

07 Bible Story Examples of the Mirror Principle

By Adrian Ebens at Talking Rock Georgia, 23 June 2018

Father, we just thank you that we can kneel in your presence. We thank you that we are not far out from the Sabbath when the gift of your spirit comes in greater measure. And we just pray now as we continue to go through step by step and reading the Word of God and studying the points point by point that we will gain a deeper understanding and I thank you in Jesus name. Amen.

I think when we look back few years from now, when we look back and we comprehend the significance of the mirror, I think we'll realize that what we've been experiencing on this particular topic is massive. It's really quite significant. In terms of understanding, reconciling the life of Christ with the stories in the Old Testament. Now, I said we'd get into some of the stories of the Old Testament but I need to take one more step to link another piece in the puzzle in.

We first presented on this in July, August of 2015 where we introduced the principle of the pentagon. That's where we first did it and then it got perfected in Germany. Then we came back here, Talking Rock, in October of 2016 and that's when we did the Escaping the Pentagon of Lie Series which is really a landmark series of presentations in terms of understanding this message. The reason I lay those points out is because I could see that in order to accurately get to this correct understanding of the character of God, there was a number of foundational points that needed to be understood first.

Within the pentagon system, escaping this pentagon is five key points and I think most here are familiar. Is there anyone here not heard of the five points of the pentagon? I know Carl said it. The first point, the foundational cornerstone of this pentagon, this false system, which we've been talking about in all our presentations is the declaration, you shall not surely die. Which lays the foundation for spiritualism. And so the immortal soul or life in yourself is the foundation of this whole structure that prevents you from

understanding. As we indicated, the concept of life in yourself changes the words of God so that when God says, "In the day you eat of it you shall surely die." It changes the meaning of God's words. Because if you have life in yourself and God says, well in the day you eat of it you shall surely die, it leads to the conclusion that God is going to end your life. And so, in the true understanding of life and how we have it, every moment breath by breath, is we are receiving from God. So, people say that, "Well, God gives life and God takes away life." There's nothing to take away, because it's moment by moment connection. There is nothing to... There's no entity by which we've been given it and he snatches it out of our hands again. There's none of that.

So, we don't have this... This is the context of the immortal soul. The two foundational pillars of the pentagon is based on a statement in great controversy, page 587, through the two great errors. Immortal soul and Sunday sacredness. Satan is sought to bring the people under his deceptions. Tonight and tomorrow we'll go into the whole Sabbath question and the importance of the Sabbath in reference to the character of God because the Sabbath is very much connected to the name of God or the seal of God or the character of God. It's intimately linked to that.

That's why Satan has sought to change times and laws to prevent the seal of God from taking place. The doctrine of the Trinity is a product of the doctrine of the immortality of the soul. It is a natural shift in understanding to have life in yourself. The doctrine of the Trinity is directly standing against the character of God because the doctrine of the Trinity is against agape. It destroys the true principles of agape. And why is this so?

(Congregation member: Because in the understanding of the Trinity, the son doesn't receive anything from the Father. The Father doesn't give anything to the son. He's attracted to him because of inherent qualities in the son.)

Okay, that's the essence of it, isn't it? That in the Trinity, the Father and the son are actually attracted towards each other because they possess the same elements. That's what makes them equal, their omnipotence, omniscience and

the use of omnipresence or however they choose to use it and that's what makes them equal. So there's no agape in this. Except that the Pope says, Pope Benedict said in 2005 that God is eros, refined and ennobled by agape. That's as close as you're going to get. Which means if you put that into divine patent language, the heart of the Trinity is eros with an agape front to deceive you. A false agape. And of course, this is why in the Latin the word caritas is a synthesis of eros and agape. That's why charity... But Tyndale didn't use the word charity, he used the word love.

(Carl: There's an interlink between the Trinity immortality of the soul and the Sunday. There's a blend between it because what we have here is, we have the idea. Of course, the Trinity and Sunday sacredness is coming under the same God. Now they have a God in the Trinity that is a spirit and a spirit that doesn't have an ownership or something it's possessed by or something that's held by makes a spirit by itself, its own life. No spirit can be without itself. Immortality of the soul teaches us that a spirit needs a body or has an ownership of a body.)

Body plus breath equals living soul.

(Carl: So, here's a trinity where it's saying, there's somebody outside of a father and a son that has its own life. So therefore, it's a life that is a spiritist life. No different than a satanic spirit that we see in the wrappings of New York back in the 1800s. It's all part of the same blend.)

That's a good point, Carl. The ability of a being to exist outside of a form. Good point.

(Carl: Now on Sunday we deal with the Babylonian gods of the past where you have the morning, the afternoon and the evening as the times of the sun and the sun rising so sacredness of Sunday.)

Yeah. And Sunday is go back to Nimrod, Nimrod was the one that we said we shouldn't ascribe strength to God but to ourselves. He was the embodiment of the principle of life within yourself. When his wife convinced everyone that Nimrod had gone into the sun and that she became pregnant through the rays

of the sun, gave birth to Tammuz that there was the Trinity, right there. That's the original threesome and is...

(Congregation member: A couple of years ago, the Pope Francis, he published a papal bull, what we call a papal bull. It was a long one and it had to do with ecology and...)

Yes. Sunday.

(Congregation member: He started talking about Sabbath and then he switches about... He talked beautifully about the Sabbath, but us as Christians we should do that in Sunday. In about writing about the Sunday, he said that we keep this Sunday in honor of the Trinity.)

And so, it is aptly named a papal bull. Loads of it. So, agape is not manifested in the Trinity. It's not pure agape. They bring it in there they take it on the front, but it's not there. There's a whole lot of other reasons why the Trinity doctrine destroys the understanding of the character of God. The Trinity destroys the Sabbath because Jesus is the Lord of the Sabbath. And Jesus is Lord of the Sabbath because he rests in the bosom of the Father. His value, identity, everything is bound up within his father and so that makes him Lord of the Sabbath. So the Trinity destroys the Sabbath. That's why Trinity and Sunday and all these things are interlinked. They're all connected and they're all stemming from the lie, "you shall not surely die", that you have life within yourself.

Now, of course, to have an attack on the character of God, the step down from God Himself is in reference to the law because the law is a transcript of the character of God. Christ's Object Lessons, three or five. You can do the Bible study and look at all the references to the commandments. Righteous, holy, just and good and God is Himself holy, righteous, just and good. Exactly these commandments. His law and His character are one and the same or transcript.

So, the law has to come into this. Satan in order to bring down the character of God, he must attack the law. This is part of it. In order to prevent us from

having the law written in our hearts, what is it that causes the law to be written into our hearts? The spirit but what... [inaudible 00:13:12]. Too vague. Hebrews 8:10.

Okay, thank you. I was too vague in my question but Carl picked it up. The covenants or the new covenant or the everlasting covenant and of course there's an old covenant so it's related to that. The law and the covenants are connected to this issue of understanding the character of God. So, in order to get a correct understanding the character of God, you must reject the immortal soul, you must reject Sunday, you must reject the Trinity, you must have a correct understanding of the covenants in order to understand the character of God.

(Joe: There's another perspective of that in Ezekiel 36:26. He says, "A new heart also will I give you. A new spirit will I put within you. I will take away the stony heart out of your flesh and I will give you heart of flesh. Put My spirit within you, cause you to walk in My statutes. You will keep My judgments and do them.")

Interlocks with all of this, doesn't it? Statutes, judgments, longest chapter in the Bible. It's all about what? The law, the statutes, the judgments. It's all connected. There's a reason it's the longest 22 times eight verses for every letter of the alphabet. The Word of God is all related, it's all connected. I want to come to the subject of the covenants where we will deal with the Sabbath Sunday thing. We've dealt with this extensively. We've touched briefly on this point here. I've documented all this in Escaping the Pentagon of Lies series.

Because some people are teaching that God is love but they have a wrong understanding... They also believe in the Trinity. You're going to end up with problems if you do this. There are some people who believe in the immortal soul and believe in the loving character of God. Who might they be? Well, new age. They believe God is love. They believe the soul is immortal, they're part of God or... In order to get a correct understanding of the character of God, you must come out of these points.

Now I've mentioned this before, these two points are anchored in the statement of Great Controversy 587. These three points are anchored in the first chapter of Patriarchs and Prophets. To dispute the supremacy of the Son of God thus impeaching the wisdom of the Creator became the object to which Satan at mastermind would bend all his powers resisting the begotten son. The issue of the relationship of God and His son. That's the issue of the Trinity.

When Gods stood and said, he assembled the heavenly host and he brought them and He showed the true relationship between Himself and His Son and apparently, he didn't tell them, "Look we're really twins and we're just playing the roles of father and son." He didn't tell them that. Told them it's His Son and that His Son was equal with Himself. Very plain. Okay, so Satan shifts tact and he starts to insinuate doubts concerning the law of God. Angelic beings have immortal souls. They don't need to be guided by law. They will guide themselves right.

And so, he began to attack the law of God. How did he attack the law of God? Chiefly on the point, and this is where it comes to the character of God, these two are intimately connected. We talked about this last night, about he made God's justice and mercy inconsistent with each other. He introduced a false concept of justice which made God's character seem in opposition. The justice and mercy were in opposition to each other. That was a direct attack on his character. All these points are linked.

So now, I want to spend just a little bit of time in history that we can understand why this covenant is so important to be able to read the stories of the Old Testament correctly. At least, as I'm understanding it. And so we come back to a little bit of Adventist history. Testimonies to Ministers, page 91 92. We're told the Lord sent a most precious message through elders Wagner and John. Presented Christ. Well, what does it say? The righteousness of Christ in obedience to all the commandments of God. Something along those lines.

Most people say, well, the 1888 message is bear righteousness by faith. Well yes, it is but how? So I'm going to read to you some statements. This is Wagner

writing to Butler. He says, "But you say, the apostle..." And we're talking about Galatians chapter three. "But you say the apostle is reasoning of dispensations and not of individual experiences and that bringing them to Christ means bringing them to the first advent."

So, this is why people talk about the feast. Well, it's all pointing to the future. Everything is all pointing to the future. Then Wagner says to elder Butler, and I hope it's respectfully. "But that is the weakest position you can take for if that were the meaning, that would follow that the law accomplished its purpose only for the generation that lived at Christ first advent." Because the purpose of the law is to bring people to Christ. If there is a dispensational understanding the covenants and Christ is only available from the time he was here on Earth, that means everybody in the Old Testament only had the law and could never be brought to Christ.

As Wagner argues to Butler in his paper, the gospel in Galatians, it does not say the law is a schoolmaster to point us to Christ. It is a schoolmaster to bring us to Christ. The difference is really important to understand. You will all get used to it. He says, "The text does not say the law is a schoolmaster to appointment to Christ, but to bring them to Him." Which means that in the time of Moses, the law was to bring people to Christ.

As it says in Peter, the Spirit of Christ which was in the prophets, Christ was present and the rock that followed them was Christ. First Corinthians chapter 10. Christ was the pillar of fire. Christ was the cloud and the law was to bring them to Him. This is the point that he makes. So that he says this, justification by faith is an individual and not a national matter. It's an individual experience.

He says, "1000s who lived at Christ first advent knew nothing of this experience. While 1000s who lived long before he came were actually brought to Christ for pardon and they received it. I've always encountered righteous through faith. Noah was the heir of righteousness which is faith and Abraham actually saw Christ's day." This is all in the book of John, "And rejoiced in it although he died 2000 years before the first advent. This most positively

proves that the apostle in the third chapter of Galatians is speaking of individual experience and not dispensational changes."

Changes, dispensational changes. Old Covenant, New Covenant is not before the cross, after the cross. The way that the Bible has been labelled Old Testament, New Testament is based on a false theology. It's not Old Testament, New Testament, its first testament second testament. Its source testament, channel testament. That's the way it should be labelled. But it's been labelled after Augustine's false concepts of old and new.

Now, we can use that language of old and new in the context of old man and new man. That's a context in which we could use old and new. But it's not the way that most people understand it. So, Wagner in order to explain righteousness by faith, he's saying it's critical for you to understand... And I know this is a little bit complex but it's important to understand that the old covenant is something good. It's designed to kill your old man. Don't you want your old man killed? Don't you want him to die? This is glorious.

2nd Corinthians 3:7. "For the ministration of death written engraved in stone was glorious." We need our old man to be confronted and put to death in order that we may be raised to newness of life. And so the Old Covenant magnifies our sinfulness in order to cause us to see our need of a saviour that we may then be justified by faith alone. This is critical. You must be killed in your ability to believe that you can please God in your flesh. Any effort to obtain God's mercy by your merit or your works, all of that must be killed off. You must receive the sentence of death on yourself before you can receive one ounce of mercy.

Because anything outside of that, anything that you could offer to God as a reason why He should give you mercy is no longer mercy. It's no longer grace. There's a little bit of merit. It's just been weaved in there in order for you to think that maybe you had something to do with the fact that God gave you something and didn't give it to somebody else. You see?

This is why we must accept the death sentence in order to have mercy. This is old covenant and new covenant. 2nd Corinthians 3:6 it says, "Who had also made us ministers of the New Testament not of the letter but of the spirit. For the letter killeth but the spirit giveth life." People say that's of the letter. Our work is not to condemn people and to convict them of sin. Our job in the New Covenant is to speak of the righteousness and the love of Christ and the Spirit will convict them of sin as we reveal the beauty of God's character and the wonderful love of His character.

The Spirit then goes in with the law and convince them, "Well, you're not like this." The letter killeth is a great thing. It's a wonderful thing. The Spirit makes alive. This is what Moses was saying in Deuteronomy 32:39. "I kill," the letter killeth, "and I make alive." This is what Hannah was singing in 1st Samuel 2:6 after she'd been beaten down by these other woman who was producing offspring and she couldn't and she's hearing the pitter patter of little feet that aren't those of her own children and it's killing her.

But when she had news that she was going to have a child, she sang that song, "the Lord killeth and the Lord make it alive". Why would she sing that song? She understood the covenants. She understood the covenant principle that she was laid waste to the point where she surrendered herself completely to her Saviour and then He raised her to newness of life and she understood the principle. New Covenant occurring for Hannah back there in the time of Samuel. Beautiful experience.

This is important for us to understand and I need to make this statement. Ellen White in two years after this experience, because of course, Butler Smith and the church absolutely resisted this idea of the covenants being individual experiences. They hung on to the idea that it was dispensational changes. Old Covenant is Old Testament, New Covenant is New Testament. They clung to Augustine with all their might.

Which they would be shocked if that was presented to them in that light but that's what they did. So then, Ellen White on March 8, 1890 she writes, "Night

before last I was shown." What does that mean? Shown by the Lord. "That evidences in regard to the covenants were clear and convincing. Yourself," – which was Uriah Smith – "brother B, brother C, and others are spending your investigative powers for Nord to produce a position on the covenants to vary from the position of brother Wagner."

She was showing this on the covenants. Now, what Wagner had taught about the law in Galatians was not quite correct. But what he taught about the covenants was absolutely correct. That is covenants are individual experiences. The enemy knew that if we could get this understanding of the covenants and we can connect it with the Father-Son truth, and the mortality of the soul and the Sabbath, we can connect those points. We'd be able to make a run towards the summit of the character of God teaching and get the seal of God.

This was the piece in the puzzle that was missing but the church rejected this. And she says this, "Why did spies follow him to mark his words? That they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them mean." Is that a mirror? These are the leaders and the ministers of the Seventh Day Adventist Church in 1898. Agents of Satan to crucify the Spirit of Christ. Let us take heed lest we fall.

"The covenant question is a clear question and would have been received by every candidate unprejudiced mind, but I was brought where the Lord gave me an insight in the matter. You have turned from the plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had." He was speaking about the covenants and not about the law. Because the issue there was that Wagner was teaching that the law in Galatians was the moral law only and he was incorrect in this statement.

When Ellen White stated that it was both the moral and the ceremonial law, she was agreeing 95% with Wagner. It was a completely different position but Wagner, because he had to oppose completely and resist completely Butler

and Smith, had to go oppositional and say it's only the moral law not the ceremonial. But it was both of those. The point here is that this idea of the two covenants be individual experiences: a death experience and a resurrection experience. That's what the covenants are. These two women, Hagar and Sarah are the two covenants. Does that mean that the new covenant existed in the days of Abraham? Must have if that's representing Hagar and Sarah were representing the two covenants.

And if these two women are the two covenants, then the two covenants are operating within the lifespan of one man because he was married to both women. He was betrothed to the New Covenant first, he then engaged the Old Covenant and the Old Covenant produces fruit, the fruit of Ishmael. And then finally, when it seems oddly impossible, the New Covenant produces the heir. This is how the covenants work. This is how the covenants works.

Adventism was betrothed to the New Covenant in the very, very beginning but it rejected the 1888 message and it is made an Old Covenant and books of a new order have been written. A new God has been brought in, a whole new organization has been raised up. Oh, that Ishmael would live before you. No, he's not the promised seed. And so finally, this little bedraggled group, which seem incapable of producing a seed, if you haven't had that said to you, had it said to me plenty of times in scorn, "Go and start your own church." With scorn, as if you're going to produce a seed. I doubt it. That's what they think. But barren woman is the one that shall sing for joy and the one that has many children shall mourn. This is what is going to take place.

So just explaining a little bit about the covenants in the life of Abraham. The two covenants are happening right there in his experience and all of us are going to go through this process if we are responding to the Spirit of the Lord.

So, two days later, Ellen White again says, "Since I made the statement last Sabbath, that the view of the covenant as it has been taught by brother Wagner was truth, it seemed that great relief has come to many minds." So make no mistake, Ellen White has said very clearly, two witnesses, two times

she says it that Wagner had the truth on the covenants. She did say on the day in between these two days on March 9 she said, "If Wagner agrees with what I have written in Patriarchs and Prophets then he has the truth."

For the life of me, I cannot work out how that statement sandwiched in between the other two statements that says Wagner has a truth, in that sandwich that people would snatch defeat from the jaws of victory and say Wagner didn't have the truth. How do you do that? That's insanity. It's suicide. But this is what people are doing. I can't comprehend it. All I can do is believe what the prophet says, "believe in the Lord your God so shall be established, believe His prophets so shall you prosper." You don't believe His prophets, you're not going to prosper.

And so, we come now to Romans chapter five. We need to lay out this principle. This principle of how the two covenants work. Romans 5:20. "More over the law entered." Parallel that up with: the laws are schoolmaster. The law enters, and that word entered in the Greek is privately. This is not the grand display on Mount Sinai, this is entering the human mind. The law entered privately that the... For what purpose? That the offense might abound.

"When he, the spirit of truth, has come he will convict the world of sin and of righteousness." You must be convicted of sin in order to receive righteousness. This is the way many people think their first encounter with God will be something that is just very fluffy and light and nice. No, it's quite confronting. It's quite, "Oh, I've got a problem." It doesn't feel very nice but the result is very nice.

(Joe: Just like it shows in Galatians, you're going to be dead and buried in baptism and then you're going to rise to a whole new experience.)

And Romans 6:2, buried in death of baptism, raised in newness of life. It's like they say when you're getting your teeth filled, getting drilled out doesn't feel great but the result is, well hopefully goodness it's a root canal but that's not a good idea. Better get it pulled. Move on. So more over the law and the

defence might abound but where sin abounded, and this is the point that Jones really focuses on in 1893, he really hones in on this. In the place where the offense is abounding, where you become aware, where the problem... The stench of your soul becomes so apparent that you can't even hide it anymore with all your perfume and fig leaves. You can't hide it anymore but you see: "I need help." Where sin abounds. At that point, if you believe that God is merciful in that very place, you can say, "Father have mercy on me a sinner." That's the place where grace will much more abound. This process we have to understand because one of the chief attributes of the human heart, actually the chiefest attribute of the human heart is the spirit of murder. Are we not all guilty of murder? Who did we murder? The Son of God. We're all guilty of that crime. Aren't we? That proves that our natures are murderous. People say, "Well, I wasn't there." Well, that's another whole topic.

(Congregation member: The cross is what points out our sins and also show us the grace. It's amazing how... When we come to understand the true cross, that's another subject, but when we come to understand the True Cross, we now have a better idea of our sin. Of our murderous nature. Now you can appreciate how gracious God has been all this time giving you life, giving you opportunity, having patients on you and Jesus carrying your sin all this time. You can understand your sinning at the same time, you can understand how gracious God has been that He has grace for you that even though you have sin, He has given you His Son.)

The cross draws justice and mercy. Our understanding of justice brings us to the point of receiving His mercy. This is the point and so, this principle... I now want to take the practical application. I think most of you are familiar with this, but we'll do it any. Do we show how this principle of making sin to abound through the use of the law to bring someone to repentance and to hang on and receive grace and using the mirror principle because we know that the law is a mirror, isn't it? The law is a mirror to show us our transgression. The way that this mirror works is... Well, let's have a look at Matthew chapter 15. I love this example, and then we'll have a look at the parable of the rich man and

Lazarus upon which most of the churches believe that this is where we teach the doctrine of eternal damnation, is taught out of Luke 16, the parable of the rich man and Lazarus.

Matthew 15, "Behold a woman of Canaan came out of the same coasts and cried unto him saying, "Have mercy on me Lord Son of David. My daughter is grievously vexed with a devil." But He answered her not a word. Now, what would you think? What would you think in that situation? Matthew 15:23. Jesus is quiet. It sounds like He's ignoring her, doesn't it?

This is how Jesus is causing the offense to abound, and what is the offense that He is seeking to cause to abound? The offense of the disciples and their racial intolerance towards this woman and her culture. Because what happens immediately after this? His disciples came and besought Him saying, "Send her away for she cried out after us." Jesus silence magnifies the attitudes and thinkings of the disciples to the point where they feel safe to manifest themselves.

Jesus is causing sin to abound. This is the work of the law. This is the letter of the law now that is now revealing the sinfulness of the disciples. It's also testing the woman at the same time. She is seeking a blessing but she has to endure this... "He's not responding to me." Now, the Spirit of Prophecy says something about His body language. His body language is inviting me. But His actions... That's an interesting point, isn't it? A body of gold with arms and legs of brass.

He's actions are puzzling to me. I'm confused by this. This is discerning the thoughts and intents of the heart. This is testing her as well and on her racial issues towards Jews. I'm sure they had just as many racial responses to the Jews as the Jews did with them. And so, it says, "But He answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'" How do you read? How do you read this statement? What did Jesus just tell this woman? "You're not one of us." That's what it would sound. But if that was the truth, then that would contradict that He was the saviour of the world. Behold the Lamb of God

which takes away the sin of Israel. No, sin of the world. So how do we understand this?

(Joe: That didn't stop her from saying, "Lord help me." That didn't prevent her from saying, "Lord include me.")

So, she's having her time of Jacob's trouble. She's wrestling all of her worthlessness. Satan is screaming inside her head saying, "What is you a pagan woman doing here? You're nothing but a waste of time. See the disciples, see their snare, see the way they looking at you. You should just go home and crawl into a hole and die." All that's going around in her head. She's seeing the face of Jesus and the faith of Jesus in her does not let go. It holds on.

What does the Bible say who is Israel? He is not a Jew who is one outwardly in the flesh, but he's a Jew who is one inwardly in the spirit. This woman was responding to the Spirit of God. Which may mean that she was an Israelite. So, Jesus through the Old Covenant process is testing her, "Do you believe that you are an Israelite, a true Israelite?"

Now the disciples are thinking, "You tell her, Jesus. You tell her where to go. We haven't got time for dogs like this." That's what they were raised with. Raised up like that. Then came she and worshiped Him. The faith of Jesus inside this woman does not let go. I'm going to hang on saying, "Lord help me." How much did Jesus want to help her? Oh, He desperately wanted to answer that woman's prayer, her request. But He says something else. "But He answered and said, 'It's not right to take the children's food and give it to dogs.'"

How do you read? How did the disciples read? "Yes. You tell her. We haven't got time for pagans. We're going to fight off the Romans." It's not right to take the children's food and give it to dogs. What is Jesus saying? This is making the offense abound. He is framing his statements in the context of the ideas of the disciples themselves. This is a mirror; it's a mirror being applied. But because He is speaking in the spirit, it has a completely different meaning. But at the same time, it has a meaning in the flesh which the disciples understand.

But in the spirit what is He saying? He's simply stating a fact. It's not right to take the children's food and give it to dogs. His question to her really was, "so what are you? Are you a child or a dog?" You're the one that chooses. He didn't say, "Woman, you are a dog get out of my sight." Did he? He simply stated, "It's not right to take the children's food and give it to dogs." He took their idea and he mirrored it back to them but it was framed in a way that would encourage faith in the believer and discover the lack of faith of someone who had none.

This is the work of the law. It's glorious. It's a glorious work, this work. This woman, this beautiful woman she says, "Truth Lord, yet the dogs eat the crumbs which fall from the Masters table." That's beautiful. She could have said, "But Lord, I'm a child." And he would have done the same thing wouldn't he? Would have been a lot easier on her spirit. But even though she saw herself as a dog, she still believed in the mercy of God through Christ. She says, "But even the dogs eat the crumbs which fall from the Master's table."

I'm sure that Jesus was crying for joy at that point. Because it's in that little single... In the King James, it's a single letter O. It's an expression of passion. "O woman. Great is your faith." He knows it's great because it's His faith in her manifesting itself. Christ being manifest in the flesh. "O woman great is your faith." What does it say, "Be it unto thee even as thou wilt."?

"You have judged me merciful even though in the flesh I have been presented as the unjust judge. Even though I have assumed the character of a judge of your people. Even though darkness and blackness has covered My face, you have pierced the darkness and obtained the victory." It's a beautiful thought, isn't it? Thank you, Father. That was her own cross which she had to carry for the love of her daughter. She was not willing to let go.

(Congregation member: And also, she acknowledges Israel as a channel of blessing. That salvation comes from the use. That's a beautiful thing also.)

Okay, thank you. Why didn't she go to Baalzebub, the God of Ekron? She came to the true channel. She came to the place where God's Church was.

(Congregation member: She called the channel the children and she called herself the dog. Like receiving a blessing of them, of the Jews. I have a blessing to receive from the Jews. That's another way of...)

So, she humbled herself. And she came under the shower.

(Congregation member: Exactly. And for the disciples, they were pretty much rebuked with Jesus words because He never told them great is your faith, but men of little faith. But then in that moment, they're hearing Christ words to this pagan woman. He calls her woman of great faith or great is your faith, and the disciples were men of little faith.)

I hadn't made that connection because he said to the disciples, didn't he, "Oh ye of little faith." But she says to her, "Oh, ye of great faith." That's interesting, isn't it?

This is the thing. Why go through all this trouble and put this woman through this difficulty and challenge? Why couldn't he just sit down with the disciples and say, "Gentlemen, today we're going to have a discussion about racial relations and how we deal with other nations. You have a racial intolerance problem and you need to deal with it." Why didn't He do that? "What do You mean we have a racial intolerance problem? My fig leaves are good enough, aren't they? What's wrong? What do you mean? I've done this and I've done that." You know, we put on the agape front. Eros is quite willing to put out: "I do this and I feed the poor. I fast twice in a week. I do all these things."

God is too wise for this. So, He causes the Lord to magnify. He brings out the sinfulness in order that they can realize, "I've got a problem." Well, they could choose to go, "I don't know if this is the Messiah. This is not..." Isn't that what some of them did? Many of them turned around and walked and followed Him no more. Rather than give up their cherished false conceptions, they would turn around and walk and follow him no more. Are you the one to come or

should we look for another? Even John the Baptist had come to this and we'll look at this story a little bit later when we study Elijah.

This really explains the principle of the two covenants. This is the two-covenant process where the law is mirroring back the racial... It's being stated in the flesh in a way that actually is reflecting their own thinking. But in the spirit, it's doing something else and it's drawing the woman into and deeper into the New Covenant. These are the two covenants working together and Jesus demonstrates it and that's why I love this story.

But there are many other places where this occurs and I've mentioned this before. The story of Solomon with the two women. One woman rolls on a child, the child die, she gets up in the night she switches out the child and puts the dead child with the other woman and then they come and appeal and tell their story. What does Solomon say?

He could have said, "Now ladies, let me ask you this." But he just says, "Bring me a sword. Just cut the child in half and give half to each woman." He divests himself of the endearing qualities of a father and he assumes the character of a heartless judge. He mirrors the heart of the woman that could care less for that child and he discovers what is inside of them. The true mother says, "Give the child to her." The false mother says, "Be it as the king says." This is how the covenant processes work.

(Congregation member: Got a question. Many people when... I have presented some of these points to other people and they have asked me is Jesus or is God in the Old Testament? Or is Jesus lying or acting? I said, no but I want to know your answer or what would be your answer?)

Yeah, this is the question. One of the best examples of that is to look at the story of Moses in Exodus chapter 32. Exodus 32 is a good story to explain this. At the sin of the golden calf, verse nine and the Lord said to Moses, "I have seen this people and behold it is a stiff neck people. Now therefore, let Me

alone that My wrath may wax heart against them that I may consume them and I will make of thee a great nation."

God has commanded Moses to stand aside. This is command of God. What does Moses do, does he obey? He doesn't. Is that wise? It worked. Apparently, it worked. Moses besought the Lord and said, "Lord, why does thy wrath wax hard against Thy people, which Thou has brought forth from the land of Egypt." He goes down, verse 13, "Remember Abraham, Isaac and Israel thy servants, do you not swarest by them by their own self and said to them, I will multiply your seed."

And it says, "And the Lord repented of the evil which he thought to do." Now, if God Himself intended to kill His people and Moses is pleading with God not to do it, then the only conclusion we could draw is that Moses is more merciful than God. That's not really a good option. The other option is that God is watching Moses, He's saying, "I wonder if he's really understanding this. I know. We'll test him. Moses, I'm going to kill these people." Now that would be a lie. God does not lie. So, it can't be that. Can't be that either that He's just testing him by offering something.

The only other option that exists is that this is the mirror that Moses himself is being tempted by Satan and he's thinking, Moses is thinking, they've gone too far and they're going to be destroyed. And Satan is saying, "And God will make of you a great nation." Just... It'll be fine and then you won't have to deal with all this nonsense because they're going to be meek and mild like you. You're going to have all these little Moses's and you're going to rule the world.

And so, God, in the imperative puts to Moses, in the command voice He puts to Moses what he is being tempted with. That's the mirror, that's the law. This is what the law is doing, to show you what you are being tested with and tempted with to see how you're going to respond. Now Moses could have responded in the affirmative and God would have punished sin with sin. He would have immediately withdrawn probably and Satan would have wiped them all out. God would have been blamed for it.

But everything hung on Moses now. Everything hung on Moses and whether he understood the character of God. And so, Moses knowing the beauty of the character of God, he ventures out into the mercy of God against the command that has been given, which is really a reflection of the thoughts that he himself has thought. And he reaches into the mercy of God and begs for mercy and that's exactly where God wanted to bring Moses. Deeper into the New Covenant. Deeper into the New Covenant.

Speaker 1 (00:57:34):

This is critical to understand how the mirror works, how the covenant principle works. This is applying in a lot of places. "Take now your son, your only son and offer him for a burnt offering upon one of the mountains that I will show you." What was that? I have not commanded you concerning burnt offering and sacrifices. "The idea of child sacrifices never even entered My mind," it says in the Bible. So, what is this? It's a reflection. It's a reflection because Abraham was raised in the Ur of Chaldees where they would sacrifice children. It was a reflection of his own thinking which was still lurking within his soul.

God was trying to drag this out of him. And so, He puts it on Abraham. God is not interested in child sacrifice. This is repulsive. "Oh, but the Bible says..." But you're looking in the brass mirror. That's why it's written this way. This is how the covenants work. God is trying to bring Abraham fully out of the Old Covenant. He must present to him the things that are still lurking within his soul, the temptation to think, "I've messed up. Maybe God is going to require me to give up my son because I've messed everything up. Maybe this is going to take place." So God puts it on him.

This is the mirror. This is how it works. Because so many people, you can hear them, the atheists that are out there saying, "What kind of God would command someone to kill their own son?" Have you heard people say it? But these are the thoughts that exist within humanity itself and God is as the law, the glorious work, the administration of death being applied to the human soul

to see whether they will come out or not. Even though Abraham applied the dog option, he took the dog option, didn't he?

He understood that God said to kill his son and God knew that he would take that option. But He also had confidence that Abraham had faith that He could raise his son from the dead. And so, when Abraham is at the point where he shuts his eyes and goes like that. Stop. It says in Patriarchs and Prophets, at that point, Ellen White says, that Abraham had fulfilled the command of God to the very letter.

Do you catch the meaning of that? But he didn't kill his son which means that the command of God did not involve the death of Isaac, it only meant the offering up of his son. Because God only offered up His son, He did not kill His Son. That is the typology. Do you see? But Abraham was brought through to understand, "You see Abraham, you thought that I was like you. You thought that I was like you but I'm not like you. I didn't demand this of you. I needed to bring you out of your own thinking." But through Abraham's distorted comprehension of God's character, his faith, the faith of Jesus brought him through to the point where he would trust God for everything.

You see, the Old Covenant is glorious. It's beautifully glorious. This is what he's doing all through the Scriptures. We can look at example, after example, because... I want to just finish on this one because I've stretched you enough for the afternoon session. This is one that is an amazing mirror and it's in 1st Samuel 15. When you understand this mirror principle, these stories start to unlock and you see something very, very beautiful.

In 1st Samuel 14, because Saul is missing out on the action, his son has stolen the march on him and is going to get glory for defeating the Philistines by showing bravery and trusting God. Saul beats his chest and says, "I pass a vow that if anybody eats anything until the enemy is vanquished, they shall be put to death." Of course, Jonathan doesn't hear the command because he's out there dealing with the Philistines and he takes some honey and dips it in his

mouth and then the king finds out and he says, "Surely Jonathan, you must die."

There is child sacrifice. There is a spirit of child sacrifice, isn't it? He was willing to kill his own son. The people of Israel said, "Don't be ridiculous. Your son worked a miracle for us. You've lost your mind. You're not going to do this to Jonathan." And so, the people rescue Jonathan from his own father. It's a man in this demented state of existence that now we come to chapter 15. That's the context of this verse. A man who is willing to kill his own son, for his own vanity, is now asked to do something.

"Thus, saith the LORD of hosts, I remember that which Amalek did to Israel. How he laid wait for him in the way when he came up from Egypt. Now go smite Amalek and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox, sheep, camel and ass." Whose thought was this originated with? God is asking a man who was just willing to kill his own son for some stupid idea and now he's got some righteous command to go off and kill a whole bunch of babies.

We're going to think a little bit about this in terms of what is this? This is God putting on the Saul his own thinking. And it's in the imperative. It's stated to him in the imperative because we have to ask ourselves the question: can you truly say that you can love God without any fear? A God that has commanded the hacking to death of small children with big swords. Tell me you have no fear of a God like this and I'll say you're a liar. It's not possible. Not possible.

There is no fear in love. Apart from saying you love. Respecting a God? Do you respect a man that goes up to a small child and smashes them up against the wall? Does that man earn your respect? It earns my disgust. Pick on a small child to do that to children. Here we have, not only the slapping them up against the wall but the impaling them and hacking off their heads. There's no respect to be had for an individual like this. But because of the mirror principle, this is being attributed to God.

But this is man's projection onto God. But God is confronting Saul with the sin that exists with inside of him. What should Saul's response have been? What did Jesus say when the woman caught in adultery was brought to him? Saul should have said, "But Lord, only he that is without sin cast the first stone and I am not without sin. I need to be forgiven. I need to repent. I need to give up the wickedness that I have been involved in. My jealousy towards David and all these things, and all the abominations that I've practiced. I need to change. I need to repent and ask for forgiveness."

And when that had taken place, and in the clarity of mind that he then had, I think something else would have happened to the Amalekites. Maybe it would have had something to do with what he said in Exodus 23:27, "I will drive them out with hornets." Maybe we'll be brought back to the New Covenant. And Saul wouldn't have to do anything with his sword at all. This is the problem that the world has when I read the Old Testament. Your God hacks little babies to death.

I remember talking to a young person saying, "you're comfortable with the idea that God would hack little babies to death?" "Oh, yes." What? Have you been watching too many movies? Are you so desensitized? Have you ever seen a baby hacked to death? Have you ever seen a dog hacked to death? Have you ever run over a dog with your vehicle? Have you ever shot an animal? Do you know what this feels like? Do you have any comprehension of what this feels like? You cannot... "Oh, yes." What manner of beast are we? But not to cast reflect on this person, my spirit... I'm of the same flesh. This is our human nature because what we see with Saul, rather than repent himself because this was an opportunity for him to repent of his sins. Rather than repent, he would rather kill little babies than repent. This is exactly what all the crusaders of all the ages have done. Rather than repent, they would go and slaughter the enemy and hack them to death and have glory to themselves.

Wonder of wonders, the one man that should have been hacked to death, the king Agag himself, Saul keeps alive. He kills little babies and he keeps the king

alive as a trophy. That only further confirms the demented state of this man's mind who in the previous chapter was willing to kill his own son for his glory.

(Ben: That was a reflection of the same authority that put him into power. As brother Ruben pointed out, you remember that?)

Reflection of the same-

(Ben: The same authority that put Saul into power as king so we have to think who is this authority here.)

Give us a king that we might be like the other nations.

(Ben: Yes, that same authority is reflected in what Saul did by slaying all the babies and the women.)

Saul's sin is a corporate scene because all of Israel participated in it. What about the soldiers saying, "You can kill me. I'm not going to kill children. I would rather die than kill little children. I'm not going to have that on my conscience. I'm not going to go to bed every night with that image imprinted in my brain for the rest of my life. That's not the promised land. That's hell, you kill me instead." They could have done that couldn't they? But they didn't. We're only obeying orders. Just like the Nazi said, "We're only obeying orders."

(Congregation member: He was commanded the intentions of his heart. The desires of his heart he was commanded and it's like Jesus with Judas. What you are about to do, go do.)

What you do, do quickly. It was a command.

(Congregation member: It was a command but it was already in the heart of Judas.)

But the way he stated it was both to the flesh and the spirit. Either repent quickly or do what you're doing quickly. It's either way. The mirror was operating. This is the story. This is how the mirror is operating in the Old

Testament and the New Testament. Because when you understand the covenants. This is what it's designed to do. Again, the story in Leviticus 24, the Egyptian man that blasphemed God's name, and they put him in prison and they asked the Lord, "What shall we do?" They asked the mind of the Lord. The Lord says take him out and stone him. Why? Because that's what they were all thinking because he was half Egyptian. He was not pure blood Jew. We don't want these stinking Egyptians following us. Let's get rid of them and this one, we've got an opportunity now to kill him off. This is what they're thinking. And so God says, "Take him out and stone him." And God says, "Oh, and by the way, if any man kills any man, he should surely be put to death." ... "But Lord if we kill this man then I would have to be killed."

They seemed to miss that point. If someone killed me, then he would have... We'd all die. You see, nobody in that chapter is begging for mercy. No one's pleading the cause of this man. No one is saying, "Lord, have mercy on him." None of them are saying, "Well Lord, we all said all that the Lord has said we will do. We were all grumbling and complaining when there was no water. We should repent." Nobody was saying anything. "Oh good, someone is more sinful than myself. Let's put all of our sins on him and let's have satisfaction and appeasement that God will be satisfied by us killing this person." Oh, wretched man that I am.

This is our humanity. This is what it is. And so they took him out and stoned him. And so it's recorded in Scripture so people say, "See, this is what God is like. He stones people. He kills people." But Jesus says in the New Testament, "all manner of sin and blasphemy shall be forgiven men." Surely this man could have been forgiven, couldn't he? But nobody believed in forgiveness. So, God oversaw and He tried to insert something in there to say, "Oh, by the way if you kill anyone, you should surely be put to death." To try and stop them but they didn't get it. All good, we've got the Go ahead. Let's do it. Let's kill him.

He's only half Egyptian anyway so he's not really a true human being. So, there's a little bit... I'm trying to explain how that the cabinet question is directly connecting to how God is working in human hearts through the Bible

to reveal and magnify the sin within the individual. That people are thinking, "Oh, this is what God is like." But it's God showing us what we are like. "And you thought that I was like you. Because you didn't understand My covenants, you don't understand how I'm operating and you definitely don't understand yourself."

And this is your chance to make me look like you so that you don't have to repent, because I'm like him anyway so I got nothing to repent of. It just feels much more righteous to be able to go and kill someone else and do some great deed, to show that you're willing to do anything for God rather than actually repent. That's what Louis the 14th did, didn't he? All the great monarchs. How do I expunge myself of this wickedness? Go and kill a bunch of people that are enemies of the state, you'll feel better? Didn't work.

All right, let's pray.

Father in heaven, I pray that as we have discussed this subject, that our minds will be enlightened. For my brothers and sisters here and listening online, that the mind will be enlightened to think, is this really the way it is? Have I been misreading the scriptures? Is the Old Covenant and New Covenant, the magnification of sin, and the commands that you're giving the individuals that has been misunderstood as really being Your character when it's our character? Father, help us to study this point by point and see that we've been constantly looking in the mirror thinking it's You when it's really us.

How could we be so hardened as to believe in a God that would slaughter innocent children? God help us. Deliver us from these evil thoughts. Rather than repent, we would believe that You are the murderer. You are the one that genocides people. Deliver us from this insanity. We pray that Your true spirit, Lord Jesus, You said love your enemies don't hack them to death. Help us Lord to understand this and give us patience with those who refuse to see this point and love them as You have loved us. This my prayer in Jesus name. Amen.