

## IDENTITY FOUNDATIONS

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Tonight I would like to by way of introduction talk to you a bit about my journey at a personal level. We're talking about turning the hearts. I want to talk to you a little bit about how my heart has been turned towards the Father and His Son. And I don't know about many of you but the first 35 yrs of my life I have spent justifying my existence. You know what I mean when I say justifying your existence? Looking for reasons for why I should feel good inside about myself.

Despite the fact that I believe that God loved me and that Jesus came to die for me, still the nagging doubts were there that I did not measure up, that I would not make it to heaven. Despite the outward display that I could manifest on a Sabbath morning to my brothers and sisters with a smile. Inwardly there were still things that plagued me greatly and I wondered about my own standing with the Lord. Not that I don't continue to ask those questions but now there is an assurance and a peace that I did not have before, and that is a joyful thing.

I want to explain to you a little bit about that journey and my search for my heavenly Father, our heavenly Father, to think that I knew Him and for many, many years under the Adventist understanding of the trinity, seeing through such a dark glass that His assurances of love for me would often fall on the ground, because of the confusion that was in my own mind and the lack of understanding of who He really was in relationship to His Son. Misunderstanding that relationship has caused me to misunderstand many things about myself and therefore misunderstand the whole plan of salvation, and that's what we are going to talk about tonight.

Some of you have read this book. This has just come off the press here from Teach Services, Identity Wars. This is where my journey began really with the Father and the Son. It began with a contrast of God's kingdom and Satan's kingdom. It's interesting to me that—let's think about this for a moment. The first time that Lucifer or Satan speaks in Scripture—where is it? Genesis 3:1-5. The first time that the Father speaks directly to the human race in Christ where do we find that? Matthew 3 verses 16 and 17. What I would like to suggest to you that the first time that Satan speaks and the first time that God the Father speaks the two kingdoms are clearly enunciated in those first two expressions. Satan's kingdom is clearly enunciated in Genesis 3:1-5 and God's kingdom is clearly enunciated in Matthew 3:17. And I'd like to turn to Matthew 3:17 first and then we'll work our way back. Matthew 3:17—the Father speaks. We read from verse 16,

**“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”**

The journey of my life has been to come to understand this text and to understand what we know from the person of Christ and from what the Spirit of Prophecy tells us that the Father through His Son is actually speaking these words to you and to me. This is what He speaks to us. I don't know how you have perceived it, but in my life the only thing that I've really wanted is to know that the supreme authorities in my life tell me that they love me and that they are well pleased

with me. That's all I really want to know in my heart. And that is manifested with my earthly father. When my father tells me that he loves me, and that he is proud of me I'm complete.

And to realize that in God's kingdom my value, my standing before God, is not based on my thinking but it's based on His thinking. What He thinks; what the Father thinks is reality despite what I think. There are many things that my mind thinks because of my carnal heart that I've inherited from the first Adam. There are many doubts. There are many things. There are many false understandings that try and surface in my mind about what I am, and who I am, and why I should justify my existence. But the Father alone defines my reality and this reality here is that He is well pleased with me through Christ, His Son. We are going to unpack that a little more.

This tells us that God's kingdom is about family relationships. "You are my beloved Son in whom I am well pleased." Love between one another and through the process of inheritance—Father speaking to Son. When a father speaks to his son he speaks to one who has received everything from him. My earthly father. I have received from him his DNA; from his seed I have come forth through my mother who nurtured that seed and I became a living soul. And I inherited that and so we see that in this passage here the inheritance of the kingdom of inheritance. And that the Son has received everything from the Father and that He just rests in that word; the Son rests in the word of the Father. You think about that for a moment.

Christ is coming to the most difficult assignment in His life. He is going to face Satan in the wilderness 40 days tempted of the devil in the wilderness. And at the end of that 40 days the question is going to be "If You are the Son of God". It's a challenge to identity. It's a challenge who you are. And so what does the Father give Him? Does He give Him a good dose of Divinity. Does He give Him a good shot of, you know, atomic power to take on, you know. Does He give Him heart technology to volt billions of watts of power into Satan when he comes after Him, no! It's a simple statement. You are My Son and I love you. That's all He needed. That's all He needed to beat Satan. To know that, to know who He was, that He belonged to the Father and to let the Father define reality for Him. You are my Son, and I love You. It is written. It is written, "Man shall not live by bread alone but by every word that proceeds from the mouth of God." And what God the Father had said to Him was You are my Son and I love You.

Contrasting that, we have Satan. Genesis 3. We could add to that the statements in regard to God where in Psalms 36:9 "With Him is the fountain of life." Jeremiah 17:13 that God is the fountain of life. Everything flows forth from God. All life came forth from the Father. Desire of Ages, page 2—the great source of all. This is what the Bible would teach us.

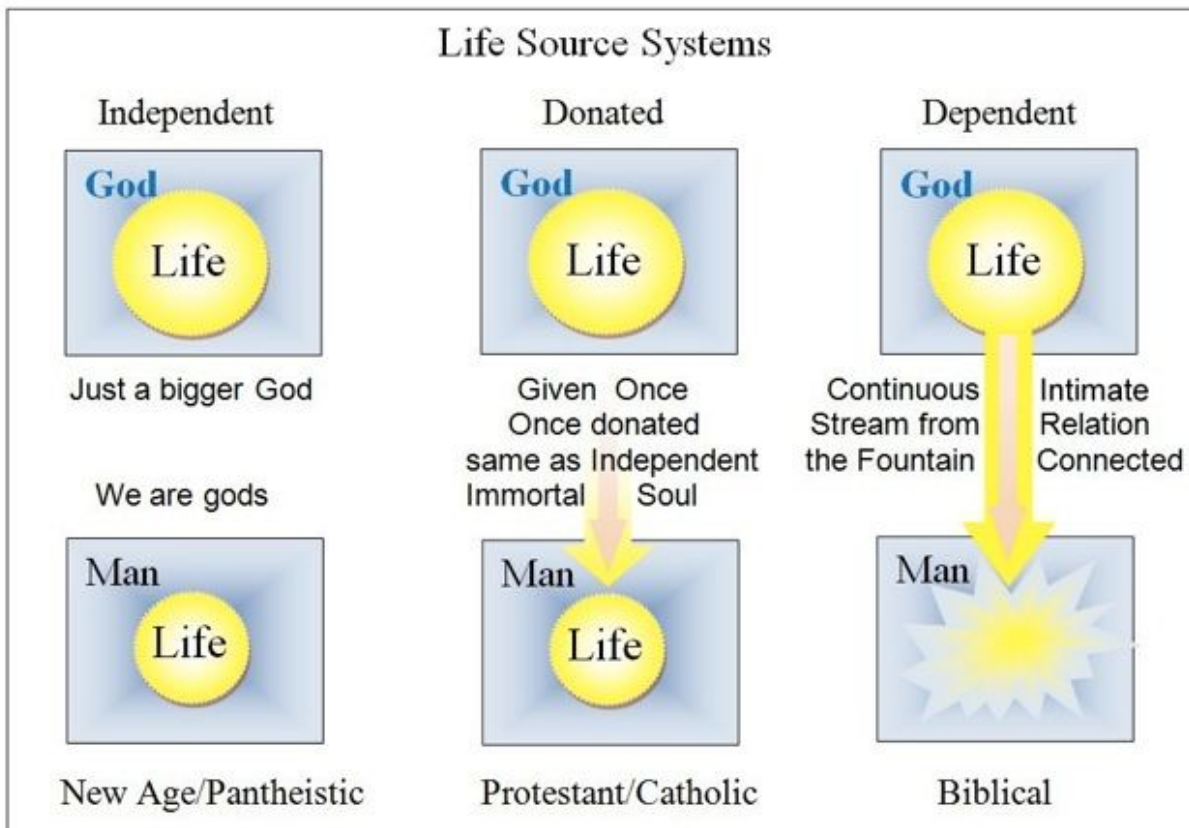
But Lucifer to begin his kingdom he introduces a new concept. And we will go straight to verse 4, Genesis 3 and verse 4, **"And the serpent said unto the woman 'Ye shall not surely die:'"** This is the heart of all heresies. This is the starting point; this is the entry point for a shift in man's thinking about himself and about God. To believe that you shall not surely die you must believe that you have an inherent power source; an inherent life source, that if you would sever your relationship with God it wouldn't matter. That's what Satan is saying. He's saying, "you will not surely die, you can go contrary to what God is saying, and you won't suffer for it. You will not die." That's what Satan is saying, and so he gave to Eve, then gave it to Adam—a concept, a perception of self that says I have life in myself, I have power in myself, and this

concept permeates every other—every other aspect of our lives. It's permeated by this lie. It's this lie that has driven me for the first 35 years of my life to justify my existence, because if you have a power source, if you have a life source, then you have to demonstrate your value by the power that you have. Your talents, your abilities, your gifts, your intellect. You must demonstrate to the world that you have this. Are you all hearing what I am saying? Because that is where your value is. Your value is shifted. You shall not surely die. Your value is not in the Father. You shall not surely die. You are the center of the universe. Your value comes from what you do for yourself.

And so, the nagging question. Because of this lie, you know when you get to the end of the day and you laid out for yourself a list of the things that you want to do that day and everything went wrong and nothing got done that you wanted to get done. How do you feel? Do you feel bad? Why do you feel bad? I mean, if you hadn't written out a list and then gone and hopped into bed, I mean, okay, that's lazy. Maybe you should feel bad, but if you tried hard and somebody needed help, somebody rings up, and they need you. Things go wrong, something breaks, yeah, you know what I mean, and you tried your best. Why should you feel bad at the end of the day? You shouldn't, but the world says if you've got nothing to show for what you've done then you should feel bad, and that's really hard, I know, for my wife. What value does our society put on cleaning house, washing dishes, wiping bottoms, putting out laundry, ironing clothes? What value is there as far as the world is concerned? What value is there in these things? There is no value in it. And so often when my wife would be doing these things and she would ask herself what have I done all day? I haven't done anything. Because she's university educated; she's been to university, she has a degree. She's been like many of us programmed with this you must perform; you must achieve to feel valuable about yourself. On the things of the world believes thinks is valuable. And so Satan introduces this concept 'you shall not surely die'.

For many of us as Seventh-day Adventists we feel safe when we read that verse, because we have a belief that the soul that sinneth, it shall die—that the soul is mortal. And we feel that we are not affected by this lie because of the state of the dead doctrine, but we are affected by this lie. Every time that you feel depressed because you are not making the grade; every time that you feel the need to justify your existence, every time you feel like 'well I'm a pathetic waste of space' you are eating into this lie, you are buying into the lie. And then for those of us who, you know, engaged in ministry for the failure in your Bible studies and your sitting there and you're watching Doug Batchelor on 3ABN telling you, you know, I should be doing what Doug's doing, I'm not doing enough. I need to be doing more and looking and wondering. Anyone have thoughts like that? Lord, I'm just, I know I can do better. And we do need to improve. There's no doubt about it. But when you put your value into what you're doing because of this lie that you have a power or these abilities or talents or gifts that you have to develop to justify your existence you're buying into the lie and it brings nothing but depression.

So what I'd like to outline, if we can put that up there now, Gary, on the screen.



The power of the lie. I'm going to put this up there on the screen. This is—I documented this in chapter two of my book Life Matters. I have only one pre-released copy. It's about to be printed. Life Matters really goes into this lie and how it affects us. In chapter two I go into this in great detail. How perception of life and the way it operates can affect us. In this first column here like a new age pantheistic-type understanding of the universe that there may be a god and he has life but essentially we're all part of the one system. I've got life. He's got life. He may have a bigger life source than mine but we're all really part of one life source system and I didn't receive it from him I've got it inside of me. It's an inherent life source. Many people look at the world this way; we are part of God. Agnostics may look at—well, there may be a god, and if he is he's alive and I'm alive. I have life. (17:06) Many people have this view of life and that is a perception of yourself. That is an identity that you perceive within yourself and that causes you to look at the world in a particular way.

(And) then you have what the typical Protestant Catholic Christian churches tend to believe and that is that God has life. and that He created man with immortal soul, which, if a man has an immortal soul that means that he has life, doesn't it, in himself? If you read the Catholic catechism, these things (are) we hold to be true, that man is immortal. That's one of the first things that they say—the immortality of the soul. Now, I want you to think about this carefully, because this has ramifications. As God has life in Himself, the Protestant and the Catholic churches believe, so He has given to man to have life in himself. Does that sound like a Bible verse to you? **“As God has life in Himself He has given to Christ to have life in Himself.”** To believe that you have life in yourself is anti-Christ, isn't it? Anti—in the place of. You are

putting yourself in the place of Christ. The spirit of anti-Christ says that God gives you life to be unborrowed, underived, in yourself. So great is the life of man according to the Protestant and the Catholic faith that not even God can eliminate you. He can only determine the quality of your life whether it's good or bad. He can make your life hell forever, or He can make your life bliss forever, but He can't actually destroy you. That's how powerful man is in the Protestant Catholic faith, is that right?

In this third one we have God has life and a continuous stream. That heartbeat that you feel. You know, man knows that the heart beats. We know how the heart beats. We have these pulsating cells that operate within the heart. but we don't know why it beats from a scientific perspective. That is the power of God. That is the life of God flowing forth from the throne. Right now, all of us—our hearts are beating. There is life flowing out of the throne through the Son down into us—a continuous stream of life. Physical and then through the will is the spiritual. The will accepts the spiritual life into the soul. All of us receive physical life from God, but those who choose to accept God's Son will receive that spiritual life, will receive that Spirit. My Spirit I leave with you, peace I leave with you; My peace I give unto you. There's a peace in knowing,. and this is the Biblical pattern of life. This is a perception of man about himself that causes him to see that he is completely dependent on somebody outside of himself.

**(20:48)**

I would like to suggest to you that the ramifications of this diagram and the way we perceive has far-reaching consequences in our understanding, and I would like to suggest to you that from Genesis 3:4 and 5 where Satan says you shall not surely die, this is the heart of all heresy. Understanding these false life source systems and the way—just by way of comparison, when we see that the Protestant and Catholic faith, and they have different versions of this immortal soul doctrine, does a belief in the immortal soul have an impact on how you perceive righteousness by faith? How? Can you see how it would have an effect?

When you believe you have life in yourself, when you bring that up against the commandments and the commandments say 'thou shalt not kill' where do you look for the power not to kill? Inside. Now in the Catholic faith that's not a problem. You do your best and then you get indulgences for the rest, don't you? You look inside and the priest will cover you for the rest.

In the Protestant experience, you have to remove the law. Rather than remove this (referring to chart), because the Protestants know we can't keep the law, so Christ did away with the law. Can you see? So we're righteous by faith. Christ sets us free from the law, because they know with this faulty life source they can't keep the commandments of God. Okay?

But this man here (Biblical life source), when he looks to the commandments of God, where does he look for the power to keep the commandments of God? It is no longer I who live but Christ who lives in me. Can you see how our church fraternizing with people who believe this could end up denying that we could have victory over sin? Is that what's penetrating our church today? Yeah! Because these people don't believe that we can have victory over sin. Neither (do) the Catholics or the Protestants. The Catholics don't need it because of their indulgence system. The Protestants don't need it because Jesus cleaned up the law; wiped it out so that we don't need to keep the law, you see, but the man who sees himself as in a constant need of divine power and that it can come from outside of himself to himself—that man can receive the mind of

Christ. I Corinthians 2:16. I want you to turn there. I want you to read this carefully. (We can probably shut that down now, Gary.)

I Corinthians 2:16, let's read this carefully. Notice the tensing. "For who hath known the mind of the Lord, that he may instruct him? But we have" present tense, what? "the mind of Christ." If I ask you, who here has the mind of Christ? Was there hesitation? Paul was bold. We have the mind of Christ. This taps into the Sonship question. Do you deserve the mind of Christ? No. No. I'm tempted to go down that path but we won't. We won't go down there. I just wanted to set up those three systems, because and I've just illustrated to you briefly how that understanding yourself and where your life is coming from causes you to see the Scriptures—read Scripture in different ways.

Like when Jesus says 'Neither do I condemn you, go and sin no more'. You know, how do you read that? If you're a Protestant when it says go and sin no more that means look within inside, grit your teeth, and be holy, which we all know is impossible. To a person who knows that they have no power within themselves and it says 'neither do I condemn you go and sin no more,' Hallelujah! That's a promise. Jesus is making me a promise. You don't have to sin any more. Why? Because I love you and my Father loves you and we will give you that living water so that you can drink freely from the fountain. You know, Satan will tell you you're a prostitute, you don't deserve this, you're an evil woman, you're an evil man with an evil temper, you don't deserve this. But a child doesn't worry about those things, do they? A child knows that the father is going to give it to him.

Now I don't know about you but I have been in that position where the only reason I have hung onto God is because I believe He is a merciful Father. Not because of anything good that I have done but that He is my merciful Father and that He is well pleased with His Son and that I can participate in that fellowship. I can participate in that fellowship with the Father and the Son, and I can feel what Jesus feels through His Spirit. I can feel the love of the Father through what Jesus feels. His Spirit comforts me. I feel what He feels. I experience what He experiences through His Spirit, the Spirit of truth. And I'm accepted in the Beloved. A beautiful thing when you look at it that way. It is no longer I who live but Christ who lives in me. (27:16)

Come back to Luke, chapter ten. This is oh, verse 25, Luke 10:25. "**And, behold, a certain lawyer stood up and tempted him, saying. Master, what shall I do to inherit eternal life?**" I want you to noticed how Jesus' responds. "**He said unto him What is written in the law?**" What's the next word? Why didn't He say what? He says 'how?' There's a question there by Jesus. How are you reading this? What's the world view that you are bringing to this law thing? How are you looking at this? How are you reading the Scripture?

This is the question I want to put to you. How are you reading Scripture? When you read the commands of God. When you read when it says 'be ye perfect as your Father in heaven is perfect' what are you reading? Do you get fear? Oh man, perfect, we can't be perfect. Or do we read a promise? When you know who you are, when you know that you have nothing. and you know that God knows that you have nothing, and He issues you a command, what's He doing? The Word is *living*. He's giving you a gift. (Pause) *He's giving you a gift*. And He does not lie. So, I don't know about you, but in my mind I find that my flesh defaults to thinking in these other life systems. I have infiltrated in my thinking, in my education, in my—

unfortunately although I was an Adventist young person growing up I grew up watching all of the kids' television shows in the seventies and early eighties, and all these shows are teaching me to look in here; you have the power. See, I'm the Karate Kid. Just meditate, focus, become a deadeye master—all these things. These are things I grew up with. You can be sharp, you can focus, and all of that I've had to unlearn like I guess many of you have had to unlearn. (29:52)

What is one of the clearest evidences of a person who is beginning to understand these principles? The change in their prayer life. Is that true? When we look at the life of Jesus where He laid aside His royal robe, He gave back the royal scepter to His Father, He clothed His divine nature with humanity, He laid off the aspects of deity that would not allow Him to die, and He came down here, and He was in prayer. We've all read the statements how that Jesus praying to His Father pleading for omnipotent power. Ellen White talks about drafts of omnipotence. He's seeking this from the Father in prayer with His Father. As I wrote recently on one of my blog articles where I talked about when "when" becomes "whenever." In communion with His Father Jesus reenters eternity. Why? Because there is no concept of time when you are in that kind of prayer, when you are in essence with the Father. Have you ever been in prayer and lost track of time? To my shame I say that hasn't happened very often. Time. Time servers. But Jesus, and for us too, we can enter into eternity. You understand what I am saying.

Time is a perception thing, isn't it? It's a perception thing of time. The reason we feel time so heavily is because of our separation in our relationships, the emptiness. You know, we are, my wife and I are feeling time because we are apart from our boys. We feel time. It hasn't quite—at the moment we're not feeling it but in a few days we'll start to feel we're missing our boys. Are you feeling it yet? No. I'm not. I love my boys, but I'm just enjoying spending time with my wife.

You know, I'm going to take an aside here. That's what I really believe eternity is, and this is the tragedy of the Trinity—is that when you say that you believe there was a time when Jesus did not exist—no, I don't. Eternity is not time. Eternity with the Father and the Son living in a relationship with One another where time was irrelevant. Time became relevant in the fall when man fell and there was a separation. Time became relevant because there needed to be time to know how long this experiment was going to take before God would come and take us home, and then we reenter eternity, and we're so focused in our relationships then we will know as we are known; we don't care about time any more, because our relationships are no longer pulled apart. We're in harmony. We're at peace. We're in love with one another. There is no suspicion. There is no doubt. There is no misunderstanding and what did he say that for? Everyone is in complete harmony and time loses its relevance, because God's kingdom is a relational kingdom. It's not based on Seiko. It's not based on Chronos the Greek god of time. It's based on a relationship where "when" becomes "whenever."

And in prayer we have an opportunity. Do try it. Do try it—just put all the clocks away and go and talk to your Father through the Son and draw down. I find that I need to—I need to for myself when I'm in my own home environment I need to pray at least two or three times a day—a focused prayer. I'm not meaning to pray, "Lord help me. I'm in trouble."

It's not those prayers. I need to go on my knees. I need to talk to my Father in heaven. I just need to sense His presence. And you know there are times when you feel it more than others. **(34:46)** In recent weeks you know I've been stressing about things and thinking about things and then in prayer with our Father in heaven—that sense of peace. And then what am I stressing about? You know what I am talking about? That peace; we can have that peace all the time. Most of the time. Obviously Jesus had periods when He was under a lot of pressure, but He prayed more often. He prayed, and so the key aspect of what this life source was—these three life source systems, that when you realize that you have no life in yourself, and that you are dependent on God you are focused on that relationship. You are in a relational mindset. In these other kingdoms you could be in a relational mindset but because you're so focused on the power that's within you the relationships are always secondary to what you are able to produce and display. You're working out your skills and your abilities, and for those who believe in God, like say in a Protestant Catholic sort of mindset, it's placating God. It's staying on His good side because He's a big life source and you're only a little life source. And if you get out of line you know He's going to line you up. And so you've got to walk that line; you've got to stay faithful. It has a difference.

This simple chart that I've put up, this lie of the serpent, it altered my whole understanding of how I read the Scripture, how I read the Bible, how I understand the plan of salvation, and then with the relational situation, the other aspect that this brings out is that wherever the life is that's the heart of the value system. Where the life is is where the value is because where you're producing, where your treasure is there your heart will be also. If your treasure is within yourself, and you're believing the lie *you shall not surely die in any way* your value is derived from yourself. Your talents, your gifts, your standing, your status in society, you will derive value from within.

But if your life source is in God your value comes from Him and what He says about you. That is tremendous. Just a couple of texts on that. Luke, chapter 12. And I address all of this again in my book Life Matters. The life source that leads to value. Life system which leads to value system and where the life is is where the value is. If we follow that carefully. Luke 12:6 Notice the value system of heaven. The word *value* is used here. **“Are not five sparrows sold for two farthings, and not one of them is forgotten before God?”**

So when God is not forgetting what is He doing with the sparrows? If He hasn't forgotten the sparrows where are they? They're in His mind. He's thinking on the sparrows. Why? Because His life is keeping the sparrow alive. He knows the sparrow is there. And because it's His life, have you ever thought about it—that because it's His life that's in that little creature that when that creature suffers pain that through that life He can feel that pain. Is that possible?

Have you ever felt pain and just felt that nobody understood the pain you're going through, the suffering you're going through? God understands because His life is in you. You're living by His life so He knows when you are in pain. He knows how hard it is. He knows. He weighs it. We never need to think that He doesn't know how it feels, He doesn't know the pain. He knows because it's His life that's in us and it's attached to Him. How? We don't understand. That's beyond the comprehension, but it is.



And then we have the word *but*. God remembers the sparrows. **“But even the very hairs of your head are all numbered.”** I don’t know. I love my wife but I don’t know how many hairs she’s got on her head. I didn’t count them. I know I brush my hair and there’s got to be a recount every day. God knows the number of hairs on my head. That’s detail isn’t it? Well why would He care? You know I have a picture of my Father in heaven and He strokes my hair and He counts the numbers of the hairs. That’s my Father. He loves me. And He knows the number of hairs on my head. You know, because He’s thinking about me. And I know that He loves me, because I only have to look at His Son to know that He loves me.

**“Fear not.”** How many people are afraid? My whole life has been living a life of fear. And yet Jesus says **“Fear not”** ye are of what? So what’s the value system here? What makes you more valuable? What, the five farthings? What? What’s the contrast that Jesus is making? It’s the contrast of the amount of thought that God is putting into the creatures that He’s created. That’s the value system. The value system is how much He is thinking about you. How much is He thinking about you? Psalms 40, verse 5. What does it say? Psalms 40, verse 5. **“Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward”**—what does it say?—**“cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.”**

(Comment from audience, AE responds) In this we see the Fatherhood of God, in that He gave His only begotten Son for us. What did He have left? He had nothing. What does Ellen White say? (That) in giving His Son the Father poured out all of heaven. All of heaven was poured out in the gift. And when it says here, if I was to declare and speak of them they are more than can be numbered. His thoughts toward us are more than can be numbered. What kind of value system is that? How valuable are you? But it’s only there for those who tap into this way of thinking.

This value system, because the world, flesh, the devil, are constantly telling us we’re not doing enough. We’re not performing enough. We’re not doing enough Bible studies. We’re not converting enough people. We’re not being good enough. He’s constantly—You’ve got to work harder. You’ve got to do more.” Isn’t he? And the wretched part about it is that yes, we do need to do more but how you go about it is not to look in here but it’s to believe the Word.

You cannot—well Galatians—this is in the end of the book Identity Wars. Galatians 4. A son can be a servant but a servant can never be a son. He’s always earning his way. A servant never feels good enough. He’s always on wages. He never knows when the termination payment’s going to come. He’s living on borrowed time all the time earning his way. He’s only as good as his next paycheck. But the son he has inherited everything from the father. He’s not going anywhere. He can’t go anywhere. His relationship cannot be denied. He is the son of the father and so his status with the father cannot be changed. He has an inheritance because he’s the son, and then the son, because he knows who he is when he comes of age, when he comes to understand what the father has given to him, speaking of us now, then he will serve him forever. We will serve Him knowing that God has given us all these things and then the Son serves as a servant without fear. Jesus came, that we might serve God without fear. Jesus came to destroy fear. You read that in Hebrews. You read that in Luke, chapter one. Luke 1:72. This is another line of reasoning.

Actually before we read that just quickly come over to Genesis. The first consequence of the lie. This is another thing to do with the inherent life source. If you have life within yourself then you must protect yourself. The whole issue of self-protection is revolving around a view of yourself and protecting your life, but if your life is in the hands of the supreme God of the universe, do you need to worry about self-protection? You don't, do you? Notice the first consequence when Adam and Eve ate the fruit. **(45:41)** Verse 8, **“And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are thou? And he said, I heard thy voice in the garden, and I was afraid.”** Why? Because Adam takes, when he eats that fruit, was there poison in the fruit? What was the poison? The poison was *you shall not surely die*. So now Adam's identity shifts and he now believes he has life in himself and now he's a little life source. And now into the garden comes this big life source, and he knows that he's in his garden and he's been mucking around in the tree that he shouldn't have touched, and so, *fear*. You see, that's where fear comes from. Fear of death. Fear of death is a natural consequence of the lie of the serpent, to fear death. And it's hard to get rid of; it's always trying to grab you. The fear of death.

When they're talking, you know, about earthquakes that are coming or disasters that are going to come upon the world or things like that and you watch things on the news and you see people being murdered and all these things happening and then if you start watching this stuff enough it starts to creep up the back of your neck. You start to feel the fear, you start the vibes, fear, and you've got to protect yourself. You've got to do martial arts, you've got to get a gun, you need to learn self-defense, you have to learn how to eat wild berries and get out there in the bush—oh, I'm sorry—the woods, and you know, you have to protect yourself, because that's what the lie tells you to do. The rebuke, I find to me, is a constant rebuke to me. You know when I am in the midst of a storm and the wind is howling and the lightning is flashing you know I still feel the fear. Now when you an feel the windows bowing like this and.... **(48:04)**

Then I remember the story of Jesus in the boat. That's Someone devoid of the lie. He's sleeping in a boat that is about to capsize. He's got men screaming around Him, 'we're gonna die'. That's what you and I can have. That's what I want. I don't have to protect my life. And it's a constant challenge. I find that the Lord takes me deeper and deeper to see the layers of the flesh that are still there and how I need to protect myself and all these things because of this lie. Whereas I want to be like Jesus sleeping in the boat. Not worrying about these things and if your time has come what's the next thing you see? That's not bad. Why are we afraid?

I just want to close by saying that these two verses, again, just in summary Genesis 3:1-5. Satan's kingdom of inherent life source and God's relational kingdom of one fountain that flows forth life from Father to Son. These two kingdoms are clearly revealed in the Advent faith. You read carefully our material; it's there. I didn't see it. I didn't see it. I really began to look at this lie. I was impressed. I believe our Father in heaven impressed me, follow this lie, see where it goes, see what it does to you in the things that it causes and the places that it takes you in your spirit. And I want to unpack more of this journey. The next part of the journey I will share with you tomorrow morning. We want to examine more closely this Father-Son relationship. The head of the fountain. How the head of the fountain is built. The way that God in His wisdom brought forth His Son and why this was the only way that the universe could be developed and

have harmony in the universe. It's what I call the Law of Life in the universe. Is that familiar? Desire of Ages, page 21, the law of life in the universe, the circuit of beneficence from the great source of all through Christ. This is what I want to talk about tomorrow in terms of the life and this circuit and why it's so important that Jesus be truly the Son of the Father for us other than simply knowing that He is the Son of the Father. There are practical implications for us in knowing this truth and it can bless us in many ways.

So let's kneel once again.

Father in heaven. It's so good to be able to call you Father. Jesus told us to call you Father, and Jesus is our Elder Brother. He took the seed of Abraham. He was made of the seed of David after the flesh. Lord Jesus, you carried my flesh. You took it to the grave. You destroyed it. You condemned sin in the flesh. You have left no excuse for sin in the human heart. We can inherit from You that life, that righteous life. I believe Father that you will give this to me and to each of us here, not because we are worthy, but because You are merciful, because you are gracious, compassionate, long-suffering, and that your thoughts towards us cannot be counted.

Father, I pray during this weekend that we will rest as Jesus did in the boat; rest in the assurance that you love us, Father. Some of us are carrying scars from childhood, from earlier life. Emotionally, we're still not sure. We wonder why it seems you weren't there for us when we were hurting, when we seemed to be abandoned. We wondered where You were in our hearts, and Satan told us a lie that You forsook us and you left us and we're trying to undo that lie. Help us, Father, to see that it was a lie and that you love us so much and that you gave all of heaven in Christ for us. In these Sabbath hours Father I pray that you would walk with us; that we would walk with you and that your peace would be upon us. Please give us your peace in these Sabbath hours as we fellowship, as we talk, as we compare Scripture with Scripture, and we get acquainted. We thank You that You will do this for us, in Jesus Name. Amen.