

Abomination Anti Venom Series

4. The Abomination in Israel through the Old Covenant Experience

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So tonight we want to follow on with our theme of the abomination that makes desolate and, as it continues, this abomination that has its origin in the rejection of the Son of God, establishing an inherent life source and creating a legalistic one who the throne of iniquity which works mischief by the law. Turning the law rather than a relational expression of connection to a legal code by which it is, as it says in Romans 7, the sin taking occasioned by the commandment deceived me. That deception is in regard to justice and how justice is ... well, what is justice. And we want to move a little bit further on that tonight. But before we go any further, let us pray and ask our Father to guide us.

Our Father in Heaven, we come to You and as Your son, I come asking for bread to share with my brethren. You are the source of life. You are the giver of wisdom and knowledge. I pray that as we spend this time tonight that our eyes will be opened just a little bit more to the beauty of Your character and how it can be that You never desired burnt offering, you never desired offering and sacrifice or any of these things, but here we have all these sacrifices and offerings through the Old Testament. And why is this so? And why did these things take place? And I pray for Your guidance now in Jesus name. Amen.

When you read some passages in the Book of Exodus, you get an inkling in Exodus 23:27-28, where God says, I will drive out your enemies before you with hornets. How many times did that happen? There's one record of it in the Book of Joshua when he said we drove them out with hornets but there was no actual story recorded unless Joshua is remembering what was said and then applying the way that they did it and applying it to that text. It's quite interesting, isn't it? God said they would be driven out by hornets.

It just made me think in terms of an illustration that a father, when he has children, can he imagine the paths that his children would walk? And of course, when you have children, whether you like it or not, you walk with them. If you are a parent, you walk with them, you pray for them, you think about them wherever they are.

Can you imagine, say, the father of a son who decides to walk a different path and he decides to go and spend time at the hotel and spending time with the other men there and lifting the elbow. What's the father going to do with his son? Ignore him? Does he forget about him? There you see, there's the father down at the pub worried about his son. How he can help his son. He doesn't want to interfere in his son's life, but there he is by the pub. And you could think that if the father is down there pacing up and down outside the pub and thinking about whether he should go in, that the one of the church members would go by and is the father at the pub, what would you think? Oh, how can he be involved in this type of mess, in this type of situation. You could begin to question why is he involved in this.

Or the father that has a daughter who has lost her way and she ended up at Kings Cross or wherever, and father looking for his daughter. There he is down in Kings Cross, looking for his girl, for his

daughter. Why? Why would he be in that wretched place? Because it's his daughter who wants to help. He wants to be a blessing to her and to find her in a wretched state and finds out that she's addicted to some kind of substance and she needs to go to a rehab facility. And there's dad at the rehab facility. Why is he at the rehab facility? Why is he getting himself involved? You made the bed, you lie in it. You deal with it. No, he walks through with his child and he goes through the process with them.

And this is a lot of what our Father, this is what our Father goes through with us in terms of the whole abomination. It's an abomination to God, the justice system that Satan has set up. And yet He's chosen to walk with us in this abomination and to walk with his children because he will never leave us nor forsake us. And because he is connected to us in that abomination, he can be accused of being the originator of the abomination. That's the sickness of humanity. As Samuel said to Saul, to obey is better than to sacrifice but mankind has a different approach.

So we come back to Abraham. We're talking about the abomination, how it entered into the human race with Adam and Eve. Eve, she came, she saw and she conquered and became the mother of harlots as a result of that engagement. She taught Adam, the sorceress's apprentice in the New World Order. She taught him this new system as a medium for the new order. She was the Oracle, the Delfi, the Sophia of the origins of the human race and man moved in a different direction and, of course, Adam was a willing accomplice. He immediately moved into position and was ready to offer his wife as a sacrifice, which was, as we discussed last night, has certainly put marriage on edge from that point forward.

But we come down to the time of Abraham and I'm reading in the book *Key to Empowering the Third Angel's Message* some of the quotes here. We remember that Abraham was from Ur of the Chaldeans which was Babylon. So Abraham receives the call come out of Babylon. And if we are children of Abraham, we are going to receive the same call.

It's interesting here in Patriarchs and Prophets, 127 says:

“But to the worshiper of Jehovah, a heavy shadow rested upon the wooded hill and fruitful plain. [That's interesting. A heavy shadow that has more to it now than it used to.] ‘The Canaanite was then in the land.’ Abraham had reached the goal of his hopes to find a country occupied by an alien race and overspread with idolatry. In the groves was set up the altars of false gods, and human sacrifices were offered upon the neighbouring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent. Then the Lord appeared on Abraham, and said, Unto thy seed will I give this land.”

Can you imagine moving into a neighbourhood where they openly sacrifice children? It would be a bit frightening, wouldn't it be frightening? We have different ways of sacrificing children today, we have more refined ways of doing it today.

So this is an environment, this is a culture that Abraham in the Ur of Chaldees had come out of it and then into Canaan, this idea of penal substitution that if God needs appeasing, then the greatest demonstration of your sacrifice and your ability to appease the God of justice would be to give the

thing that is most treasured to you. That makes sense, doesn't it? To give the thing that is most treasured to you and offer it to show the gods that you are not holding anything back from them, that you are willing to do the hard yards and that gets the god's attention, doesn't it? You are even willing to sacrifice your own child in order to appease me. Horrendous thought.

We know that later on that, when the children of Israel were in Egypt, they had a practice of making the children to pass through the fire and some of the Israelite parents caused their own children to engage in this practice of making their children pass through the fire. If a child jumped and leapt across the altar with the flames and the child was not burned, then the child was honoured almost as if God because it was untouched. But if the child saw a burn mark upon its arm or upon its leg, it knew that it would die and be offered up as a sacrifice. And it says, in the full volumes, in the *Spirit of Prophecy*, that sometimes when a child would leap across the altar, the Israelite child, that God would allow it to perish in the flames. (1SP 267.2, 1SP 268.1)

And why would He allow them to perish in the flames? Because if they came out the other side and saw the burn marks, the next few hours of that child's life would be horrendously horrific, wouldn't it? And so He allowed the child to die in that situation as a judgment upon the parents? How is it a judgment? Well, by God's wrath is manifested in not preventing the consequences of one's own choices. Interesting. But before this, we have this situation with Abraham where God promises him in Genesis 15, that when you look to the stars of heaven and if you can count them, your seed will be like these. And at the bottom of page 20, we have an interesting statement.

God makes this covenant. He says all families of the Earth will be blessed through you. And I'm promising you all these things and promising you the land. I'm promising to give you an heir and a great nation. I'll make you a great nation and through you all families of the Earth will be blessed. And it says,

“Still the patriarch begged for some visible token as a confirmation of his faith and as an evidence to after-generations that God's gracious purposes toward them would be accomplished.” [Now notice these words carefully.] “The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.”

So this dividing of animals, was this God's plan? No, He condescended to enter into a mode that men operate in for the benefit of Abraham because of Abraham's need for a visible token of the Lord's blessing. If he had of had faith simply in what God had said, there never would have needed to be the slaughter of these animals.

We just back up a little bit more and come to Genesis, when you go back to the beginning. Genesis 4, because this is interesting. Genesis 4:3, it says,

“And in process of time it came to pass, that Cain brought of the fruit of the ground and offering under the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering.”

Now that phrase and “in process of time”, what is the meaning of that in the Hebrew? And at the end of the year, at the end of the time, at the end of days, because in the cycle of the year, at the end of days, which is the end of the year. So at the end of the year, Abel comes with the firstlings of his flock and Cain comes with his fruit. Now, what does that suggest to you? How often were they sacrificing lambs here? Yearly. Is that interesting? It suggests they had a calendar, doesn't it. At the end of the year, Abel brings the firstlings of his flock and the sacrifice is made.

As we said last night, when Eve ate of the fruit, Adam reasoned that the divine sentence indicated that Eve must die and therefore Adam's hand must be raised to take the life of this animal. The reason why it must be raised to take the life of this animal is because of the justice system that he inherited from Satan, that the only way for forgiveness to be had is through death by substitution, substitutionary death. The lamb was a visible token to Adam to show him that, yes, the prophecy will come and the Redeemer will come and you will be forgiven of your sins.

The reason the Redeemer had to come is because I have to pay the price which the kidnapper wanted and you have accepted as the kidnapped. You've accepted this idea. And so the only way I can free you is to offer this. But we notice here that the sacrifices, if I'm reading this correctly, are at the end of the “in the process of time”, at the end of days. At the end of the year.

Let me ask you a question. Which would be harder? To sacrifice a lamb once a year or twice a day?

Congregation: Once a year because doing it each day, your heart is getting harder and harder and harder until it has no impact on you.

So the offering of a lamb twice a day is actually an indication of the hardness of the human heart. If you only did it once a year, can you imagine how painful that ceremony would be. You'd be thinking about it all year, wouldn't you? And the horror, the horror of it would remain with you.

But when you start to do it twice a day, and then you have one of the tribes to do it for you.

Congregation: Just think of the logistics of how many animals you'd need to actually to do this. You'd have to be rich.

There's just some interesting things in terms of the sacrificial system that we see that, at least in the beginning, there's a suggestion here that it was once a year, which would make sense.

God condescends, as He did with Abraham, He condescends to make a covenant with Him through the sacrifice of animals. It's not the MO that He operates in. Sacrifice and offering I have not desired (Ps 40:6). He didn't desire to do this, but he condescended to the needs of Adam to have some kind of visible token to show him of the promised Redeemer and that he could be forgiven while at the same time showing Adam what was inside of himself.

The sacrifice of the lamb reflected what Adam was doing to Christ. And if he accepted this by faith and then chose to believe over that, that he could be forgiven, then he would have salvation. There's a quote in the *Spirit of Prophecy*. It's a beautiful quote where, Ruben shared it with me,

where God takes the hand of Adam and to lay it upon the lamb. God has to take the trembling hand of Adam and place it on the lamb.

Congregation: And that introduces that family relational that you indicated, once a year the whole family is involved, just like the Father with Adam. He is teaching him the sacrificial process. The father would then teach his son and that kid would be associated with that lamb. That lamb's probably got a name. So when Dad goes to kill that lamb, that's not just going to kill a lamb, those kids are going to be traumatized by the event and Dad has to explain why.

I had the misfortune of watching one of those videos that Danny put up and the Father of Love group, and it was the one where these kids were saying that their fathers were about to kill a goat or a lamb. Then a picture this kid just with the tears streaming down his face and it's hanging on to this lamb or goat and he's going, no, no, no. You can't kill this lamb. And you see where the child is just hanging on and refusing to let go and of course, the parent's heart is torn apart. In the video, just the way he lets the kid take the lamb or the goat and the kids are happy, save the life of the lamb. Can you imagine? It's just it's beyond comprehension.

But Abraham needs something. He needs something to give him an assurance that his sins can be forgiven. So that's why God condescends. He steps down, as it were, into the hotel or the brothel of man's imagination, and meets him where he is. Because Abraham has come out of Ur of the Chaldees, he's come out of this, he's used to this kind of sacrificial process.

We just want to keep these thoughts in mind, at the bottom of page 24, notice this:

“If man had kept the law of God. as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision.” {PP 364.2}

What made circumcision a requirement? The transgression of the law created the need for a visible token to reassure man that God would not forsake him. Man needed this. He needed something.

“And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai [no visible token of the Ten Commandments would have been needed] or engraved upon the tables of stone. And had the people practice the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.” {PP 364.2}

And had we have followed the Bible and believed it, there would have been no need for the Spirit of Prophecy. Why did these things come? Because of the hardness of our hearts. This is why these things come. That's an interesting principle, isn't it?

So because of this failure on the part of the children of Abraham to walk in God's commandments, they go deeper and deeper. But while they're in Egypt and we want to come to this in Exodus 6. This is really important. I want to follow this through because what happens at Sinai is the

enthroning of the abomination within Israel. It is an enthronement of it from the very beginning because of the failure in the way that they responded to God. But in Exodus 6: 5 it says,

“And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.”

So God says I remembered my covenant. Which covenant is this? The everlasting covenant, the covenant between the Father and the Son. Exodus 6: 6-8:

“Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.

And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you onto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the LORD.”

God says seven times, I will, I will, I will do these things. Now, the next thing is, “and Moses spoke unto the children”. So what is this telling you? God says, I have remembered my covenant. I have given you seven “I will”. I'm going to do all of this. I'm going to bring you out. I'm going to give you a land. And what is the fine print? There's no fine print. There's no mention here of sacrifices and offerings, there's no mention here of anything except Moses just goes and tells the people this is what God is offering to you because of the goodness and graciousness of His heart. There is no other stipulations.

There is nothing in here about you're going to have to set up a sanctuary and you're going to have to do all these things and you're going to have to kill lambs every day. And if you do all these things, then I will fulfill my covenant to you. Doesn't say this here. Nowhere. Exodus 6: 9,

“And Moses spake unto the children of Israel: but they harkened not unto Moses.”

Why? So if you were in jail, and the person comes to you and says, look, I can get you out of here, I can set you free. I've already purchased the property for you. I've got a house ready and it's a land flowing with milk and honey. What would you do?

So if they've got anguish of spirit to the point where they can't actually hear what God is saying, what are they actually saying to God? We don't believe you. Why don't they believe in Him? Because of the hardness of their hearts. Because what they are saying to God is that, despite the fact that we have rebelled against you and we have defied your commandment and done whatever we want, at the end of the day, it's still your fault that we're in bondage and you shouldn't have put us in this situation in the first place. Isn't that what they are saying?

Why else would you have, it says “anguish of spirit because of the cruelty of the bondage”. This is telling you that they're complaining about the fact that they are in bondage, but completely blind to the reason why they're in bondage. So the only one that can get them out of their situation, they blame for putting them in this situation.

Congregation: So effectively, after Joseph, as Egypt degenerated back into sun worship, Israel went with them rather than remaining a beacon, just went with them so there was no influence.

Of course, that's the reason why the Israelites were enabled to be taken into slavery, is because they stopped keeping the Sabbath, they stopped keeping the commandments, they stopped being a distinct people. If they had of remained faithful, they wouldn't have been taken into slavery. Here we see the goodness of God being manifested to the Israelite people. But the goodness of God leads you to repentance. Why would He do this wonderful thing for us? We've sinned, we've done all of this evil, but rather than acknowledge their sinfulness and acknowledge that they were the ones that put themselves in this situation, they refuse to believe that this is possible.

Yeah, this is just Moses. He's had too much pizza last night. He's making all this stuff up.

Congregation: If that's the case, if this is what they thought was that God was responsible and obviously they wouldn't believe the promise.

If God was responsible for them being in this mess, that's what prevents them from believing this promise.

So what is the reason why Seventh Day Adventists are still on the earth here and haven't fulfilled.

Congregation: Because they're blaming God and they don't think it's possible.

Exactly. Because they're blaming God. Because of anguish of spirit and cruelty of bondage. The cruelty and the bondage. Life is hard. Life is difficult. Why haven't You come yet and got us off this stinking mess? What are You doing sitting up there by the pool sipping Your grape juice? What are You doing? Come and get us. Not realising that we are the reason why He can't come back.

But what He has offered here to the Israelites, He's offering to us. It's the same covenant. It's being offered to us as well. And so they don't listen.

Congregation: It's interesting that at the end of Exodus 4 they did believe. They believed or sort of believed, when they went to Pharaoh and Pharaoh made their work harder. Their behaviour of "anguish of spirit" can be translated as "shortness of spirit". Very impatient.

OK, so what happens when the reform begins and we begin to see the Spirit being poured out and then we have to suffer for what we believe in. Does it then manifest? Why are you doing this to us, God? We're preaching this beautiful message, why are we being persecuted? Why is this happening to us? Is the same thing going to happen? Something to think about, because we are repeating the history of this people. What it says in the Testimonies. Why do we reject these things? Because the glory of God was like devouring fire in the eyes of the people (Exodus 24:17). Our view of God is what's preventing all of these things.

So when we come, God in His great mercy, He delivers them anyway. He could have said to them, you don't believe me, you can rot and that would have been fair, wouldn't it? Well, if you put this

idea from our justice system, it makes sense, doesn't it? You made your bed. You don't want my help. I offered you help. You don't want it. Rot.

But God brings them out anyway because He hopes to regain their trust. And so He brings them out.

Congregation: He made a promise to Abraham that he would. He brings them out because He can't not. It's not in His character not to.

So His graciousness, His mercy and long suffering, He brings them out.

So in Exodus 19, He says unto them from verse four,

“You have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself. Now therefore, if you will obey my voice, [that word “obey” is better rendered “hear, listen”, if you listen to my voice] and keep my covenant,”

And what does it mean to keep the covenant? Accept it. Accept that He will bring you out, He will bring you into your land, you will be to me, my people, I will be your God. To keep the covenant is to accept what He's saying with delight. I mean, isn't it a delight. Isn't it great promises that are being offered here.

“And you shall be a peculiar treasure unto me above all people: for all the earth is mine.

“And you shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.”

So what's the fine print? If you listen to what I have said and what I'm going to do for you, then you will be all these things, a kingdom of priests, no fine print? No. Here's the list of requirements. Nothing. Just listen to what I'm saying.

And it says verse 8, “All the people answered together, and said, All that the LORD hath spoken we will do.” They inserted fine print. What do you mean, all that the Lord hath spoken, we will do. Aren't they hearers of the law, but not doers. All they had to do was to believe Him, but they weren't listening to what He said.

They heard God speak these things through Moses, and when they heard it, they showed that they weren't listening. They said all that the Lord hath said we will do. What response should they have given?

Congregation: Amen. Thank you God. Yes Lord. Praise God.

Yes Lord. Praise God. Thank you. Amen. We believe. But that's not the response. All that the Lord hath said we will do.

Congregation: Didn't they say that as well out of fear. They were afraid of God.

Yeah, appeasement. Because there's no possible way that the God of the universe could promise us all this stuff because we're not worth it, and so we are going to demonstrate to God, we're going to make ourselves worthy of His offer.

Congregation: I just put this in the extension of appeasement, Exodus 19:5 it says, "Now therefore, if ye will obey (or shema) my voice indeed, and keep my covenant, then ye shall be a peculiar people" because you would be the only nation on Earth who's not operating on a peace offering. That would make you peculiar with every other nation on appeasing god.

So if you listen to what I'm saying to you and you believe what I'm giving to you, that will make you a peculiar people because you're actually choosing to believe you don't have to appease me.

Congregation: And because they listen and not doing. He's doing it. There were religions that had to do.

With the other religions you have to do something. The doing is the believing. As it says in John 6:28, "What shall we do, that we may work the works of God?" Verse 29, "believe on him whom God hath sent." That's what you must do. You must believe.

So if Satan said to you that there is a slight possibility that you're not going to heaven. Has he whispered that to you today or has he left you alone today? Does he ever whisper those things to you?

Congregation: I don't think he ever has a day off, does he. He sometimes reminds me of things that I have done that distance me from God.

Yes, distance you from God. That make you think that you're unworthy and why would God do this for you and you're tempted to work harder. I've got to get up early. I've got to read my Bible. I've got to get up at 3:00 in the morning. I've got to read my Bible and I've got to witness the people. I've got to do all these things to prove to God that I'm worthy go to heaven before I go to work, to earn money, to pay tithe, to support the missionaries. And don't forget the Weetbix and the Rediburger. All of those things. All right.

So all that the Lord has said we will do and be obedient. Israel refuses to come into the New Covenant. This is the point. Because Israel are refusing to believe that God could be so good as to give them all these things, but that they must work for them, He must continue to work with them in the Old Covenant.

And the Old Covenant is obey and live, disobey and die. He has no option but to work with them in this situation. Do you see what I'm saying? It's interesting, God then speaks the Ten Commandments. Let's read further down in Exodus 19, actually verse 17. We will read from there.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:

Now, they had said all that the Lord has said we will do, which means that what lens are they looking through when they look at God? Who are they seeing? You thought that I was altogether such as one of yourselves. My thoughts are not your thoughts, but because you were refusing to believe that I am as good as I am, the only thing you're going to see is the type of deity that you imagine, and that's what's going to be reflected back to you. That's what you're going to experience, because as you judge, you will be judged.

So what we are seeing here now is a reflection of what the people think. Does that make sense? Because if the mountain was on fire and on smoke and then this same God comes to Elijah and says, I'm not in the fire, how does that work? Except that this is a mirror. This is a reflection back to the people about what they are actually thinking. Verse 18,

“And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”

But the Lord was not in the earthquake. He was not in the fire, was He? But these things are being caused, and as it was suggested to me, I can't remember who mentioned to me at the time, but when you come to the story of Elijah, when he comes to the same mountain, doesn't he comes to the same mountain, and he sees the mighty rushing wind which rents the mountain and the fire and the earthquake.

I used to think it was God who caused these things. But how can God cause these things, but God not be in them? Oh, it says in 5 Testimonies, page 111, there is an atmosphere that surrounds every man. I think I have the quote in *Key to Empowering the Third Angel's Message* here on page 23.

“The influence of every man's thoughts and actions surround him like an invisible atmosphere which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when they are inhaled, moral degeneracy is the sure result.” (5T 111.1)

And so when God comes towards Elijah, the law enters. And when the law enters, it causes what to about to abound. Sin to abound. There was a fire. There was a wind. There was an earthquake in the heart of Elijah because of the zealousness that he had for his God. And when God came close to him, it manifested the fire, the earthquake and the wind that was in Elijah, because that's the mirror. Does that makes sense.

And so when God comes close to these Israelites, He's reflecting back to them the fire, the rage, the hostility and the earthquake and the shaking that's inside of them. Does that make sense. From four hundred years of bondage and being whipped and beaten and being killed and left to die and rot in the fields, rage and anger. And so this is what they imagine and as the people imagine, that's what they get on the mountain. That's what happens to them.

They could have had the Son of God sitting on the Mount, giving them the Sermon on the Mount. They could have had that as well, couldn't they? It's all in the eyes of the beholder, isn't it?

It says in Exodus 19: 19-20-25:

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to Mount Sinai, for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through and come up onto the LORD, lest he break forth upon them.

So Moses went down to the people and spake unto them.

Well, what's going on here?

Congregation: It's very theatrical. And vicious. Maxwell calls it emergency measures to get their attention. Maxwell calls it emergency measures. If God needs to thunder to get their attention, He will thunder.

And I guess I would add to that, is that God is simply reflecting back to them what they are thinking about deity, what they are thinking about God. What they imagine Him to be and to be in the presence of deity. Because these are the people, the sons of the people, that were willing to put their children through the fire unto the gods of Egypt.

Congregation: Is that why in the New Testament some heard thunders and lightnings and others heard this is my beloved Son.

Yeah, exactly. Exactly. But it depends how you see. What lens you're using. Are you hearing the voice through the mercy seat or are you looking directly upon the law? So this great display of power is simply the manifestation of the thoughts of the people being reflected back to them. It didn't have to be like this if they had understood, but God has to meet them where they are. He has to agree with them.

If He came with a still small voice, what would they have said? You, you brought us out here? How pathetic. We actually prefer the gods of Egypt that have strength and might and power. We won't worship you. They would have rejected Him. Wouldn't they? What happened when the Messiah, the Prince of Peace. They rejected Him. Too mild, too weak, to meek, too soft. Not enough sword, a bit of backbone, a bit of power.

Congregation: This is in between what you said here where he said to them to wash their clothes. You sort of missed that area there. He is asking them to do something here and they are asking to

agree with Him. To me it's like fine print. I am wondering what that is. It's like repent isn't it, so God can wash you.

Okay, so verse 8, the people give their answer to God. Although the Lord has said we will do. So once they make their decision, you are going to see lots of fine print. Because they're refusing to come into the New Covenant. They are staying in the Old Covenant by saying we're going to do it. So God says, OK, you want to stay in the Old Covenant, OK? Well, you better wash your clothes. You better do this. You better do that. He's just giving back to them what they're thinking. What's why the fine print starts. He's giving them something to do. They said we're going to do it so He's giving them something to do.

So this great deity. And of course, it is true, at the same time, we've got to prepare these people in reverence and they need to be reverent and everything towards God. There's that aspect but He's bringing these people through. If these people already had a sacred regard for God in their own hearts and it was a delight to serve Him and honour Him, these things would have taken place, they would have had their minds would have been ready to receive Him.

Congregation: But they already think that all the plagues were a display of God's power. They are not convinced that this really is their God yet. They're still not convinced that He is actually going to take them where He said.

They don't know where they're going. They are in the desert and were saying, did you bring us out into the desert to kill us? And of course, it's interesting, He really gets to the point. It says, thou shalt set bounds, verse 12, "thou shalt set bounds ... Take heed to yourselves."

Verse 15, "And he said unto the people, Be ready against the third day: come not at your wives." Now we're getting serious. Now there's some fine print. Abstinence. Now we are getting serious? You, get into the monastery with you. A little bit of abstinence to prepare you to meet your God. Well, now we're getting serious. Now we can show who's got their abstinence. They've got it all covered. That separates the men from the boys. All right.

So you see with the fine print coming in. It's after they have not accepted God's covenant, that's when all these things begin to come out. You see what we're saying? And so it's because of this.

Now, remember that we had read the quote where it said that if Abraham had been faithful and then the Israelites had been faithful, there never would have been the need for an earthly sanctuary. But the manifestation of the earthly sanctuary is proof of them not coming into the covenant.

We're turning a lot of things upside down now, aren't we?

Isn't that proof? Ellen White says there never would have been a need for any of the instructions of Moses if they had of believed God and trusted Him. No commandments would have been needed to be spoken from Mount Sinai. The reason He had to speak them is because they said, all that the Lord has said we will do and as soon as they said that, God goes, OK, well, we're going to take you and we're going to walk down this path. I'm going to have to go into the brothel with you. I'm going to have to go into the hotel with you. I'm going to do it your way. That makes sense.

Let them build them a sanctuary that I may dwell among them. Why? It's evidence of their lack of faith, their lack of belief in what God had promised them.

Congregation: God wasn't dwelling in their heart so where was He going to go?

He's going to be in the sanctuary so He can be near them. He could have been in them and they could have been kings and priests to minister the grace of Christ directly out of their own heart. That's the way it should have been.

Congregation: So that they think when they built this great, magnificent temple has an inverse relationship, and they believe that the less they believe, the greater was the manifestation of the things and utensils and everything else that represented God with them.

The disciples in Matthew 24, they say to Jesus, do you see the great buildings of the temple? Well, the greater the temple, the more magnificent the structure, the more evidence there is of a lack of faith. Do we see how serious this is? This is really serious, what we're talking about here.

The kingdom of God does not come without good observation, for the kingdom of God is within you. All these external displays. And remember that critical point in Exodus 19:8, there had been no fine print given to the children of Israel till that point. But as soon as they said all that the Lord has said we will do, the fine print starts. And it's after this that the instruction about the sacrificial system goes into overdrive.

Because of the hardness of their hearts, there would not needed to have been any of this instruction given. And this is the point we make. Because, remember what we said last night, Jeremiah 7:22, when I brought you out of the land of Egypt, I did not instruct you concerning burnt offerings and sacrifices.

Congregation: They still would have had the Passover though. They did have Passover. So they already had the Passover which was to be observed in all their generations.

So the Passover once a year, you would have the slaying of the lamb once a year. Once a year.

Congregation: Same as Cain, at the end of the year. Once a year.

Once a year.

Congregation: I wonder if it was at the same time? Yearly. Instead of at the end of the year, it could have been any time.

Well, selfsame day was to do with a covenant with Abraham.

Congregation: Clarke says Tabernacles.

Yeah, Adam Clarke says Tabernacles or Day of Atonement. So we're saying once, maybe twice a year.

Now, it's interesting. Between Exodus 19 and Exodus 24, we do have the stipulations that are given in Exodus 21 to 23 and there are stipulations about the Feasts that are mentioned there. You will meet three times in the year. And what's interesting in that statement and let's just have a look at this because it's very interesting. Notice the Feasts that are missing. Exodus 23:14-15:

Three times thou shalt keep a feast unto me in the year.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

And the feast of harvest the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is at the end of the year, when thou hast gathered in thy labours out of the field.

Three times in the year all thy males shall appear before the Lord GOD.

What Feasts are being mentioned here?

Congregation: Passover, Pentecost and Tabernacles.

And did it actually mention Passover here?

Congregation: No. Well, it's with the Feast of Unleavened Bread. Ye shall keep the Feast of Unleavened Bread.

We would assume that that's including the Passover. But the Feast of the Passover is one day and then the Feast of Unleavened Bread is seven days. They were often called the same thing. They were labelled by the same thing. But then technically two separate feasts that are back to back Passover and then Unleavened Bread.

So in here, it just labels it as Unleavened Bread. It mentions the Feast of Weeks and it mentions Tabernacles. It doesn't mention Trumpet's. It doesn't mention the Day of Atonement. Is that interesting? We're studying.

Congregation: What does it mean "none shall appear before me empty".

Yes, what does it mean? Does it mean you better bring something or I'm going to give you something to bring. What does it mean?

Congregation: Exodus 23:19, "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God." Then it kind of finishes off with something that seems unrelated. "Thou shalt not seethe a kid in his mother's milk."

And that's obviously relating to pagan practices of the surrounding nations and everything like that.

So just laying some things out here for us. So God asked them and they say, all that the Lord has said we will do. And he starts to give them some fine print in some case law between Exodus 21 to 23. And Moses writes everything up in the book and then they get asked again, Exodus 24.

He writes them and then there's a sprinkling of blood, Exodus 24:6, "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant ..." Which covenant? So this is interesting, isn't it?

This is the fine print version, because the covenant that God made with Israel here, and this is the thing, He offered them the New Covenant and they offered Him the Old Covenant. And because the Old Covenant is essentially the same as snorting cocaine, He had to go with them. He had to go with them into the drug induced state, didn't He, had to walk with them because they weren't going to do it His way.

So now He makes His covenant with them and the making of this covenant. Let's just address the time element of this. The making of this covenant in this time frame before the cross of Christ is not the Old Covenant. This is a manifestation of human nature, of what we all do. I remember when I first gave my life to Christ, I read Counsels on Diet and Food, and I started. I became the cheese police. I went into the fine print. A vegan terrorist. Jihad.

Congregation: Where did Moses get the idea to take half of the blood and put it in the basins and sprinkle it on the altar?

I don't see any instruction being given here for this.

Congregation: My question too. Moses, in some ways, was not actually very far ahead of the people in some respects.

In some respects, no. In other respects, he is. But in other respects, in terms of, you know, it's like having children, isn't it? Where's a training manual. Where's the guidebook. Obviously God is speaking to him and giving him instruction. But like Abraham, who needed some visible sign of covenant and agreement, God once again is condescending to the needs of the people to enter into covenant with them. God didn't require this. He didn't require the sprinkling of blood. He didn't need all these things. They needed all these things.

Congregation: When you look at the Red Sea, Moses had great faith to hold out that rod over the sea. When the Amalekites, instead of the Egyptians are now behind attacking, Moses reverts back to his forty year old General days and says, get some swords and get some young men and go and fight. And why didn't he say, let's just pray and have that pillar of cloud come to the back again? So, in some respects he had great faith at the beginning when they crossed the Red Sea but a couple of days later or a week later.

And we see this happen on a regular basis, we see it.

Congregation: Isn't that what we do to?

The point is, after that great victory, we see a reversion. When Joshua has a great victory at Jericho, what happens? Well, he doesn't even ask God. He just go straight in and he loses a whole bunch of men. With Elijah on Mount Carmel. He has a great victory as he understands it, and then there's a reversion, there's a retreat that takes place. This is very important because when God starts giving us great victories, what's going to happen?

Congregation: We take over from there. We start praying. We remember this discussion. You don't go killing anyone immediately after, you know.

No, that's right. So Exodus 24:7,

“And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said we will do, and be obedient.”

And so they sealed it, they sealed it with blood, they agreed to do all this, and so Israel now enthroned the principle of the abomination. Do you see the point? They enthroned it into their whole way of doing things.

So after Chapter 25, immediately after this, that's when all the instruction starts coming about the animals and the sacrifices and all these things start coming, after their rejection of the everlasting covenant.

God is forced to enter into this Old Covenant with them, which means He can only speak to them in context of law and commandments, and you have to do this and you must do this.

And of course, this is why many people wonder. They wonder why the Torah is full of commands to stone people to death. Where does stoning come from? We've looked at this. In Egypt. They have learned this in Egypt with the Egyptians. If we sacrifice the abomination, the Egyptians, they will stone us because the definition of blasphemy for the Egyptians is to stone people. If you commit blasphemy, you must be stoned. It's a concept of judgment.

And so because they stay in the Old Covenant, God brings their thinking into the Torah and reflects back to them their own thinking, because as you judge, you will be judged.

Congregation: It's interesting that what you just pointed out, that basically we will be obedient, and God said OK, you want to be obedient, let's see how far you can go. Here, keep these small things to be obedient with.

And when they wrote all of these things, let's think about this for a moment. When you read in these chapters here. Let's come back to Exodus 23:20,

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

Because my name is in him. What does that mean? What does it mean he will not pardon your transgressions? Isn't this part of what they think? Isn't this what **they** think?

So in in this covenant that they make and they ratify with blood, where is the "if" statement where Israel puts in some of their own fine print and says, look, and Lord, if we do mess up, will you forgive us?

There's no provision for forgiveness in this covenant, because they're infallible. They are going to do it. No greater concept of self-delusion could we imagine than this?

They are agreeing to do all these things. I mean, what are they thinking? The power of positive thinking. We don't want to feel negative, so we don't want to think negatively. Very good. We just want to focus on positive things. Don't think about anything negative. Don't say anything negative. We just need to be positive about this.

This is the great problem, isn't it, that if we all have to keep positive when people do bad things, what do we do? We redefine it as good things. And we just become passive and we become victims of abuse and we all just have to, as they say, keep sweet. It's all in control because we're all happy and we are all sweet. Let's be positive. Let's not get down about this. It's denial, isn't it?

Congregation: To me that system would be incredibly difficult because God meeting them where they are at means that He is writing the concepts of their justice into the statutes which just about locks them into a system they themselves can't get out of because it's written there. So he's confirming their error.

Moreover the law entered so that sin might abound. The whole concept of how Israel was constituted as a nation is not understood. It's not understood as to what God is doing with them because they rejected Him and went into the Old Covenant experience. But what is written here is written for our admonition upon whom the end of the world comes, because this is what we do.

We are repeating the history of these people. Have we not repeated the history of this people? Did we not in our early pioneer days, say all that the Lord has said we will do? Did not our sermons become as dry as the hills of Gilboa? Did we not say we can debate the hell out of any other organisation and win? Didn't we say this? Because no one can beat us. And as one president remarked, we haven't lost a debate in 20 years. We're good, very good.

But this is the problem. And we are the spiritual children of these people. We inherit this from them.

Congregation: Adrian, can I ask the question about Abraham because when he went to sacrifice his son, God said I'll give you another. Did he sacrifice any more after that? Like, did he do what the Israelites are doing here? Surely when that happened, he would have gone, this is pretty heavy. I've been asked to sacrifice my own son. Then he would have thought, hang on, this is another covenant going on here. I think they call it the Abrahamic covenant.

The Abrahamic covenant was not made when he offered his son. It was made before that.

Congregation: What happened after that?

What happened after that was because of his failure with Hagar. The reason why he had to offer his son was because he had so miserably failed in his experience with Hager that he had doubts about whether he was going to be saved.

And so God had to confront him with the temptation that was being placed upon him. And when you have the doubt that you're going to be saved and you're tempted to go back into an Old Covenant system and you've been raised in the land where you offer children of sacrifices, what's going to come to you in the mirror? Sacrifice your son.

Congregation: Yes, but after that, would he still sacrifice lambs? It doesn't seem to mention it after that.

Well, we'd have to look at the detail specifically.

The justice system of Satan was not unmasked in that situation, and as long as the justice system of Satan is in place, the lambs had to be sacrificed because without the shedding of blood, there is no remission of sin. Man could not conceive of this, and that could not be unmasked until Christ came to the Earth to reflect truly what God's character was. Then sacrificing oblation would cease.

So I'm sure that the lambs had to continue to be sacrificed. But what I'm suggesting is, I don't believe that they needed to be sacrificed as much as they were when Israel rejected the Covenant of God. I mean, Abraham couldn't afford to lose two lambs a day. He just couldn't afford that.

Congregation: Wasn't God trying to do that for him when He provided the ram in the bush. When Isaac was going to be sacrificed and suddenly there was a ram in the bush. Was God trying to convey the message to everyone at that point by providing the ram?

He's meeting Abraham in his concept of justice and saying, I will forgive you through this process. I'm giving you a visible token to show you that I will forgive you because this is the justice system that you understand and so that's why I'm providing this for you so you can believe that I will forgive you.

Because once Adam and Eve had sinned and eaten of the fruit of the tree, humanity could not simply believe that they could be forgiven without something dying. It was impossible. It's in our DNA. It's the way we think. It's the abomination.

Congregation: You know, if we were in an Adventist congregation now and we said if Christ hadn't gone to the cross, could we be forgiven? What do you think the answer would be? They would say I would love for you to go now. But wouldn't they say no, without Christ's shedding of blood there could be no forgiveness. Doesn't that prove what the mindset is?

But the only reason we are where we are, is because we've come through that process and the only reason we can believe we were forgiven is because we believe that Jesus satisfied the justice that we

had understood. You can't get here without the death of Christ. So the death of Christ is absolutely mandatory for us to be set free.

Congregation: But if I say to the minister, if Christ had finished the work that God had given him to do, that He started giving Him to do in Gethsemane, and therefore, He didn't need to go to the cross. Could you be forgiven? He would say well no.

And I would say, no, he'd be right, because without Jesus going to the cross, you and I wouldn't be having this discussion.

Congregation: So I'm trying to say, when I say no, I think that proves that what you said right at the beginning that Adam believed he couldn't be forgiven is true because it's still in our system. The answer itself is that the evidence that Adam's mindset has come right through all the generations.

Yes, Adam's mindset has come through. So the only way it can be broken is through the death of Christ. We have to see the bronze serpent in order to be set free.

Congregation: The problem is if we say that and say no, no, no you misunderstood why Christ had to die. The standard Adventist reasoning is there had to be a substitute. Christ was our surety and our substitute. It had to be there. There was no other way.

I would say Amen but for very different reasons.

Congregation: So what I think is to get to the New Covenant experience, we have go through the old.

Yes, we have to go through the old. Yes, exactly.

Congregation: So that makes it really more personal, for me, is that God didn't offer up His Son. That I required His Son to be on there to die because that's the only mindset I had. Exactly. And that's why this is really more personal to me. Big time. When Abraham was going to offer his son, Abraham chose to substitute the ram.

And as we discovered that when Abraham stopped, he was stopped by the angel. Ellen White records that Abraham fulfilled the requirements of God to the very letter, which means that God never intended for him to kill his son. He intended to offer him up, which is exactly what He did with His Son. He offered Him up on the first day and we killed Him on the Friday.

Congregation: What does He mean by except you eat My body and eat My blood? My viewpoint was, they couldn't bear it. He says unless you eat my body and drink my blood. Yes, he says that to the disciples they couldn't bear it.

Because, at least my initial understanding that, unless we eat his body and drink his blood to diffuse the false justice system in our minds, we can't enter into the New Covenant.

Congregation: And remember they couldn't understand what He was saying. Pre-cross, they couldn't hear it. And the bread, the bread and the blood is a symbol of the Word, and it's

assimilating the principles that are diffused in the mind and the heart that brings about change. Actually, that's what Ellen White brings out in the Spirit of Prophecy on those on that actual Bible verse. I was thinking too of the difference between penal legal substitution, work of the cross supposedly, and healing substitution reality that the substitution was for healing, salvation rather than a legal appeasement. A grafted the branch into the vine. John 15, a living vine.

So let me give you something else to think about on the night that Jesus celebrated the Passover, did they sacrifice a lamb on the Thursday night? Does it mentioned that?

Congregation: It says after eating the Passover. So they did participate.

So after that, He takes the cup and the bread. So He's instituting a new system without the death of an animal. Yes, which is interesting, isn't it?

Congregation: Sacrifice and offering I did not require.

Lots and lots of thought going on. But hopefully, you can see as we've gone through this process, that all the rules and regulations that were included come after Exodus 19, when they have decided to approach God in a certain way and He has to meet them in that frame, He has to meet them in that mindset. And so that's when all of these things start to come after that time period.

This radically alters our understanding of this whole process. But at the same time, it shows us that in the Torah system, because remember the law entered to cause what to abound. So in the Torah, there is a magnification of sin. But be careful how you ...

Congregation: It's like putting a magnifying glass on it and everything is listed.

But it's written into the very Torah itself. Ezekiel 20:25, "Wherefore I gave them also statutes that were not good." When does God give you things that are not good?

Congregation: Every time you ask.

Every time you ask for them. "And judgments whereby they should not live." Here is evidence that God is giving to them the things that they wanted and would give you the desires of your heart.

And so we see that same when Israel chose a king for themselves. What did God do? He instituted a king for them. So God instituted kingship within Israel, didn't He? Just like he instituted sacrifices. After he warned them.

Congregation: So you want a crown, I'll give it to you. They call it the accommodation principle. I could never understand why. I'd hear a lot of stories about people praying that they would get their drug and then they would get it. Addicts who say I prayed and it came to me so therefore God must have sent it therefore I should keep doing this. Then they have to get to a point where it is nearly killing them before they go, something's wrong here.

And as it says in Hosea that God gave Israel a king in His wrath. So God will give drugs to people in His wrath, He won't prevent it. He won't stop it.

Congregation: Is that because Satan can step in.

Satan can provide it for them. And they can say, God help me. Just like Elijah said, if I be a man of God, let fire come down and consume you and your 50 and bang. Who answered that prayer? Satan.

Because Jesus said I did not come to destroy but to save mans' life. That's what He said. You don't know what spirit you are of and that's obviously not the Spirit of God to do those type of things. So lots to think about.

There's more in the booklet there to go over these points. But hopefully this lays the sequence. The sequence is important.

Congregation: I have one question. It seems to me that writing these laws in the Old Covenant, they are getting locked more and more in the system. Becomes very hard for them to bring out. So there's a sort of darkness. I find it very difficult to see mercy. There's no forgiveness in that system. And I'm wondering. And so and I know more importantly, they need repentance. And the question is, is the only way for them to come to a point of repentance, to give them more and more fine print, more and more law? Is that ...

Moreover, the law entered that sin might abound, that where sin abounds, grace might much more abound.

Congregation: So God would just give more and more law until finally realise they can't do it. When you give up, then you step into the New Covenant. It's like it's coming in America now. We have so many laws and lawyers and people say, oh, we hate this world. We need to go to heaven instead of living in this terrible world.

Everything is regulated, everything is controlled. And especially in New South Wales. You should try the EU.

So I hope that's been a blessing in how we read these things. The sequence is important. We reiterate the point, God offered them the New Covenant. They offered the Old Covenant and God had to work with them in that system to give them more and more law until it came out of their nostrils.

Congregation: Just a question, Adrian. The New Covenant, was it still there?

The only basis upon which God could allow them to enter into the Old Covenant is that it was funded and backed by the New Covenant. It's the only way.

Congregation: So they had to get to the point when they were up to their necks and then go, I can't do it, can't do this. The gift is there, the gift is being made. They are still the beneficiary but may not receive the gift until they come out of the Old Covenant.

Exactly. So the purpose of the Old and the law was our schoolmaster to bring us to Christ.

Congregation: Obviously, in a way that makes the law bad because we know that David said, I love thy law. So I guess we're trying to think why is it that God would do something to make us overwhelmed with that, but at the same time allow us to have filters to see that law in a good way. Like the principle behind it? I mean, how does He do that? It's amazing.

Well, obviously, the revelation that came to Moses, the Lord, the Lord God, merciful, gracious, longsuffering and abounding in goodness and truth. We have a clear revelation of God's character there. What came through from Adam? Adam was instructed. Adam knew the character of God. He had an understanding of it, he was trained by the angels. This was passed down to them through the patriarchs. So there was an understanding. There was at least enough understanding to compare with the direction that they were going. There had to be something that they could look to.

But we have been placed on vantage ground from those in the Old Testament because of the full revelation of Jesus Christ and His character. The glory of God's character has been revealed much more fully for our benefit. But the problem is, what have we done with it in the last 2000 years. We've done far worse than what they do in the Old Testament. That makes us much more guilty than them.

Congregation: We've just done it in a different way so we don't see that, we don't assimilate it.

It's been taken much harder work to force a way and to reframe the whole life of Christ, to shut down this view of the character of God. And you see, wherever you go, the instant response of human nature to a nonviolent character of God is to make people violent and to want to shut it down and destroy it and stop it to stop the light. And that's what we're beginning to experience. We better pray. I'm glad you were blessed.

Father in heaven, I just thank you for a blessed evening. I can see that our minds are being stirred up as we think about the covenant's and about what happened and how we're reading the Old Testament and the sacrificial system and why it had to be played out this way. I thank you, Father, that we see more glimpses, more evidences that You didn't desire for two lambs to be slaughtered every day and four on Sabbath. But because of the hardness of our hearts. You didn't need to have these things thundered from Mount Sinai but because of the hardness of our hearts. We didn't need to have all the writings of the Spirit of Prophecy but because of the hardness of our hearts. If we had of walked faithfully with You, we wouldn't have needed all these things. But we do thank you, Lord, that You walked with us and You gave us all these things that we needed as a remedial measure to bring us back into the correct Covenant. And I thank you in Jesus name. Amen.