when we read the Old Testament, we're no longer seeing ourselves. We are reading these stories in the light of Jesus Christ and what He manifested while He was here on earth. This is such a critical thing to understand. If you don't understand it you won't make it. I'm telling you; you



won't make it because you will read God in the Old Testament like you and who are we by nature? We are sons of the devil we are children of the devil by nature, by natural nature and what was Satan from the beginning? A liar and a murderer and so we project... You understand the principle of projection? When someone is doing evil they project their evil onto you. It's a stunning experience to have, isn't it? When all the wickedness they are doing they are blaming, you are the reason for this, you are doing this, you are the one that is doing this and we project all our evil onto God's character.

This is why we must understand the covenants as two hard experiences not as two dispensations of time because if this is the old covenant and this is the new covenant and Jesus is not the full revelation of the Father, you'll never break this mirror and this is exactly what Paul says in II Corinthians chapter three.

II Corinthians 3:13. "And not as Moses, who put a veil over his face." Why did Moses put a veil over his face? Because this represented the veil that they were putting over their hearts. "That the children of Israel could not look steadfastly, look to the end of that which was abolished." That's an interesting statement. "But their minds were blinded for until this day remaineth the same veil untaken away in the reading of the Old Testament." Which veil is done away how? In Christ. When you know who Christ is the revelation of Jesus in the New Testament. You know Him and you realize that the light that Christ manifested penetrates all of the Bible. The veil over Moses is taken away. Hallelujah.

Do you see it? Do you grasp it? Do you see why the covenant issue is at the core of what prevented us from going into the promised land over 120 years ago because we couldn't break the mirror. We couldn't break it so when we read the stories in the Old Testament we read God as like ourselves, a murderer and a liar.

You've read the story of Micaiah, haven't you? When Ahab is saying, "Shall we go up? Shall we go up?," and there's with Jehoshaphat and it opens up the

vision there and it says, "Who will go and convince Ahab to go up and be destroyed?" And this lying spirit says, "I'll convince him. I'll go down and I'll be a lying spirit in all of the mouths of the prophets and I'll convince him to go up and die," and God says, "Go. Do it." Doesn't that make God a liar? Let alone all the murder and genocide and killing of babies.

When you read the Old Testament without the lens of the New Testament God is a liar, a genocidal maniac. Now for those who have a problem with my personality notice that I said that without passion. That's the way you see God and it's frightening and of course by beholding you become changed.

Now notice something very interesting in terms of the mirror. I need to explain a few more principles.

Now in the principles of the divine pattern. The Father and the Son. The Son is an express image of the Father. That word express image means that there is an exact copy of the Father's character stamped into the heart of the Son. And so, in this sense there is a... And to accommodate Jim's very technical mind I suppose it's not a mirror because it reverses the image doesn't it? It's a copy. So, there is a copy of the Father in the mind of the Son. He's sealed with the Father's name. Isn't that what we receive the seal? We become like the Son. The Father's name is sealed in us so there is a copy of the Father that should be in us. I was saying that this is like a mirror but technically it's not. It's an express image. It's a xarakter, as it says in the Greek.

Now notice this statement in Desire of Ages. Just like Christ has the exact representation of the Father stored here in His mind. Notice what it says here. "Christ is sitting for His portrait in every disciple." Everyone God has predestined to be conformed to the image of His Son. Everyone's been predestined to this purpose. "In everyone Christ's long suffering love, His holiness, meekness, mercy and truth are to be manifested to the world." So that we are to have a copy of Christ sealed here in our forehead. So, there is the original and then there's the copy. And this is the divine pattern that has

the mirror principle in it. That we are reflecting His image stored up in the mind.

Why do we see through a glass darkly? Romans 1:21. "Because when they knew God, they glorified Him, characterized Him not as God, neither were thankful." There's the agape principle. Thankfulness is a recognition that God is the source of all, the agape, the giver of all. "Neither were thankful but became vain in their imaginations and their foolish heart was darkened."

So, man, he imagines himself and if we put man in this position here, he imagines himself to be in the light and his foolish heart becomes darkened. There is a darkened surface that comes onto the back. He creates a mirror in his soul and he sees God as himself and that's how the heavens become brass because his mind becomes darkened. There's this layer, this layer that goes over the back of the heart.

And it's very interesting because when you read in Jeremiah chapter 17 it tells you where sin is recorded. Where is sin recorded? Jeremiah 17:1. "The sin of Judah is written with a pen of," what? "Iron." Well, that's interesting. "And the point of a diamond." Need to do some more study on that one. "It is graven upon the table of their heart," and that word table is exactly the same word as the table of stone, the table of commandments. Our hearts, where is the law written? We show the work of the law written in there. So it's written on the tables. So the whole investigative judgment is going on right here. It's all recorded here. The books of record are all here, all written into the tables of our hearts. That's where the sins are recorded. "With the point of the is graven upon the table of their hearts and upon the horns of your altars."

So, when sin is building up and sin is the transgression of the law. Sin is the transgression of God's character. The more you sin, the more you build up this crusty layer of sin and you darken the face of the table that should be transparent. You should be able to see straight through to see the father but you layer it with sin, with the wrong understanding character of God and you create a mirror and God becomes like you and this is what's... We have to make

God like us so we don't have to change. We have to darken the windows outside so we can just have this beautifully air conditioned controlled environment in which we don't have to worry about what's going on outside. It's in other ways like the ostrich with it's head in the sand.

No, I want to read this statement. I think I read it last night and I want to read it again. How Satan darkened the mirror's surface with falsehood. "Christ came to save fallen man and Satan with fiercest wrath met Him on the field of conflict for the enemy knew that when divine strength was added to human weakness man was armed with power and intelligence and could breakaway from the captivity which he held inbound. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth."

And by creating this dispensational covenant system he created a mirror. This was intentional on his part. He understands the human mind. He has worked it and he says, "I've just got to create mirrors to stop them looking at the true character of God and make them think that God is like them and I will have them." Sin took occasion by the commandments and by it slew me. This is what Romans 7 is telling us.

It says, "That men should lose the true views of God's character and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with air of brass that it lost it's significance. The law of Jehovah was burdened with lead less exactions and traditions and God was represented as severe, exacting, revengeful and arbitrary." This is all stemming from the lie, "You should not surely die." It's all coming out of that understanding.

"He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belong to the character of Satan, the evil one represented as belonging to the character of God." And then she says, "Jesus came to teach men of the Father, to correctly represent Him before the fallen children of the earth. " Signs of the times, January 20, 1890. So this is how he's creating these mirrors and sin adds to this mirror principle.

Just a few other points before we close in reference to gold. This is Early Writings, page 54. "The crown of the saints were of most pure gold decked with stars. Their faces shone with glory for they were the express image of Jesus." There's that express image of the Father, express image of Jesus.

Notice this. Acts of the Apostles 591. "And I John saw the holy city, new Jerusalem coming down from God out of heaven prepared as a bride at dawn for her husband." And then it gives a description of the events there. "The 12 gates were 12 pearls. Every several gate was one pearl and the street of the city was pure gold as it were transparent glass."

Now the paths that you walk on in the city or the street of the city and the street of the city leads you straight to the Father. The street is transparent gold, which is like glass and that is symbolizing the path of your heart to His heart is trod by transparency. Then shall we know even as we are known.

Notice what else that it says. CET (Christian Experience and Teachings), page 60. "Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side both of pure transparent gold." So the tree of life is made of transparent gold. Interesting, isn't it?

"At first I thought I saw two trees. I looked again and saw that they were united at the top in one tree." Symbolism is interesting there. "So it was the tree of life on either side of the river of life. It's branches bowed to the place where we stood and the fruit was glorious. It looked like gold mixed with silver." Interesting, isn't it? There's no brass mentioned here. It's all gold and silver and in the sanctuary we mentioned it was all gold but weren't there sockets of silver to hold the gold pieces? So it was gold and silver that were in the sanctuary and it's gold and silver that are in the tree of life.

Proverbs 25:11. "A word fitly spoken is like apples of gold and settings of silver." There it is. Gold in the sanctuary and settings of silver. It's the same, representative of the word of God.

John 6:63. "It is the spirit who gives life, the flesh profits nothing, the words that I speak unto you, they are spirit and they are life."

CT, 430. "Christ's sayings are pure gold without one particle of dross."

It's beautiful, isn't it? You see how it fits together and so I would reiterate. I'm making the point based on the symbolism of metals. The whole Christian world sees the sacrifice of Christ on an altar of brass. This is an imperfect view of the character of God.

(Congregation member: The snake, the serpent was made of brass.) Okay, the serpent was made of brass wasn't it? Very interesting. We see the symbolism.

Just a few other tidbits for you on this. When Sampson lost his strength he was led away by the Philistines and they feted him with fetters of brass. It's interesting isn't it?

When Saul went to fight with Goliath, he wanted to give David a helmet. He wanted to give him his helmet and the helmet that he wanted to give him was a helmet of brass and David says, "I can't wear this. I need a golden helmet." He didn't say that but of course the symbolism is there.

So, a few other points on brass. "Because I knew that they were at obstinate thy neck is as iron sinew and thy brow is of brass." That's an interesting statement. Talk about iron maiden, neck of iron and a brow of brass. He's talking about those that are stubborn.

Jeremiah 6:28. "They are all grievous revolters walking with slanders. They are brass and iron. They are all corruptors." This is the symbolism that's there and so the summary of the point that we are making here is that how do you read? If you have a dispensational covenant mindset you're not going to read and you don't believe that Jesus is the full revelation of the Father you are doomed

to seeing God like yourself and I don't mean to be rude and step on your toes but if your nature is the same as mine that you have the nature of a murderer and a liar and a deceiver by nature and this is what you will see in the character of God in order to avoid the need to change. This is what's taking place.

So, having laid those things in place we now are in a position where we can begin to start to look at some of the stories in the Old Testament without this mirror and see something a little bit different and see that truly that God is love. So let's pray.

Father in heaven, I just thank you. I thank you for these beautiful revelations to help us to see because so many of us when we read the Bible and it says, "I will destroy", the mirror doesn't lie does it? It tells you exactly what's going on but it's in a context, in a framework that reflects us and I pray that we would understand why You've allowed the Bible to be written this way. You caused the mirror to come to cause sin to abound. In our study of the Old Testament seeing you as someone who destroys and kills and judges and genocides we are seeing a magnification of our own character. Father, forgive us for putting on You our own attributes and justifying our wicked ways by saying that you are like us. We look to Your Son. We see meek and mild and lowly Jesus, holy, harmless, undefiled, who did no violence, neither was gile found in His mouth. We thank you, Lord Jesus, that You revealed to us the Father and we praise You, Father. In Jesus name. Amen.