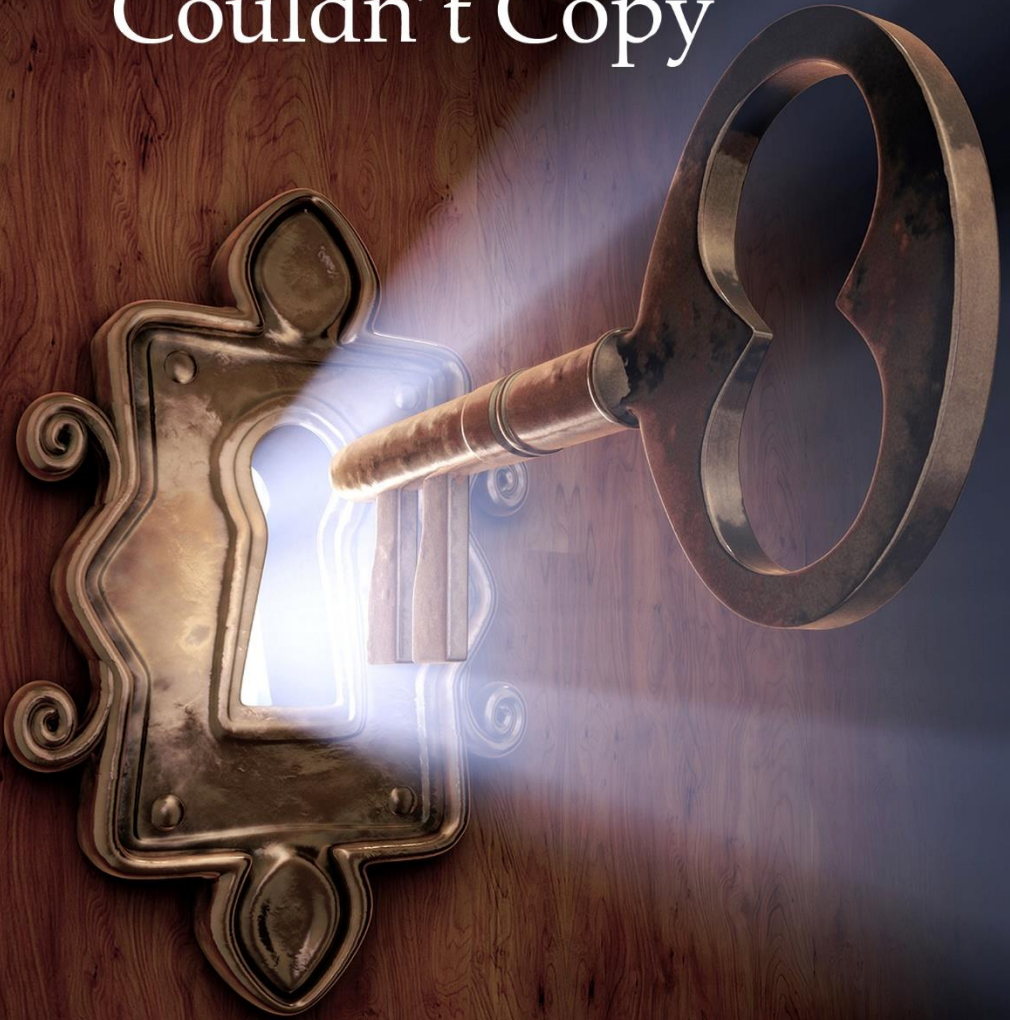


The Key The Locksmith Couldn't Copy



Adrian Ebens
Sermon Transcript



Adrian Ebens, 2024

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THE KEY THE LOCKSMITH COULDN'T COPY

Opening Prayer:

Pr. Adrian Ebens: Father, we just thank you for this beautiful Sabbath. We thank you for all that have gathered to join us. We pray that your Spirit would descend upon us. Thank you for the forgiveness of our sins. Thank you that we are your children through the grace of our Lord Jesus. We do pray for Ruth, Lord, who's in hospital. We pray that you would watch over her and keep her safe. We continue to pray for Hania and her challenges, and we thank you for Adam and the improvements that Adam is making, and we look forward to seeing him again soon. And I pray for all of us that we would find solace and comfort in Thee. There is many, many challenging things happening in the world at the present time, and we want to rest in Your arms to receive grace that we may be a blessing in the new week to others around us to encourage them, to smile upon them, to encourage, rather than to be someone that

is weighing upon others by a negative attitude. And we just thank you in Jesus' name. Amen.

Presentation:

The presentation today is "The Key Which the Locksmith Couldn't Copy." And this is actually one of the presentations that I first did back in 2001. This was the beginning of the Identity Wars message.

So this was one of the foundational messages of the Father of Love movement. And this presentation was done on September 29th, 2001, which just happened to coincide with the Day of Atonement that year, which [at the time] I didn't know. So this presentation was done in a seventh year, because 2001 was a seventh year. It was in the seventh month because of the feast calendar. And it was on the seventh day. It was a seven, seven, seven event which launched this principle.

When I look now at what I shared, I went over the sermon notes that I had from that particular time, and the depth that now is added to what I said back then, 23 years ago is just so beautiful. And now I want to colour this in a little bit more.

So I'm going to start with some of the introductory notes to that sermon and just we'll start working from there and work our way through. This was actually done in Morisset [NSW, Australia] in 2001.

So here I've put up some of the notes. Here's the sermon title: "The Key the Locksmith Couldn't Copy" presented the Sabbath September 29th, 2001. And the aim of the presentation: to show that we are accepted in the Beloved. We are the children of God. To show that Christ is the key by which we enter into the Kingdom of God.

And I think everyone could say Amen to that. But what we mean by how is He the key by which we into the kingdom of God and the reason why the key can't be copied is because He is, as we know now, He is God's only begotten Son! There is no one else that can be in His position. No man comes to the Father except through Me. And that part of it I had not fully understood at the time. I was focusing more on the process

of Righteousness by Faith, and there is no other way than through Christ, but how the depth has come.

And so I gave this illustration. I'm just showing you my sermon notes. This is what I learned to do when I was at college, Avondale College: you have to have an aim, you have to have the introduction, then you have to have a transition and your three main points, and then a conclusion. All good instruction for people learning to preach, because we like people that can preach in straight lines, not squiggly lines, because it gets very confusing unless you tell lots of stories. And we won't get into that now. So, I told the story about the time that I had a key for my car. I had a Datsun 200B, and funnily enough, I still remember the number plate 557PLC, it was my pride and joy. I had put a 180B triple S motor, it had three carburettors on it and that thing used to fly. And anyway that's another story. It had all the nice pinstripes down the side and I didn't have the spoiler kit on it. But anyway I had a problem with the key and no, I wanted to make a copy of the key, and so I went to the locksmith and we had a copy of it made. But when I wanted to use it in the door, it just wasn't the same. The original key had worn a little bit I think and the new key was very stiff in the lock. And that's where I came up with the idea; The Key Which the Locksmith Couldn't Copy; it doesn't open the door.

Transition: This is how it works for most of us in the Christian journey from Satan's kingdom to God's kingdom. We believe in Christ, we enter the Church of God, but it is a conflict, often a loss of joy, not a full understanding; the key doesn't seem to fit the lock properly, it seems to jam. And that's the point I was trying to make to the audience that we come into the Christian life, but it doesn't have that fullness of joy all the time. We come on Sabbath and we smile and we greet one another, and then [we think] that person is talking about me, that person hates me and I don't like that person, he's really... Anyone had that experience in the past? People wanting to stab you in the back and do all that kind of stuff like, "Is this what the Christian life is really about? This is what it's meant to be?" It's like, we think we've got the key, but it doesn't

work, it doesn't open the door and give you that fullness of joy that you should expect.

And this is when I began to talk about the two kingdoms. The reason why the door doesn't open for us is that all of us have been schooled in a performance system. We have gone to school. We have been compared with one another. Academically, we have been compared athletically. We have been compared in terms of how good we look. And we've done that for 12 years. And all of us have earned a PHD by going to school; permanent head damage! Because we're always comparing ourselves with other people. Aren't we? And then we come into the church, we're all; "she can play the piano better than I can, and Oh, she is more beautiful than me and Oh boy, he can preach and do all these things, I don't know. Oh boy can he pray!" Permanent head damage! Because we're comparing ourselves among ourselves. And as Paul says, those who compare themselves among themselves are not wise. (2 Corinthians 10:12).

But why do we do this? Because that's the kingdom that we've come from. We're so used to doing this and comparing ourselves and trying to find our level amongst the group. It is what I call the "Opportunity Threat Scan Bar." And we look at every person and we scan and we go, Is this person an opportunity or a threat? And how do I need to deal with this person? Are they going to try and stake their claim on my territory, or can I use this person to further my ends? Now, we don't think that necessarily, but it's just nature, it's human nature to do these things. Do you remember being at school and you are aligned, maybe you weren't, there's always someone that was a leader, and often he was a bully and you would align yourself and then someone else come along and you're saying, now, is this guy stronger than this guy? And maybe I should align myself with this group rather than with this group. Or maybe you were the magnet that you know, you were the sun in the solar system and everyone was revolving around you. So this is how we've grown up. This is how we've learnt to do things. I understand the implications. It's just an illustration everyone understands.

Audience: I think sun worship straight way.

Pr. Adrian Ebens: And that's exactly what it is. It's sun worship. So we see here, that in God's kingdom, and this is in the book *Identity Wars*, of course, that in God's kingdom, the government is a family kingdom. The currency of heaven, is character. And the citizenship is simply to be a son and daughter of God. And I quoted Galatians 4,

...God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Galatians 4:6)

That is your citizenship; the Spirit of God comes forth, and what do you have to do to receive this citizenship? Believe! Accept it! It's all you have to do.

But in Satan's kingdom, the government is state territorial:. that if you are in my paddock, then you belong to me. And the currency is personal and material assets: money, power; what I call 'PPP' – power, position, performance. And what a "Pest" that is. And so citizenship in Satan's kingdom is based on performance and achievement. Can you play well? Can you sing well? Can you speak well? Can you do Bible studies? Can you quote scripture? This is in a religious context. And if you can't do these things, you're of less value than somebody else. When we come into the church and we use Satan's principles of value, then we have the key that won't unlock the door. This was the principle that I was talking about.

Now. The quote that triggered my mind on these two kingdoms came from a statement from A.T. Jones, *Empires of the Bible*, 1904, page 51. This was the seed that exploded in my mind to show the two kingdoms. And this is what it says:

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. **His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred...**

A family system. The reason why you would respect and honour them is because you have come from them. And then it says,

...and the ascendancy of the chief was an image of parental control. [Gentleness, patience, kindness] Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—Society; now there was a nation, a political community—the State. (A.T. Jones. *Empires of the Bible*. 1904 Page 51)

Could you imagine, if we could live in this fair country, and we would have no controlling influences other than the gentle influences of our own families? And all these families would coalesce in the same area and would share the same space without any external pressures and whatever being applied where the land is common to all.

But we now live in a state. And we are ruled by someone that I would dare say none of us are related to. Any of us related to the Prime Minister? We're not related to him, but he is our leader, as it were. And all of the governors, the ministers in his cabinet. We don't have a family connection to them. And I'm not here to speak against the government. I'm simply saying that there has been a shift in the relationship between the governor and the governed. And there is a small group of individuals at the present time with many personal and material assets who are now seeking to assert themselves and change the world order and bring us into perpetual slavery. That's what they're trying to do. And the reason they can do this is they could care little to nothing and less than nothing for you, because you're not one of their family members. You don't have their royal blood flowing through their veins, so you are worthless to them. And in fact, it's important for these individuals to cull the population so that there are more resources for them and they can live a happier life by culling the population like they would a herd, "a herd" of kangaroos.

Audience: Unfortunately, Adrian, they don't care much about their own offspring either.

Pr. Adrian Ebens: Well, they need someone to continue their family line and they care from that point of view. But if someone in the family of course, gets out of line, well, they'll end up at the bottom of the harbour with everyone else with concrete on their boots. So the world now is living in one giant mafia. And the father is the godfather, not the God of heaven, but someone of a different extraction.

And so this is the statement that alerted me to a difference between a family-based kingdom and a state-based system. And how you find value in each of those kingdoms. And I have written about that extensively in the book *Life Matters* and how this affects our understanding. This has been the underpinning of this whole movement, this whole message. And this is the source statement, this is where it all started for me. And a light went on in my mind like, O, wow, this is huge.

And so we go to Galatians, and now I want to hone in on something that I hadn't seen before. And I'm praying that the Spirit of God will open your mind and you will see the implications. And I've numbered the steps here.

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; (Galatians 4:1)

Why does a child differ nothing from a servant when he is a child?

Audience: He has to do what he is told.

Pr. Adrian Ebens: He's got to do what he's told, doesn't he?

Audience: He's not in charge, he's actually insufficient.

Pr. Adrian Ebens: And also, isn't it because he really doesn't know his parents? He doesn't understand their life experience. He doesn't know what it's like to be in their position. He doesn't understand. All he understands is that his parents tell him to do certain things. And of course as a child because he knows nothing, you have to be told a lot about what to do in order to survive in life. And therefore, his existence differs nothing from a servant. So we see it says,

But is under tutors and governors until the time appointed of the father. (Galatians 4:2)

When he comes of age. I remember the time when, I tell this story often, that when I turned 13 years of age, suddenly my father became extremely dumb. I don't know what happened to him. He completely changed. And for the next the next 7 to 10 years, I don't know what happened to him. It's just really strange. And then when I got married and I had children, suddenly he got smart again. I don't know what happened. I came to understand life differently than what I understood it before when I walked in his footsteps and I came to understand what it was like for him raising us, providing for us, paying the electricity, providing a home, putting a roof over our heads and doing all of those things. Now that I was having to do those things, I came to understand what it was like for him. And therefore I became more empathetic towards him as a result.

That's why we are under governors and tutors until the time appointed. Isn't it wonderful to be a young person living in their parent's home, not having to pay electricity, not having to pay anything, able play all the games you want, do whatever you want, eat your parents food and show absolutely zero gratitude for it! Do we have a plague of this in our society today? We do, don't we? And as it says in Romans chapter one, that they're disobedient to parents, they just don't care anymore. They just don't care. Many of them, not all, but many.

We had a system, of course, when we were younger, and I'm not saying it's necessarily fantastic, but we had respect to our parents and our teachers because if you didn't, what happened? You got flogged! That's what happened! So, you got "the cuts," you got the cane. You, faced the ire of those in command. And I'm not saying that's a great system. But it's better than what we've got now, isn't it? [Anarchy!]

We are, what shall we say, we are raising a crop of princesses that have no need of correction or instruction. And God help us! And, again, I'm not blaming them, I'm just saying this is where we're at and this is what's happening as a result. And I can assure you it wasn't fun to get

“the cuts.” I remember. It hurt. But it kept you, how shall we say, well for me, it kept me respectful of authority. I did have one friend and he was from land of Serbia, those Serbians are tough. There was two of them, they had a competition to see how many of them; who could get the most canes. The guy who won got 36, in one year. I thought, “You’re mad! That is completely mad. That’s not me.” So I was like, I want to get as little as possible. But this is, this is what we see.

So notice as we continue.

Even so we, [1] when we were children, were in bondage under the elements of the world: [2] But when the fulness of the time was come, [3] God sent forth his Son, made of a woman, made under the law, [4] To redeem them that were under the law, that we might receive the adoption of sons. [5] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [6] Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. (Galatians 4:3-7)

Now notice carefully the steps there. And what was it that redeemed us that were under the law?

Audience: He sent His Son!

Pr. Adrian Ebens: He sent His Son! God sent His Son, and He was made of a woman. What does it mean He was made under the law?

Audience: He was subject to the law?

Pr. Adrian Ebens: The hereditary law. Made under the law, was He made under the law of sin and death?

Audience: No

Pr. Adrian Ebens: Well, that was the natural assumption, wasn’t it? And this is the question where it comes... oh I didn’t want to go too deeply into this, but I will talk about it a bit later as to what nature did Christ take? Did He take the nature of Adam before the fall or did He take the nature of Adam after the fall?

He was made under the law. I won't unpack that too much, because that's not the focus of my study, but there is an element here in which He took our nature fully upon Himself. And with that came, consequences as a result of that. Now, I'm sure that Christ did overcome those consequences. But the point is here; "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Now the process of redemption that we have all been taught, is that Christ was required to die upon a cross to shed His blood, and this is what redeems us. But does Paul actually tell you what the redemption process is here? No. He simply says that Christ was made of a woman made under the law. To redeem them that were under the law that we might receive the adoption of sons. The question that I pose to you this morning is; when did we receive that adoption? That's the question that we're going to look at today. And I love this part. "And because you are sons, God has sent forth a Spirit of His Son into your hearts, crying. Abba, Father." When you have a yearning in your heart for your Heavenly Father, do you have a yearning in your heart for your Heavenly Father? Well, who is it that put that yearning there?

Audience: The Son.

Pr. Adrian Ebens: God sent forth the Spirit of His Son into your hearts crying Abba, Father. When you yearn for God, it is Christ in you that yearns for God. Because, sorry to give you the bad news, is that you and your human nature, me and my human nature, could care less about God. We're not interested in God. We're full of enmity, hatred. The carnal mind is enmity against God, not subject to the law of God, neither indeed can it be. So, when you, as I've often said, when you feel far away from God and you are lamenting about that, that is because Christ is in you, drawing you to the Father. Because if you in yourself were, well, put it this way; you're not interested in God. There's nothing in us that wants God at all in ourselves. It is only Christ drawing you by His Spirit that causes you to want to think about God.

...There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:10-12)

So, when did we become sons? Here, I have pulled out points three and four.

[3] God sent forth his Son, made of a woman, made under the law,
[4] To redeem them that were under the law, that we might receive the adoption of sons.

Now, I want to skip forward in my sermon notes from 2001. The Key.

...This is my beloved Son, in whom I am well pleased. (Matthew 3:17). This is for all of us, (*The Desire of Ages*, p. 116)

This is the point at which we became reconnected to God. And I want to show you several quotes that back that up. *The Desire of Ages*, now I'm quoting from page 116.

At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. **Ever since Adam's sin, the human race had been cut off from direct communion with God;...**

Who was the one that did the cutting off?

Audience: Adam.

Pr. Adrian Ebens: And why did he cut off communication with God? He didn't believe God would forgive him. He came back to believe God would forgive him. But He came back to believe God would forgive him through sacrifice and offering. And we've talked a lot about that recently. But I won't go there now.

...the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), [*Born of a woman – Gal 4:4*] the Father Himself spoke.

[You are my beloved Son] He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth...

But what? "Now!" When is now? In this context, when is now? At the baptism! "But now, it was manifest!" That's important. Now, it was manifest. Because that 'now' existed and has always existed and has never changed. Because on God's side, there was never a break on God's side, the break was on man's side and his perception of God's character and what he thought God wanted and what he thought God's character was like. And that's why there was a break.

It was there, but now it's manifested!

...But now it was manifest that the connection between God and man had been restored. (*The Desire of Ages*, 116.2)

We received the adoption of sons. And when did we receive the adoption of sons? Well, it was manifested that we received this adoption, at the Baptism. Not at the cross, at the Baptism.

Audience: But it was also made manifest or came to light in the promise given to Abraham.

Pr. Adrian Ebens: It was there, wasn't it?

Audience: Even going further back to Noah, to Enoch, it was made.

Pr. Adrian Ebens: It was there. But the problem for them is that each time they entered into that reality, they did it through sacrifice. Because that's what they understood God required. That God needed blood in order to re-accept us as His children. But in Christ, that step was eliminated. You see that? So the connection was made. And the point we're making is that sacrifice and offering God did not require. Burnt offering and sin offering He did not require. This is the point we're making.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. (Psalm 40:6)

Now, this is page 113.

And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. **The glory that rested upon Christ is a pledge of the love of God for us.** It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven.

Do your petitions. find acceptance in the courts of heaven? I've heard many people say oh, sometimes I feel like my prayers only hit the ceiling. But why would people think that? It's because they don't believe that God is listening to them or interested in them.

By sin, earth was cut off from heaven, and alienated from its communion;...

And what was that sin? Believing that God is a God of death, a God of destruction; believing that God demands blood for transgression. That's what cut man off from God.

Audience: It's interesting in that previous quote, it's Satan's hope that that would have been the case. But again, it's implying that God's doing the cutting off, but we're seeing that it's the opposite.

Pr. Adrian Ebens: It's implying that God does the cutting off. But God is not cutting us off. The human race has been cutting God off and then pushing it onto God as if He did it.

By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our

Saviour will fall upon us as we pray for help to resist temptation. **The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased.** (The Desire of Ages, 113.1)

In this transaction, what are you required to believe? That as Christ is one of us, and the Father has spoken to Him, You are My beloved child. That by faith we believe that because we are related to him by humanity, that what God said to His Son, He through Him, says to us. So that the Sonship of Jesus Christ is the guarantee of our own sonship to God. And it is upon this point that I laid my ministerial crown on the altar and said, "This is eternal life. I'm going to follow the only begotten Son because His Sonship is the guarantee of my sonship. My assurance of eternal life is bound up in the truth of the begotten Son." Do you see that? It's not just that you believe that Jesus is the begotten Son. It's that you believe that His Sonship is the guarantee of your own sonship. And that's why I understood that understanding the Son of God correctly is the basis of righteousness by faith. The begotten Son, understood correctly, is righteousness by faith. That's why I was willing to lay aside everything that I had accumulated within the church, because I saw that the only begotten Son is righteousness by faith, that His sonship is my sonship, and that as Jesus fully gives Himself to the Father and doesn't trust in Himself for His Sonship. But He trusted His Father's word for His Sonship, that in exactly the same way, I may trust the Father for my own sonship.

But if you believe in God-the-Son, God-the-Son, His relation to the Father is based on His omnipotence, His omniscience and His well, well, omnipresence is under dispute in Adventism. But on your power, your position and your performance. And I saw that these very things stood in the way of me accepting righteousness by faith. Therefore, the begotten Son is the only way to righteousness by faith. Can you see that? This is so important! That His Sonship is the guarantee of our sonship. As it says in John 17:23 that Thou hast loved them as You have loved Me.

Now, if Jesus is God-the-Son, it is impossible for God to love us as He loves His Son, isn't it? It's impossible because Jesus, in that context, has life original, unborrowed, underived from Himself! He is self-originated, self-creating or whatever, He's always existed, He was never birthed, He was never begotten, He never had an inheritance. Whereas we have inherited everything that we possess from God. Therefore, there is no correlation between us and God-the-Son. He is an alien and a stranger to us. But the Son of God is a near kinsman. He received everything that He has from His Father. He inherited all that He has from His Father. He has faith in the word of His Father. And that Being, I can relate to. Do you understand? This is why I accepted the only begotten Son. This is why I threw out everything, and I sold everything that I had to purchase this pearl of great price. And most of my friends and most of my colleagues laughed me to scorn, as a complete fool. I'm happy to be a fool for Christ. It's not a problem for me. God chooses not many wise, not many mighty, but God has chosen the foolish things of this world to confound those that are mighty. Do you see the issues at stake here? Many people, even in the Father and Son movement, do not understand this. They do not understand that a true understanding of the begotten Son is the only basis upon which righteousness by faith can be understood. It is the basis of righteousness by faith. I tried to explain this in *Return of Elijah* and you can find more of it in there.

Ellen White continues.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 John 3:2. (*The Desire of Ages*, 113.2)

Do you see the correlation between what Ellen White talks about here, and we would say that this is character perfection, wouldn't we? That we shall be like Him, for we shall see Him as He is? The step between, the acceptance that we have with God and our perfection in Christ is only predicated on one point: that we believe that Jesus is the only begotten Son, that He is fully accepted by the Father, and that His acceptance with the Father is the basis of our acceptance with the Father.

There's no discussion here about blood sacrifice. That's the point that I'm making! From God's perspective, there is no discussion of blood sacrifice in this process.

Two things: You must believe that Jesus is the only begotten Son, and you must believe on His name, His character. Sonship, character! If you believe these two things and you hold on to them, you shall receive eternal life. You will be like Him. By beholding, you become changed. As Jesus is; you see, He is the submissive, obedient Son, you will become the submissive, obedient son or daughter because you receive of that Spirit. And as you see that Jesus fully knows that He is loved of the Father as His Son, you will embrace that Spirit – that you are fully loved of the Father. Isn't that beautiful?

Notice,

Our Redeemer has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. (*The Desire of Ages*, 113.2)

Do you see there's no discussion of blood, physical blood here. Do you see this? This is huge. It was made open for us through the statement of the Father: "You are my beloved Son, in Whom I am well pleased." And again, I'm not saying that blood was not required. What I am saying is it was not required by God. It was required by man to deal with our wrong understanding of His character. And the fact that God has been willing to accommodate us is a love of the most sublime imagination. And of course, Jesus' death on the cross is the sublime revelation of God's character of love. We don't deny any of this, but the truth is, God never required it. That's the point that we make.

Now we want to talk about the offering. This is really important because when we think of the offering, we think of the offering of Christ upon the cross. But notice as we read now,

What does this scene mean to us? **How thoughtlessly we have read the account of the baptism of our Lord, ...**

The baptism of our Lord and His victory in the wilderness of temptation, as I will show you, is our salvation. Our salvation was won for us in those two events, as we will see.

...not realizing that its significance was of the greatest importance to us, and that Christ was accepted of the Father in man's behalf.

Not at the cross, at the baptism. This is the point.

As Jesus bowed on the banks of Jordan and offered up his petition, humanity was presented to the Father by him who had clothed his divinity with humanity.

What does it say?

Jesus offered himself to the Father...

This is the one offering; when we come to Hebrews chapter ten, this is the one offering. He offered Himself to His Father, not as a dead, bloodied, beaten corpse. He offered Himself as a believing, trusting Son of God! Do you see the difference?

...in man's behalf, [this is the offering He makes in man's behalf] that those who had been separated from God through sin, might be brought back to God through the merits of the divine Petitioner. Because of sin the earth had been cut off from heaven, [not because of God, but because of sin. Man's sin cut himself off from heaven.] **but with his human arm Christ encircles the fallen race, and with his divine arm he grasps the throne of the Infinite, and earth is brought into favor with heaven, and man into communion with his God.**

What brought earth into favour with heaven? Was it the literal, physical blood of Christ? No, that's not what it's saying. It was His Sonship to God! Taking our sinful nature upon Himself. Ellen White says the humanity of Christ is everything to us. It is the golden link that links us to heaven. This was part of the 1888 message that Christ came to meet us where we are in our nature. And as one of us in sinful human flesh,

Christ is accepted of the Father. This is our salvation. Do you understand this? The church has completely rejected this truth, of Christ taking our sinful human nature. But this is why it's so important. Because Christ, as one of us, offered Himself to the Father, as the divine Son of God, and is accepted by the Father in our humanity. And this is what reconnects us to the Father.

The atonement is made at the baptism. The atonement was made at the baptism, and it was sealed in the wilderness of temptation. Because what was the test in the wilderness of temptation? If you be the Son of God! And Satan tried to wrench from Christ, His Sonship and Christ defeated Him, sealing our atonement to God. Isn't this beautiful? Isn't this so revolutionary? And yet it shouldn't be!

"How thoughtlessly we have read the account of the baptism and not realise its significance." This is what she is saying to us. So it continues.

The prayer of Christ in behalf of lost humanity **cleaved its way through** [how many shadows?] **every shadow that Satan had cast between man and God,**

That's atonement, isn't it? It's full reconciliation. Every shadow. You'll have to forgive me if I get excited. I have been weeping all week reading this. It is just so beautiful. Our Father, my Father didn't demand blood, He didn't demand someone die. He brought us back simply by giving His Son to us. This is so beautiful. It says,

...**every shadow that Satan had cast between man and God,** and left a clear channel of communication to the very throne of glory. The gates were left ajar, the heavens were opened, and **the Spirit of God, in the form of a dove, encircled the head of Christ, and the voice of God was heard saying, "This is my beloved Son, in whom I am well pleased."** (ST April 18, 1892, par. 5)

That is the atonement. That is the reconciliation. That is the restoration. It is the making manifest of the salvation that was given to us in Christ before the world began. We were predestined in Christ to be with the Father forever. This is the manifestation of this. Do you see? This is the

everlasting gospel, this is a completely different gospel to what we've been taught, isn't it?

And what I wonder about this, when I think about my life, when I think about the stupid things that I've done, the foolish things that I've said and thought, and my Father doesn't hold any of this against me. I am His beloved son. It brings you to tears. How can you call me Your beloved son when I have done such foolish things? "I have created you. I brought you forth in your mother's womb. You are mine." That's why He does not cut you off or throw you aside. And isn't that the goodness of God that leads you to repentance? Isn't that what brings it about? "I don't want to punish you. I want to embrace you. I want to hug you. I want to kiss you because you are my child." Isn't that worth getting excited about? It just blows my mind. Like what rock have I been hiding under?

Audience: There is a text that says that He loves us more than mother?

Pr. Adrian Ebens: Yes. Well, there is one that sticketh closer than a brother, or "a mother may forget her suckling child, but I will not forget thee."

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? **yea, they may forget, yet will I not forget thee.** (Isaiah 49:15)

Look at the text, "the scene of trial," this is what wrenched a lever in my mind going: what did she just say?

The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man [the what?] the key [this is the key which the locksmith couldn't copy] whereby he, in Christ's name, may overcome. (*Confrontation*, 63.2)

The first thing I said when I read that is; I thought the cross was the foundation of the plan of salvation, and gives to man the key whereby he may overcome in Christ's name. Ellen White is saying it's the scene of trial in the wilderness that is the foundation of the plan of salvation and gives to fallen man the key... What!?

Audience: And what book is that?

Pr. Adrian Ebens: *Confrontation*. It's a collection of articles from, I think it's *Signs of the Times*, put into a little book. *Confrontation*. page 63.2.

Adam gave up his belief that he was beloved of the Father. He gave up his belief, like Satan, that he was a son of God. He chose to believe that he was something else and that God judged and condemned him, when in fact he was judging and condemning God. Just like the two prodigals judged and condemned their father.

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare and the wonderful victory gained have but little interest for them. [But notice] Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob Him of His integrity as the Son of the Infinite,...

Do you see what was Satan trying to do? Rob Him of His identity as the Son of God! This is the identity war. And again, this is the basis, this is one of the key passages that enlightened my mind to the identity war. This statement!

...is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. (*Confrontation*, 63.3)

How many times have you made a mistake and you thought, I'm not going to make it? It's just...I keep messing up. I keep doing the wrong thing. It's an identity war, isn't it? It's an identity war.

Audience: I think where sin abounds, grace abounds all the more. By Grace we are saved.

Pr. Adrian Ebens: But you have to believe that.

Audience: Faith is a victory which overcomes the world.

Pr. Adrian Ebens: Yes, and do you know how it is to believe that when you believe that God burns people to death? How hard is that to believe? How hard is that to believe when you believe in God-the-Son, who didn't take our fallen human nature, isn't fully identified with us, and doesn't know what it's like to live a life fully dependent on somebody else.

Audience: When you're feeling like crap and muck up all the time, it's really hard to believe.

Pr. Adrian Ebens: It is hard to believe! And your own judgement system kicks in and you judge yourself unworthy of eternal life. What did Paul say to the Pharisees? Seeing you judge yourselves unworthy of eternal life, lo we turned to the Gentiles. (Acts 13:46). We judge ourselves unworthy of eternal life. That's why we do the things that we do and we fulfil the expectations that we have. But we can overcome this. We can believe that we are the son of God. Do you see how important this is?

Notice, the great sacrifice.

At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race. (*The Desire of Ages*, 115.2)

What is the great sacrifice, that God has made for us? To let His Son become one of us and to come down here bearing our sinful flesh. This is the great sacrifice! From God's perspective!

Audience: What's amazing is that He came as a babe.

Pr. Adrian Ebens: He came as a babe and beyond that, that he was born in a stable!! And we would not discount the fact that He yielded his life up on the cross. That also is a great sacrifice. But the point is, this is the sacrifice. And we remember what I read before, when He prayed on the banks of the Jordan, this was the offering that He made to God on our behalf that brought about our reconciliation. And that's why He said on the night before He died, I have finished the work You that You gave me to do. From God's side, the atonement had already been secured before He died on the cross. Why did He die on the cross? To satisfy your perception and my perception of what was required for us to be reconciled to God. And to manifest what is in the heart of man. As a murderer, to manifest and to diagnose that through death, He might destroy him who had the power of death, to fully reveal him.

This Great Sacrifice = Coming to Earth As a Man.

Then we continue, Notice, it says here,

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. **We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall.** Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. [Which, of course, ended in the cross.] **It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden.**

So what does it make His humiliation by taking? Isn't it an infinite humiliation? It was almost an infinite humiliation if He took it like Adam before the fall. But He didn't, He took it after the fall.

But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and

temptations, and to give us the example of a sinless life. (*The Desire of Ages*, 48.6)

Do you battle with sin? Do you battle with temptation? Do you battle with irritation? Christ had to battle these things. Not in the same way that we battle with them. There is overlap, of course, and I'm not going into a depth of that study right now because there is too much involved in that. But He can sympathise with us. He understands what it's like to be tempted to sin. And He can relate to us because our humanity is fully placed upon Him.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Colossians 1:26). **It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this.**

Simply taking our nature. This is the sacrifice that He made.

He "so loved the world, that he gave his only begotten Son" (John 3:16).

See, the giving of His only begotten Son is connected to the incarnation, not to the cross. Can you see that connection?

John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. (*Selected Messages*, Volume 1, 246.3)

What was the sacrifice? Now we read Hebrews. Now, with everything that we've looked at. Now let's read these verses in Hebrews and see if we can realign our understanding of these texts (Hebrews 10:5-14):

Wherefore when he cometh into the world, he saith, **Sacrifice and offering thou wouldst not,**

So God didn't want sacrifice in offering as in a death sacrifice, did He? So that's clearly established here.

but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure.

A body that takes our sinful human nature. This is the atonement! Not this. Not the sacrifice and the offering, but the body that He took. That is the atonement. That is what reconciles. Because in that body, Christ received the word of the Father, "You are my beloved Son, in whom I delight." Do you comprehend the magnitude of this? This is huge.

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. [Made under the law. There's another aspect of that.] Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Do you comprehend what He just said there? The concept of sacrifice and offering is an Old Covenant concept. And He takes that away and establishes the New Covenant concept of atonement and reconciliation through the incarnation and "You are My beloved Son, in whom I am well pleased."

By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]

The words: "for all" was supplied. What was the offering of the body of Jesus? What did we just say? When He took our humanity, and overcame where we failed to overcome. And He accepted his Sonship, and when Satan told Him, if you are the Son of God, He believed the Word of God, rather than surrender to the temptation, to appetite, to presumption, and finding an easy way out. Isn't that what we are tempted with? We are tempted to do evil when we fear we are not going to be fed, don't we? When we fear that our life is in danger and we need to prove ourselves, and if we can find a shortcut to get out of pain and suffering, we will find a shortcut to get out of it. If you will bow down and worship me, You won't have to go to the cross. Christ overcame all

of those things in our human flesh! And therefore, we can overcome! As Ellen White says, His victory is ours.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, [what?] which can never take away sins: But this man, **after he had offered one sacrifice for sins for ever,...**

And I'm not discounting His death upon the cross because it's part of His self-sacrifice that He offered on our behalf. But from God's perspective, we were already reconciled to God at the baptism and at the temptation in the wilderness. That's the offering that I think is more particularly described here.

...**sat down on the right hand of God;** From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. (Hebrews 10:5-14)

And that offering was made on the banks of the Jordan. And when the dove had come down and said, "You are My beloved Son, in whom I am well pleased" – that's the offering that we're talking about.

And this is the point; I've mentioned this before,

I have glorified You on the earth. **I have finished the work which You have given Me to do.** (John 17:4)

God did not want a sacrifice of blood. He wanted His Son to have a human body through which He might pour upon His Spirit, saying, You are My beloved Son. A body hast thou prepared for Me, not sacrifice and offering. This is huge!

We've been talking about, what is the blood of the New Covenant?

Then He took the cup, [wine] and gave thanks, and gave it to them, saying, "Drink from it, all of you. **For this is My blood of the new covenant, which is shed for many for the remission of sins.**" (Matthew 26:27-28)

Now I've made the point, I don't know if I made it in the presentation, but Jesus didn't take a splinter or a pin and prick His finger and say, "This is the blood of the New Covenant." He held up a cup of wine and said, "This is the blood of the New Covenant." Now, in using that symbol, He allowed to meet in that symbol, both what man required, and both what God required. Man required blood and Ellen White says, that the cup of wine represents the shed blood of Jesus Christ upon the cross. And it does from the human perspective. That's what we understood was required and necessary; for without the shedding of blood, there is no remission of sin. (Hebrews 9:22). And as Ellen White says in *The Desire of Ages*, page 157.4, the people thought that without the shedding of blood, there was no remission of sin. But the wine represents something else, as we shall see, from God's side.

But if we walk in the light as He is in the light, we have fellowship with one another, **and the blood of Jesus Christ His Son cleanses us from all sin.** (1 John 1:7)

And I want you to think about this. If we were connected to God, in the state that, "You are My beloved Son, in whom I am well pleased," doesn't that mechanism cleanse us from all sin? When that Holy Spirit fell upon Jesus? And He received the word, "You are my beloved Son?" And when we receive that word, doesn't that cleanse us from all sin? Do you see? Notice Revelation 1:5

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,** (Revelation 1:5)

Again, we've talked about this before, remember the picture of the two women, the old woman and the young woman? Old woman and young woman are here. Which one are you looking at? Washed us from our sins in His own blood. And again, Revelation 7:14,

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, **and have washed**

their robes, and made them white in the blood of the Lamb.

(Revelation 7:14)

What is the blood of the lamb? Let's have a look. When I read this text, I wept. It's so beautiful. It's all here.

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes [Shiloh is the rest-giver]; and to Him shall be the obedience of the people. Binding [yoking] his donkey [burden bearer] to the vine, [not to the cross, to the vine!] And his donkey's [mighty, chieftan, patient] colt [the word is *Ben, Son*] to the choice vine, **He washed his garments in wine, And his clothes in the blood of grapes.** (Genesis 49:10-11)

What's that telling us? Well, what does the wine mean? We looked at this the other week. The wine, it has a blessing in it.

Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; **for a blessing is in it:** so will I do for my servants' sakes, that I may not destroy them all. (Isaiah 65:8)

The wine cheers both God and man.

"Then the trees said to the vine, 'You come and reign over us!' But the vine said to them, 'Should I cease my new wine, **Which cheers [H8055] both God and men,** And go to sway over trees?'" (Judges 9:12-13)

The wine makes glad the heart of man.

And **wine that makes glad [H8055] the heart of man,** Oil to make his face shine, And bread which strengthens man's heart. (Psalms 104:15)

So there's a blessing that cheers the heart.

A good word makes the heart glad. Same thing, a good word that is a blessing that cheers is the heart.

Anxiety in the heart of man causes depression, **But a good word makes it glad.** [H8055] (Proverbs 12:25)

Then I was by him, one brought up: and **I was daily his delight, rejoicing always before him;** (Proverbs 8:30)

Why? Because the Father always said to His Son:

...this is that my dear son, **in whom is my delight.** (Matthew 3:17, Tyndale)

A word, that is a blessing, that cheers the heart, is the wine, which Christ drinks, which is the blood of grapes. The blood of the Lamb is the wine that He drinks, believing that He is beloved of the Father. Can you see it?

There is a river whose streams shall make glad [H8055] the city of God, [A river, what's the river that comes out of the throne of God?] The holy place of the tabernacle of the Most High. (Psalms 46:4)

The Spirit itself beareth witness with our spirit, **that we are the children of God:** (Romans 8:16)

This is the wine. This is the blood of the Lamb. And we can wash ourselves in this blood of the Lamb by accepting that we are sons and daughters of God. Through faith, not by works, but through faith. And when you and I are faced with all of the New World Order and being cut off, and our bank accounts frozen; we can't buy food and we can't do anything anymore, and Satan says this is happening to you because you're an evil, wicked sinner. What are you going to do? Are you going to wash yourself in the blood of the Lamb? My Father will not forsake me, my Father will take care of me. And even if I have to lay down my life in death, I am still His son, I am still His daughter. He will never leave me nor forsake me. That's what Christ did, "Into Your hands I commit my spirit." Even if you should lay down your life, you do not give up your belief that you are beloved of the Father and that He will raise you, if necessary, from the dead. That was the faith of Abraham about his son, wasn't it? That God would raise his son. This is what we need to get through. This is how we wash our robes in the blood of the Lamb. Do you see it?

So the wine, that cup, the blood of the New Testament from God's side is: You are my beloved child in whom I am well pleased. That's the blood of the New Covenant. From man's side, it is the physical blood of Christ that pays the debt that we thought was required to be paid in order for us to be forgiven. And one is the Old Covenant and the other is the New Covenant. Christ finished the work His Father gave Him to do on the night before He died. That's the New Covenant. Jesus died on the cross, fully exposing Satan as a murderer. That was the fulfilment of the Old Covenant. He taketh away the first that He may establish the second. Do you see it? Do you see the connection?

This is the way. This is the path. This is the key.

The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation.

Why don't we pray? Because we don't think God will answer us, because we're too sinful to be heard. So why would He help us? And we think, well, I've prayed and nothing seems to happen. Have you ever had that thought? So why should I pray? Satan's got us convinced, hasn't he?

The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased. [The Wine of Gladness, the blood of the Lamb] (*The Desire of Ages*, 113.1)

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. **Our Redeemer has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father.** (*The Desire of Ages*, 113.2)

It's beautiful.

So which blood cleanses us from sin? Which woman are you looking at? The belief that God's justice needed Jesus to die to forgive us, or, accepting the truth that we are God's beloved children, freely forgiven through Christ becoming one of us so God could give us this wine. God

needed His son to take a human body so He could give us that wine, so He could give it to us in a way that we could accept it and digest it, and make sense of it. "A body hast thou prepared for me. Sacrifice and offering thou didst not require." This is huge. This light is going to lighten the whole earth with its glory when we understand this.

Then He took the cup [wine], and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission [Freedom, Deliverance, Forgiveness] of sins." (Matthew 26:27-28, NKJV)

And as it says in Romans 5:5,

... the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5)

The shedding of the blood is the shedding of... It's the giving of that Spirit, "You are my beloved Son, in whom I am well pleased."

Old woman = Christ's physical blood.

New woman = Christ's Spirit, His life, His blood, His Sonship, assured of the Father. This is what that means.

Audience: That verse where it says, without the shedding of blood there is no remission of sin. I kind of don't understand...

Pr. Adrian Ebens: That's Hebrews 9:22.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Hebrews 9:22)

This is what this is what man requires.

Audience: So that verse is what man requires.

Pr. Adrian Ebens: Yes. Because Ellen White says, in *The Desire of Ages*

He saw the distress of the poor, **who thought that without shedding of blood there would be no forgiveness for their sins.** (*The Desire of Ages*, 157.2)

God said to Abraham, I will give you a son, and he believed God and it was accounted him for righteousness. And then He said, all of this land I will give you. And he said, I need something to die to assure me of that. So he had to sacrifice the animals and cut them in half. God condescended to enter into a covenant with Abraham, using customs, used amongst men. The sacrifice of Jesus on the cross is customs amongst men! It wasn't God's plan to do this from His side. It was God's plan to provide this for us. It's what we needed.

And as we had told, we only come into the New Covenant through the Old. We all needed Christ's physical blood to be shed for us to believe that God would forgive us. That's how we've all come into this. So you enter the New, through the Old. So we're not discounting the blood of Jesus on the cross. And it's a wonderful gift. And it's a wonderful, a beautiful thing that He was willing to lay down His life and to do all of this for us. What a sacrifice! It is such a condescension for Him, but we're now putting it in a proper covenant framework. And showing you that it's the statement: "You are my beloved Son in whom I delight." This is the blood of the New Covenant. This is what cleanses us from all sin we accept and when we believe this.

Ben Kramlich posted this in the Telegram group, and I'd like to share this in closing.

Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.

What we're presenting, has this ever been presented before? Has it ever been seen in this wise? Have you ever heard the Gospel preached like this before?

Those who eat the flesh and drink the blood [Wine of gladness] of the Son of God will bring [and here's where we're going next] from the books of Daniel and Revelation truth that is inspired by the Holy Spirit.

They will start into action forces that cannot be repressed. [That's where we are going. That's what we're looking at.] The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. (RH August 17, 1897, par. 19)

Isn't that beautiful? Are you His beloved child?

Audience: Yes.

Pr. Adrian Ebens: Isn't it just so beautiful? So beautiful! So I just want to talk to our Father. So let' pray.

Closing Prayer:

Father, what a joy it is to call you Father. And to see now with clearer eyes that you prepared a body for Your Son, that He might become one with us. That You could speak to Your Son in our flesh and tell us that we are loved by You. We have always been loved by You. We were predestined to be your children from the foundation of the world. That has never changed. And Lord, we thank You that You freely forgive us of our transgressions. You forgive us without anything required. All we need to do is believe that this is true. And we are amazed at what You have done in order to forgive us. And that this is the blood of the New Covenant. This is the delight, the gladness, the joy. Let us wash our robes in the wine, the blood of grapes, the grapes that bring delight to the soul and gladness to the heart. And to know that we can pray to You. We can talk to You. And to know these things that we would spend each day just holding Your hand by faith and wanting to be with You and thinking about You. And we think, Father of all the evils that are in the world and how much You are suffering, You and Your Son are suffering. We want to tell You that we love You. We want to tell You that You are precious to us. And we want to tell You that we believe that You are going to fully manifest Your character in us. And we give you thanks in Jesus' name. Amen.

Final Thoughts – Reflections:

Have we tasted the drops of the latter rain? Could it be this good? Isn't this beautiful? Doesn't the world need to know this? Yes! So wonderful. Now we have a new understanding of what it means to be redeemed by the blood of the lamb.

THE KEY THE LOCKSMITH COULDN'T COPY

Many years ago I read a statement from the Spirit of Prophecy that stopped me in my tracks

The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome. (*Confrontation*, 63.2)

Why is the scene of trial in the wilderness the foundation of the plan of salvation? It is the place where Christ overcame Satan's attacks about whether He was the Son of God. But His victory was not simply for Himself but for us also.

The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased. (*The Desire of Ages*, 113.1)

Jesus shows us the path to victory, claiming our sonship and at the same time surrendering our false identity in this world which has caused us to sin against our Father.

We are accepted in the beloved. Eph 1:6. The Father loves us as He loves His Son. John 17:23. This is the key to the kingdom.