

The Source of Every Right Impulse

Presented by Adrian Ebens at Waterford, November 14, 2020

So, if we can kneel together:

Father in Heaven, it's just a beautiful Sabbath morning here in Queensland. And we think of our friends all around the world that are joining us from many different locations; in the Russian continent; in Asia; in Hawaii; in America; in Australia; in the Philippines. We just pray for all of our friends in the many different parts of the world, that as we join together, as we spend this time together, that You would bless us; that You would guide us. We want to pray especially for Di; pray for her healing, and her health, and pray that You would watch over her. We pray for our friends in many different parts of the world. I do want to say a special prayer for Malcolm and Sabrina who are being married tomorrow; and we look forward to that event; and we pray Your blessing upon them as they are married. And we thank You, in Jesus name. Amen.

[Updates about marriages, printing, translation and distribution projects. Also sharing statistics on websites and books translated to other languages]

[Transcription resuming from 35:33 minutes into the video]

So, I'd like to move to our presentation, which I've entitled "The Source of Every Right Impulse". I was listening to the book... I have a pdf-reader, and that's very handy when you don't have an audio book. Do you find it difficult to get time to sit down and read books? So, I have a pdf-reader. I can pick up a pdf; and I have one where the voice is fairly good. So, I can listen to books as I'm driving, or as I'm working, or doing other things. And I get through more material that way, which is a blessing.

I was just listening. I like to listen to the books. It also helps me to pick up typos that way. It's amazing how you can read over things, and not see. But when you hear it, you hear it straight away; you pick up the typo.

And I was listening to a part of Escaping the Pentagon of Lies, and a part of it jumped out at me; and it reminded me of some foundational elements of the message that we have been sharing. And I just wanted to revisit those, because they are foundational to what we are sharing. And I believe that they are foundational for us to be able to go to the next level, in terms of sharing this message with others.

And I think for many of us who are looking at the beautiful message of the character of the Father and the Son, their beautiful character, and their non-judgmental attitudes, we are looking more and more at them, and then looking at ourselves, and thinking, "How am I ever going to get there?" And of course, we know the answer; because it's by faith, righteousness by faith; not by works. It's by faith that these things happen. But you still have to go through the process. It's the process of birth pangs. It's the agony of realizing the work that's going to be necessary to give manifestation to the character of Christ; which is the seed. For that character to manifest in us, there are going to be birth pangs; there is going to be sorrow; there is going to be pain in that process coming forth, as we realize how fallen sinful human nature is.

We all acknowledge that sinful nature is fallen. But there is a problem for Laodicea, isn't there? What is Laodicea's problem? *Voice: Poor, blind, naked...* Yes, that is their problem. But what is the problem that they have in not being able to change that? *Voice: Lukewarm. Lukewarm. Another voice: They don't know the character of God.* They don't know the character of God; and they are thinking that they are rich and increased with goods. *Voice: All theological knowledge. They know it all.* So, they

feel that they know it all.

But what is it that makes them lukewarm? What is it that makes them lukewarm, except that... How can you feel smug? You know that you have character faults; you know that you have character weaknesses but there's still this smugness about, you know, "We've got the message; we know the message; we're people of the book, aren't we?" Where does that smugness come from, except through the comparison with other people. That's where the smugness comes from. You can't be smug when you have the truth, and you know how beautiful God's character is; and you're looking at Christ, and then you're looking at yourself; you can't be smug; unless you compare yourself with others, thinking that you are superior to them. Then you can sort of slow everything down, and say, "Yeah, I'm not great, but better than them." And you wouldn't say it that way, except it does come out in certain ways, doesn't it? It comes out like this: "Can you believe that they would say such a thing from the pulpit? Could you believe they would say these things?" What is that? That's judgment.

Well, we do hear things from the pulpit that are rather inconvenient, don't we? What do you do with that information; when you hear, or see things that you know are not the truth, how do you respond to those things? This is the test that we are going through. We have had to come to terms with the fact that the Church that many of us grew up in, that many of us have joined to, we've had to realize that we've gone into apostasy; that we are worshiping a false god; that we've joined and now worship the god of Babylon; as a church. Now, should that make us who now know who the true God is – we've reclaimed the God of our fathers – should that make us feel smug? It shouldn't do, should it? *Voice: It probably does.* "Did you hear what that Pastor said, did you hear? Did you hear that? Can you believe the stuff that they're teaching?" That's where the smugness comes from. And we can start to feel "We know who the true God is! We even know what His character is! We know these things!"

Voice: Spiritual pride, isn't it what it's called? Spiritual pride! That's the great danger, you know. By showing you those figures I just showed you, is there a danger? There's a danger, isn't there? "Well, look what we're doing? We are taking the Third Angel's message to the WORLD", you know.

So, I remember 10 years ago, when I had several people in the Church, would say to me, you know, "Well, go and start your own Church! Stop messing around here! Stop annoying us, and nick off! Go and start your own church." And say, "Well, what are you doing? You're talking about the Godhead all the time. You should be out doing evangelism." So, we go out, and do evangelism. Do they congratulate us? No, they don't. They condemn you. They keep condemning you. So, when we're out doing witnessing, and we're out preaching, and we're sharing; we're doing all these things, they're not saying, "Oh, well, good for you. I'm glad that you..." No. No, they're... [Hanging the head down, expressing looking away]

And I've mentioned this before. This is the danger that we face. Because we have walked, and we are walking in such tremendous beautiful lights – for those of us that are studying this message, and have compared it with the pioneer foundations, and the 1888-message – we are seeing such beautiful light in the character of our Father. The great danger at this pivot point is that we could say, "See, we are rich! We are increased with goods, and we're in need of nothing. You threw us out of the Church, but we have shown you, we have shown you!" There's a great danger, isn't there? There's a great danger in doing those things.

And so, I want us to come to one of the foundational passages that led me on my journey. And it was 20 years ago when I was thinking about this. And it's in Romans chapter 3, verses 10 and 11: "As it is written, There is...", how many righteous? *Voices: None.* "...There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God."

Now, notice the tense. What's the tense that Paul is using? *Voice: Present tense.* Present tense. He

doesn't say, "Now, at one stage in your life you did not seek after God." He's not saying that, is he? He's saying, "There IS none...", present continuous tense, "...who seek after God."

I remember the full impact of that hitting me after reading some of A.T. Jones' sermons, and meditating on this. And the thought hit me: "You have never sought after God, Adrian. You didn't come looking for God. He came looking for you." And we would say, "Well, yes Lord, yes. But now that You found me, I am seeking after You." No, you're not.

Did you get up this morning and think that I'm going to go to Church because out of the goodness of your own heart you wanted to come and worship God? Are you under that illusion that you wanted to come and worship God? In yourself, in your own nature, in your own ability, there is nothing in you, there is nothing in me, that desires God; by nature.

Now, our natures can be influenced by the Spirit of God to go in a different direction. And that's the point that we want to come to. And that's the next quote that really impressed me, as I was reading the book *Steps to Christ*, page 26 verse 3, [laughter] paragraph 3:

"Christ is the source of every right impulse."

That's huge, isn't it? He is the only One that can implant in the heart enmity against sin.

"Every desire for truth and purity, every conviction of our own sinfulness is an evidence that His Spirit is moving upon our hearts."

Every time you become self-aware that there's something wrong with you, it's not you who discerned this; it's Christ speaking to you softly, and appealing to you. Because Laodicea is blind. Babylon has its eyes gouged out. They cannot see. There is blindness in humanity. When you begin to see yourself, it is evidence of the Spirit of God working upon you.

So, when you feel your soul nakedness, when you feel your wickedness, what should you do? What should you do? *Voice: Fall on your knees.* Well, fall on your knees and you should confess. But you should rejoice. You should rejoice: "The Spirit of God is working on me! The fact that I can even see my own sinfulness means that I should rejoice! It means that God is not far away from me, but God is near me."

And this is the conundrum of the human experience, that when you feel you're furthest from God, that is evidence that God is nearer to you than what you had ever imagined. Because you cannot feel far away from God unless the Spirit of God speaks to your mind. Does that make sense?

Voice: In our natural state we are far from God. In our natural state WE ARE. BUT WE KNOW IT NOT! We are the lost coin! The coin doesn't know that it's lost, does it? The lost sheep knows that it's lost, because the Spirit of God has reached out to that sheep so that it becomes aware of its lostness. If you are aware of your lostness, of course, there is repentance and sorrow. But even our ability to repent does not come from ourselves; it comes from God. "Christ is the source of every right impulse."

When I look back at things, this was the beginning of my journey that has led me to where I am. It is this glorious truth when I realized, and it brought tears to my eyes: "Adrian, you are not seeking after Me. You are not seeking after Me. I had to plant enmity within your soul."

And I want to read to you something, because I placed it in a book a few years later, after I looked at this. But first of all, I want to read in context *Steps to Christ*, page 26. Because it's in the very first chapter of the book *Steps to Christ*, and when that jumped out at me, "Christ is the source of every

right impulse". I specifically remember in the year 2000, and I was reading this, as I was reading Jones and Waggoner. I'd been reading a lot of Robert Weiland on Righteousness by Faith. And it was a morning when my son in his very early..., he was only three years of age. I was lying in bed reading my book. And he jumped up on the bed, and he threw his arms around my neck, and he said: "Daddy, I love you." And Jesus spoke to me; I know He did, and He said: "Adrian, I am the source of every right impulse. And what your son did, I inspired."

That was like a bolt of lightning that struck me. "I inspired him to tell you this, because I wanted to tell you this. And I spoke through your son to tell you that I love you. And I did it THROUGH your son." My whole world changed at that moment; it completely changed at that moment. Because children are by nature selfish. Why? Because they inherited our nature. [Laughter] And when they express love, and when they express these things, it is because their hearts are not so hardened by sin; and Christ can speak to them; and there is this element of this innocence of a child.

People talk about the innocence of a child. The innocence of the child is only because their heart is not hardened by continuing years of resisting the Spirit of God. But their natures are just as wicked, and just as evil as ours, aren't they? Because they inherited it from us! And so, they have the potential for all the evil that we see manifested in the world today. As you look, you know, you pick up a beautiful little tiger, a baby tiger, isn't it beautiful? But in that tiger is the heart of a murderer, isn't it? The heart of a murderer that will kill and destroy a man when it has come to full age. This is what's in the heart of every child.

So, the innocence of a child is a myth, except for the sensitivity of the conscience that has not been "ruled by a rod of iron" for many years. When we say "ruled by the rod of iron"; as we've been saying in the book *As You Judge*, the rod of iron, it says, "The sin of Judah is recorded with a pen of iron." Every time you sin, the Spirit of Jesus reaches out to you, and says, "Please don't do this. Please don't do this." And in order for you to do it, you have to harden your heart, and you must resist the Spirit; and you must do those things; and then you carry the guilt of what you have done. That's what the "rod of iron" is.

And that's how God dashes to pieces the wicked. He dashes them to pieces with a continual crying out, "Please don't do this; please don't do this", and the crucifixion of Christ in the rejection of the Spirit of God. That's the rod of iron that dashes the nations to pieces, and that is how Christ rules them. It is a pleading. Isn't that how God hardened Pharaoh's heart; by pleading with him to soften his heart? "Let my people go; let my people go." NO! I will not let Israel go.

"The Bible does not teach that the sinner must repent...", this is *Steps to Christ*, 26, paragraph 2, "...before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. It is the virtue that goes forth from Christ, that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ."

So, every time you feel contrition, praise God, praise God! It's evidence of the Spirit of God working on you. When you feel the weight of your sinfulness upon you, it is ONLY because of the Spirit of Christ; it is ONLY because of His goodness reaching out to you that you even feel this way. The sinner feels no contrition in his natural state. He is rebellious; he is defiant; he is self-justifying. And we're seeing a lot of this through the media waves, aren't we? Aren't we?

And what are we looking at, but a picture of ourselves in our natural state. When we look at these men, when we look at these leaders, when we look at the abominable things that they are doing, we

are looking at ourselves in our natural state. We are seeing simply the manifestation of our human nature, unbridled by the Spirit of God, and have come to the point where they are SO hardened to the Spirit of Christ that they will do whatever they wish in order to advance their own designs.

And I distinctly remember the thought I had in my mind: "When I feel far away from God, it is because God is not far away from me; He's right there; He's speaking to me. The only way I could feel far away from God is because He is drawing me; and if He is drawing me, that means there must be hope; I have not grieved away the Spirit of God. If I feel my lack, if I feel my need, if I feel a yearning desire to be free from sin, it is because God is working with me; God is pleading with me." And so, I wrote this into Identity Wars. It's on page 41 and 42. And I wrote it in this way:

"It is my sincere prayer that you will see that once Adam and Eve had separated themselves from God, they were so hopelessly lost that they were almost beyond being reclaimed. They were totally controlled by the spirit of Satan. In their hearts lay the seeds that would eventually lead their children to join wicked angels in a desperate companionship..." And those two words, "desperate companionship", if you look that up, you'll find them in the book Great Controversy. Because Ellen White says that Satan and fallen men entered into a desperate companionship. "...bent on killing the Son of God in Jerusalem. Though it was not fully manifested, their hearts wanted nothing to do with God or His kingdom; without realizing it they actually hated Him."

And that's why some people, when they begin to read the book Cross Examined, some people feel quite affronted by what's written in this booklet. Because in this book, [Holding up the book] anyone who reads this book will be charged with the guilt of the murder of the Son of God. And of course, the natural man says, "Well, I didn't kill the Son of God; I wasn't there." Not willing to accept the realization that having inherited Adam's nature, we have inherited this hatred of the Son of God.

And the Bible tells us that, doesn't it? "The carnal mind is..." what? ENMITY! Is not AT enmity. I can't remember if it was Jones, or where I heard that sermon. The human heart is not AT enmity with the Son of God, or God Himself. To be AT enmity means that you can take the "at" away, and you can remove the enmity. No, the human heart IS enmity! Jeremiah tells us that "The heart is deceitful above all things, and desperately wicked:..." And, what else does it say? I'm trying to remember. I know what it says in one of the modern versions. It says, "...beyond cure." "...who can know it?" That's what it says in the King James; "...deceitful...: who can know it?" Modern versions say, "...beyond cure."

Is the natural human heart beyond cure? Is it? There's only one way for us to be cured, isn't that? And that is TO DIE! Which means it cannot be cured; as in, it cannot be massaged; it cannot be oiled up; it cannot be resuscitated, in a way. It has to die. YOU MUST DIE to your old nature, in order to allow a completely new nature, or a new spirit, rather, to come into your being; and to change you, and to make you new. "He that is in Christ is a new creation; old things are passed away; all things have become new."

And so, to be guilty of the murder of the Son of God is something that we as a people have still not yet come to grips with; we have not come to grips with it. Because it says in Zechariah chapter 12, verse 10, that "...they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

That is something just ahead of us. Because we are not yet able to accept, or carry the weight emotionally of the murder of the Son of God. And what Satan is wanting to do, and this is what he did; this is what he did over a hundred years ago with our pioneers. Because our pioneers went into 1888, and George Butler could say, "We haven't lost a debate in 20 years with any of the Protestants;

we can debate them off the table. We know our Bibles; we can defeat them at every turn.”

You had men like Moses Hull and others. Of course, Moses Hull was such a great debater that he went straight out of Adventism into Spiritualism; because he was confident in his own ability. Other men like D.M. Canright could say in frustration: “I could be a great man, if it wasn't for this Adventist message.” So he went out of Adventism, and he became a great man, didn't he? In the eyes of who? *Voice: Himself.*

And so, I want to keep reading. This is back to Identity Wars, 41/42:

“At this point you might be tempted to say, “Hang on you're taking this a bit far. I realized that I had a problem, but to say that I totally hated God is exaggerating things.” In response to this I would say we must continue to remember that all goodness and love and wisdom come from God. It does not originate in the heart of human beings. If we forget this vital point we cannot read this story truthfully and we also don't understand ourselves truthfully.”

And THIS is the identity war! To know yourself as you truly are, and to be able to accept it in all of its wickedness, and all of its fullness; and yet still believe that God will redeem you; and that He will give you His grace; and that He will give you His Spirit. This is the great war of human nature. This is how Christianity has prostituted the gospel message. In order to make itself rich and increased with goods, Christianity delights in the wickedness of people in the world. Because they can contrast, WE can contrast – my own wickedness says “they” – WE can contrast ourselves with them, and feel that we are superior to them.

And therefore, it is VITAL for Christianity to believe in a doctrine that God will burn and destroy sinners, to validate our distinction and our superiority to them. Did that make sense? We NEED wicked people as Christians. We need people to be wicked. We need to be able to rail on gay people, and the people of the world. We need them so we can get atonement from the fact that I am superior to these individuals.

But the Bible says, there is none who seek after God. There is NO ONE who seeks after God. And if you think you're seeking after God, you're deluded; completely deluded. It is God that is seeking after you. And the only reason any of us are here today, the only reason we're opening the word of God today, is because this morning the Spirit of God spoke to us, and infused us with His Spirit, and we responded. “Oh, there's merit in responding!” *Voice: Treason, the angles would say!* Yes. “If you were to take all that is noble and lovely and good in man, and offered to the angels, as having part of the plan of salvation, it would be rejected as TREASON”; the Spirit of Prophecy says. I remember well Leroy Moore quoting that passage, and me sitting there, “Wow, wow!”

And here is the reverse psychology. It feels awful to be told that you have a nature that is so wicked that it would kill the Son of God, given the opportunity. It doesn't feel good to be told that, does it? And to be honest, I think I'm still wrestling with accepting that. Because it's like, you can accept it intellectually in your mind, can't you? “Yeah, okay. Yeah, I'm guilty of the murder of the Son of God. Yepp. Okay.” But you can't have that kind of response if you actually accept it. It's so confronting that you cannot live the same way anymore. If you accept that that is the truth, you become far more distrustful of self, and far more dependent on God for help. And so, your prayer life will increase automatically.

Why is it that we find it so hard to spend time in prayer? Am I the only one? The Spirit of Prophecy says you are going to have stern battles with self, agonizing in prayer, pleading with God for victory. Are you having agonizing times in prayer, pleading with God for the victory? If you're not, you're not in the game; you're not even in the game. That's reality. But if you feel the need, then you're being

drawn; you're being drawn to come into the realities of the Christian life, and to work with Him.

It is not... Yeah I've read all that. All right. And then it says here: "The Bible is very clear on this point. Look at these verses: "The sinful mind is at war with God. It does not obey God's law. It can't.""

Ever wondered why you can't? You keep doing the wrong thing. It's your nature. It's our nature.

"There is none righteous, not even one...", I'm quoting here. "The heart is deceitful above all things, and desperately wicked: who can know it?" The Bible declares that our minds in their natural state, hate or are at war with God. In their natural state, our minds are rebellious, they do not submit to God's commands, and it is impossible for our minds to break free from this condition."

And this is a bitter pill to swallow. But this is the law entering to cause sin to abound. And here is the great challenge for all of us. When you see yourself, when you pass sentence..., and John Bunyan in *The Pilgrim's Progress* puts it in this way: When you have thoughts about yourself that agree with the word of God, then you have good thoughts about yourself. And what does the word of God say about you? That you're wretched, miserable, poor, blind, and naked. And when you agree with this, then you are having GOOD thoughts about yourself. That sounds so counter-intuitive, doesn't it? That's how John Bunyan expressed it in *The Pilgrim's Progress*.

You have good thoughts about yourself when your thoughts agree with the word of God in its diagnosis of your condition. *Voice: And yet over the years, I've been at that many training programs through my professional life where the exact opposite talk is told; do not have negative thoughts about yourself; it's destructive, etc. Just don't do it. Have positive thoughts about yourself.*

Yes, we need positive thoughts about ourselves. Tell yourself, look in the mirror: I love you; I love you. [Expression of vomit] *Voice: You hear this line, I am enough. I am enough; I am good enough. NONSENSE! Total rebellion against the word of God; this power of positive thinking. A.T. Jones spoke directly to this issue. It's spiritualism; it's nonsense!*

And so, people often say, "Oh, Adrian, you talk so much about, you know, human weakness, and human sinfulness." Because the only remedy for sin is to get a correct diagnosis. If you don't get a correct diagnosis... If the doctor says, "Oh, will I tell them that they've got cancer? No, I don't. It might affect them; it might give them a heart attack, so I can't tell them they've got cancer." That's negligence, isn't it? It's a misdiagnosis of someone's condition. It's to mollify them; it is to give them morphine, and to euthanize them slowly. And that's the gospel that's taught from the pulpits today; kindled with a hellish torture... Slow down; slow down; slow down!

So, this is where Romans chapter 5, and verse 20 comes in. This is the gospel; "Moreover the law entered, that sin might abound. But where sin abounded, grace did much more abound:" When you accept the diagnosis, and you confess: "It is I, Lord. I am the man. I am the man. I am guilty. I am worthy of death." When you confess this, and then you turn to Christ without one thread of human devising. Because it's Christ that is drawing you across the gulf. He is the one that is pulling you, gently appealing to you, saying, "I've convicted you of sin. NOW, I'm convicting you of righteousness; MY righteousness. I give it to you freely Adrian; FREELY I give this to you; without any money; without any merit. Nothing you have done merits what I'm giving to you, but I give it to you freely."

What is the response of the human heart that believes that they are given salvation freely when they are on death row? What's the response of the human heart? Gratitude! It can be nothing, but gratitude. And when you have been on death row, and you know that you are worthy of death, and you knew that you had a life that was so sinful, and that you have been offered eternal life freely, your heart is filled with gratitude. And the Spirit of Prophecy tells us that it is gratitude that cleanses the human

heart of its sinfulness. Gratitude.

Have you noticed that in our society today we're lacking in gratitude? *Voice: Because that also is a gift from God.* Because gratitude is a gift from God. *Voice: You can't have that naturally.* He gives us the Spirit of His Son. This is what is signified in the Torah, of the drink offering; the wine; the delight; the taste; the enjoyment; the freedom. It is a gift of God that is given to the heart that has been able to be emptied of self; emptied of self, through Christ.

And again, John Bunyan does this, where the law enters the room; and the dust of sin is stirred up nearly to choke out the sinner. But then the gospel comes and sprinkles the water, and settles the dust; and it's able to be swept and clean, so that the Spirit of God can take possession of the human soul.

This is the gospel; and this is what we have over the years been seeking to present. And it is met with opposition, over and over again. "No, no. Don't be so hard on yourself!" Is there truth to not being hard on yourself? In the right context we shouldn't be hard on ourselves, should we? Because we're children of God; we're loved of the Father. But when it comes to you having done anything worthy of merit and good, should we be hard on ourselves? ABSOLUTELY! To the n-th degree! There is nothing good in you! NOTHING! Worthy of merit? NOTHING you have done merits salvation. We should resist that with ALL energy, and not allow this to come in in any way to our message.

"No, there is none good; there is none righteous; no, not one." That will always be part of our message. Because you cannot be righteous by faith ALONE, unless you have given up on your human nature, and said "I am worthy of death. I am worthy of death"; so that where sin abounds, grace does much more abound. And when you believe this, God will give to you – thank you Colin – God will give to you GRATITUDE. It will come into your soul, and you will feel a lightness; you'll feel a joy; you will feel a freedom. And so great will be that joy that it will enable you to withstand privation, difficulty, pain, suffering, persecution. And this is what we're lacking at the moment, isn't it?

I was reading again; I was listening to *Escaping the Pentagon of Lies*; I have a quote there, where Ellen White talks about the Jesuit movement. The Jesuit movement was raised because they were trying... The Catholic Church was placed on the back foot, because the Christians had such a joy in Christ, they could endure probation, starvation, imprisonment, and death; and with a joy on their face. And they couldn't match this. It was a power so great! "What are we going to do to match this power?" And so, the Jesuit order came along; with a fanaticism that could match that of Christianity; a willingness to die for its order; to match that of Christianity.

And today... We don't really have this in Christianity today, do we? A willingness to die joyfully; to lay your life down; to give up your life. Not a craving for martyrdom. That's something different. There's plenty of those in the fourth and the fifth century. Augustine craved to be a martyr. No, we're not talking about martyrdom. We're talking about a joy that if you should meet with these things, you would gladly lay down your life to testify to the truth of God. And this is what we need now.

And now, what I'm saying to you is, the only way we're going to get to that place is through this process of acknowledging the full wickedness. And only Christ can give this to us. We cannot manufacture a recognition of ourselves as we really are; we can't do it! We can only plead for God: "Show me myself as I really am." Do you really want to pray that prayer? *Voice: It's a bit scary.*

If we know that Christ is a loving Saviour, if we really believe this, then can we not pray this prayer: "Lord, let me win this identity war, to know myself." Because this is the thing; only those are going to be saved who in the time of Jacob's trouble have fully revealed to them... And that's why God will allow Satan to fully press upon us our sinfulness in all of its magnitude. And it will appear that Christ Himself is pressing our sinfulness upon ourselves, and reminding us of all the filth and stupidity and

nonsense that we engaged in. Why? **Because He wants to know that the faith of Jesus can abide in you.** And you can look at all of those things, and say, “Father, into thy hands I commit my spirit.” When you can do that, you are sealed. Satan can no longer defeat you. Because you have faced ALL of your wickedness.

You are the manifestation not only of your own sinfulness, but the cultivated tendencies that you have inherited from your forefathers are manifested in you. Not that we are guilty of what our forefathers did. But we are manifestations of the sins of our fathers. That's why it says in Jeremiah 14:20, “We acknowledge, O LORD, our wickedness, and the iniquity of our fathers...”

That's why it was important for us to acknowledge the iniquity of Le Roy Froom. [Expressing pain] “No, I don't want anything to do with Le Roy Froom. I'm not part of Le Roy Froom!” Are we part of those that enjoy putting execrations on, “Le Roy Froom is the reason why our Church is in the mess that it is!” We can put it all on him. “Oh, it's the liberals! The liberals! They're the ones that caused all this wickedness and sinfulness.” Really? Really?

All of this is seeking to escape from the condition of our own human heart, and it allows us to try and get in through that narrow gate with just a little bit of merit. And if you can just take a little bit of merit with you, you've got just enough of a yardstick to measure it up against somebody else and say, “You know what? I'm better than you. I'm better than you.”

And that's why we're still here; that's why we're still in this mess. That's why we're not going anywhere, until we get to that point. And the light that's been given to us, we are on a ticking clock; a ticking clock. Because we can go the way... Look at all those... Even those that accepted the 1888-message, what happened to them? Well, they all died, didn't they? Because there were those who resisted the 1888-message with all of their gusto, and there were those that accepted it and said, “We are superior to them, because we have the truth.” And that's the danger that we're in right now. “Look at all the books that we have! Look at all the translations that we're doing! Look at all the websites that we've got! Look at all the young men and women that are coming through now to preach this message! Aren't we rich, and increased with goods?”

Have mercy! We're in great trouble; if we go down that path. This message should produce within us a sense of our own wickedness, and a realization that “There is none good; no, not one”; not now, not ever that that will be.

And so, the gratitude that comes is what then allows you... It's that gratitude for the forgiveness of sins that causes you to bite your tongue when your natural impulse to judge another surfaces within you. Do you see? And that's why this principle of “Christ is the source of every right impulse”, and our true identity as haters and murderers of the Son of God and God Himself can lead us to a book “As You Judge”, to show that the investigative judgment is a manifestation of human nature; and that we are called not to judge. God enters into the process of judgment; He assumes the character of a judge, as it says in Testimonies to Ministers 245; “He assumes the character of a judge, divesting Himself of the endearing qualities of a father.” For what purpose? To mirror back to us what we are like.

And so, God's people are going to enter into a spirit of great conflict over their human natures. They are going to take hold of the righteousness of Christ, because they will have to pass through the eye of the needle, won't they? Without any merit; without any self-merit. Like those camels, they'll have to get down on their knees, and take all of their trophies and everything off. And they're gonna have to shimmy their way through that little eye in the needle, as Jewish history would relate to us. And when we come out the other side, then we can dance and sing, because we know that our righteousness didn't come from any of our goodness, from anything that we had done.

And that joy is the spikenard of the alabaster box. That's what Mary Magdalene was. She had completely given up on herself. Judas and all the other disciples, they were full of their own self-importance: "Oh, to what purpose this waste?" Judgment; condemnation; self-merit; being measured against another poor sinful individual. "Oh, but for the grace of God, there go I." We don't believe it! Not yet, not yet. We don't believe it.

We will know that we believe it when we stop judging other people; when we stop condemning others; when we stop damning the Seventh-day Adventist Church; and we stop beating up on our wonderful friends, the Papacy; when we stop beating up on them in contradiction to ourselves. Now, that doesn't mean that we ignore the errors that have been taught by these institutions. No, no, no! But we don't get merit from comparing ourselves with them. This is the great challenge for us.

I'd like to close, and I just like to go through those five points; because we need to finish up.

1. Accept that there is none who seek after God, and your nature is at war with God.
2. Believe that Christ is the source of every right impulse.
3. Salvation is freely given to you without money and without price.
4. Feel the gratitude of eternal life. That also is a gift from God. Let it fill your soul.
5. The Spirit of condemnation wanes and dies under the sense of gratitude, and we are not righteous in ourselves.

Condemnation of others does not disappear overnight. Why? Well, I know this to be the case. I know that my Saviour doesn't condemn anyone. I know that my Father doesn't condemn anyone. But I'm still tempted. I'm tempted. Shock and horror at the actions of other people, IS condemnation of those people! "Whao! I can't believe they would do this!" You can't? Well, look at yourself; look inside yourself. If you can't see, if you're shocked at how somebody else would do something, you don't know your own nature; you don't know your own self.

When you see someone else stumble and fall, we should weep and say, "Oh Lord, please help them! Yes, my nature. I could have done exactly the same thing. Please deliver them from this wickedness! Please help them!" It will cause us to want to go and speak to them; and reach out to them, and have that uncomfortable conversation; and risk being maligned, and told, "You busybody, get out of my life! Leave me alone!"

That's what happens in the Church so many times, isn't it? Church can see someone, "Oh no, we're not going to get involved; we're just going to look down at them; Oh, that poor soul! Oh, terrible!" That's the challenge.

Five points. And I pray that God will lead us on those five points.

I'd like to finish with a song that John Penman has written. John asked Lorelle and I to sing this song. Maybe it was in response to Cross Examined, or As You Judge, but the song is entitled "It wasn't your idea, but mine". And so, we've had a bit of a practice, John. And we'll see how we go.

[Singing]

You showed God's love to all mankind

we wanted sacrifice from thee
but these things you had not required
how did my ears not hear your plea
now your love has really won my heart, and my life is in your hands
for when you suffered there on Calvary
it wasn't your idea but mine

Within the shouting of an angry crowd
my voice is raised condemning thee
yet in the midst I hear a still small voice
thy sins have been forgiven thee
now your love has really won my heart, and my life is in your hands
for when you suffered there on Calvary
it wasn't your idea but mine

Now I see your mercy from the throne
living waters offered free
broken spirit and a contrite heart
is all I have to offer thee
now your love has really won my heart, and my life is in your hands
when you suffered there on Calvary
it wasn't your idea but mine
it wasn't your idea but mine

Thank you John for writing that beautiful song. It's beautiful, isn't it? It's challenging; it's challenging. I was taught that it was God's idea that Jesus had to die. But as we've been studying Jones and Waggoner, we find that that's not actually the case. Because if it was God's idea for Jesus to die, then on the Cross God was reconciled to us. But when Jesus died on the Cross, satisfying our comprehension, our understanding of justice, WE were reconciled to Him. And this is the truth that still is going to take some time to get hold of. Because as it says, "Without the shedding of blood there is no remission of sin"; we all thought this was what God wanted. But the Bible clearly says, "Sacrifice and offering I have not desired; burnt offering and sin offering I have not required."

This is just part of the challenge of human nature; putting onto God its own sinful human nature. God meeting us where we are, seeking to give to us the things that we think are necessary, and satisfying those things.

I think Lorraine, we were speaking last night. I think we're talking about this. You know, what do you say to people? Well, who sets the ransom price? Is it the father of the kidnapped, or is it the kidnapper? Who sets the price? It's the kidnapper that sets the price; not the father of the kidnapped. And God paid that price. But that's another story.

I hope that you will take these things to heart, and to know that Christ is the source of every right impulse. Every time you express a thought of love to your wife or husband or your children, it's not you; it's Christ in you that does this. Human beings can express love to someone when they want something, don't they? They can do that. [Laughter] *Voice: And so can a cat.* [Laughter] A cat can cover you; run up against your knees; purr, and do all those things; he wants to be fed. But to genuinely express love to another human being, to genuinely want to help them and to care for them, ONLY comes from Jesus, who receives it from His Father.

And when we take this on board, we're going to see a transition. So, let us close in prayer. *Voice: Could I put a prayer question? Craig is not well. Craig... Jacobson? ...*

Father, we just thank You that we can kneel before You. Thank You that You've drawn us by Your Spirit. Thank You that You don't abandon us. Forgive us for our sinfulness. Forgive us for our selfish desires. We know that You do, and You really just want us to realize what we are really like; and that You're the only One that gives us right impulses and right desires. I do pray for Craig; he is not feeling well. I pray that You would heal him, and restore him. We're in the Sabbath hours, where a greater portion of Your Spirit is available. Please, bring him healing. We continue to pray for Di also. And we pray, Father, for that experience, that we will have that experience of contrition and sorrow for the sins that we have committed, and the pain that we've caused You and everyone around us; and that we will have that gratitude, that wine of the Spirit, that we may know that we are freely forgiven, and that we'll cease to condemn others. And I thank You, in Jesus name. Amen.