

Made In His Image

Amicolola 3

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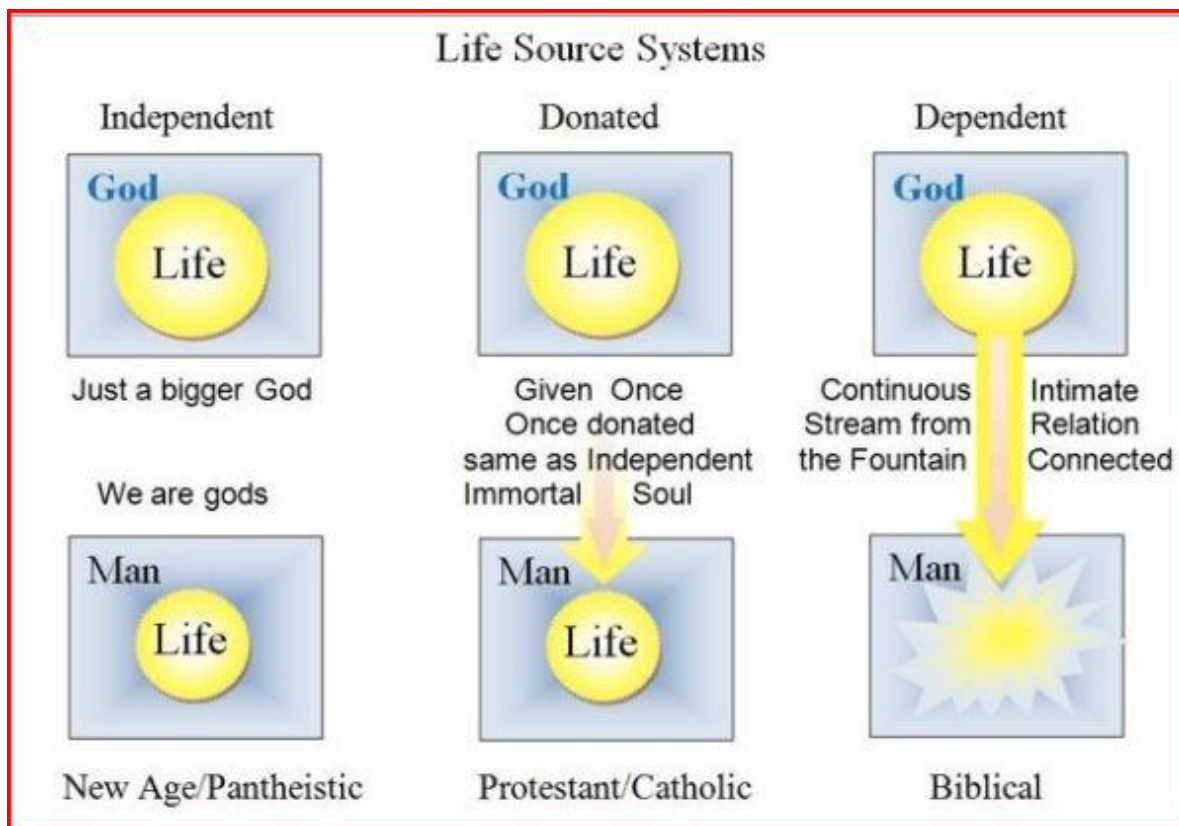
Just as a ...recap the emphasis we will be looking at is the impact of our understanding of the Father-Son relationship, what it does for our communities, our families, our marriages, our church structures. Our perception of that relationship—what it does to all of those things and how foundational that understanding is. We spent a long time looking at the fact that in the Bible there is a clear distinction between Father and Son by virtue of the inheritance. We know that they are distinctly different because one came out of the other. We know that One—the Father is the great source of all and that Jesus inherited all. It's easy to distinguish the two, and we see that one came from the other as opposed to two beings that are identical.

You can't tell them apart except for the labels that they wear and the roles that they choose to play. There is no inherent distinction between the two of them. We see that mirrored in the way that people get confused in prayer, who do I pray to? And when they are reading Scripture who is being talked about? And that's where you see the confusion. My son wrote an article on my website about the identity of indiscernibles. That's when two beings or properties have exactly the same elements you can't tell them apart. That is the tragedy of what is happening in our church at the moment.

It's interesting that when I submitted this document to the church that the church leadership and I was speaking with the heads of the church one of the key points where they challenged me and I thought about what I said is when we discussed how divinity, how do you define divinity whether a being can be defined as divine. That's a mouthful wasn't it? And what was presented to me by the Adventist scholars is that you look through the Scripture at the particular being and you look for all the attributes that they possess. You look at the individual, and he said, "You are trying to define Christ by his relationship outside of himself being his father, but that's not how you do it. You do it by just the being himself." And I thought, *well, that's interesting.*

I said, "No, the person of Jesus is defined by His relationship to His Father."

And I want to take you, come let's go to John, chapter one. I just want to spend a little bit of time looking at this because again remember with our three life source models?



That's when you have an inherent life source model the focus is always to the individual. And that's what the trinity does. With Jesus the focus is to the individual, not to the relationship. Okay, remember the third column—how we talk about the third column, about being connected. It's the relationship.

Now notice John 1, verse one. Notice how he speaks here. **“In the beginning was the Word”**. Okay, we have a location point but what happens next? **“In the beginning was the Word and the Word was—with.”** Why does he say that? If the most important thing that we need to know about Christ is that He is God he would not have said *with*. He would have just said God. Wouldn't he? That's right, but He doesn't say that. The most important feature that John wants to get across to us here first is the relationship of the Word with the Father. Can you see that in the **text**? **“In the beginning was the Word, and the Word was with God”** and so much was the Word with God that **“the Word was God”**. And then He tells you how He is God because He is *with*. But then just to make sure you don't miss the point what's the next thing that He says? **“The same was in the beginning with God.”** The emphasis is the relationship. Can you see that? It's right here. That verse alone which the Trinitarian mindset uses as absolute proof of the Trinity is absolute truth that it's not the Trinity. Because you would—you got the point. I am excited about this because the Word what we learn about the Word is His relationship to His Father and His relationship to His Father is the pattern for every relationship in the universe to operate on a headship and a submission principle. **(5:40)**

As brother Michael brought out last night one of my favorite aspects in relationship to the wisdom of God is when we realize that the Father could not have created us. If we would be dependent beings and He is the only life source we could not look to the Father to be our example in all things because He does not obey anyone. He does not submit to anyone, and so it should be, but we needed a Father which Jeff spoke about, who could be the Father the firstborn of all creation. That we could look to and say, “That’s who I want to be like. He’s the one I’m going to copy. That’s why He’s the bread of life. I feed off Him. I meditate on Him. I look to Him because He is the way to the Father.” (Isaiah 9:6) The everlasting Father of all those who submit to the One true God. That’s what it is, and so I have personally found in my journey that in this understanding of Jesus that Jesus is more important, more precious, more exalted than what I believed before. His significance, his role within the great controversy and within the universe is much more significant to me now, because He’s not just who I see. He’s not just the second in command. He has a very unique role to play.

The other thing that I want to bring out, hopefully, over the time, is that Jesus has something—think of this, and I present this on top of what Gary said the fountain flowing out of the Father. You see as the Father’s heart flows out, it flows out of the Father’s heart blessing; it flows out of the Father’s heart love, joy, peace, all those characteristics, but in that string there are missing elements, and as it goes into the heart of Christ then you get those added elements of submission and trust and obedience, and we need those elements in the spirit to know how to approach the Father. And out of the heart of Christ flows all that the Father possesses: His blessing, His delight, His love, His joy, His peace, and then from Himself, not the Father, (but) from Himself, trust, obedience, submission. **(8:30)** I do nothing of myself. That’s the spirit that you and I need, and it’s unique to the person of Jesus Christ. It’s not in the Father; it’s in the Son. And that’s why the Son—In Him all things hold together because without that spirit of submission we would all blow apart. An independent Adam—chaos. Jesus. His spirit is what holds the whole universe together. Isn’t He wonderful? And I want that spirit. I want that spirit, and each of us here have been given a tremendous opportunity and challenge to demonstrate that spirit under adverse circumstances, because our church is in trouble. And now the microscope comes down.

Do you have the spirit of Jesus? Are you willing to submit, even give up liberties, those things which are your right in order to demonstrate the spirit of Christ? Isn’t this what’s required of us? It tests you to the very heart. My nature does not like to be dominated by anyone. I think you relate. And now I’m here; I’m standing in the land of the free. I mean I’ve come from the Comfort Land. We didn’t fight for our independence like you guys. Not under any man. Well, I want to be under God’s authority. He has invested with power those and Romans 13, we are to submit ourselves to every ordinance of man as long as it does not conflict with God. We are to delight. When it says concerning the leaders where it

says we should pray for those in authority. Are we doing this? Are we praying for our leaders? Are we praying for the political leaders? Are we praying that we may live what? Peaceable life? We shouldn't just expect it. We get shocked when all these people are making mistakes and doing things but as I want to explain as we go on. There is mutual obligation between the leader and the leaded—there's a mutual obligation. And the way that a leader deals with the sins of the lead is different than the way the lead deals with the sins of the leader. It's different.

The only one that's given prerogative and I would—we were talking about this last night, I'm going to spend some time on this. Many people talk about, you know, Matthew 23 when Jesus stuck it to the Pharisees. He told them you whited sepulchers, you hypocrites. He let them have it. All right, so we just copy that right? We go up to the GC let's all fly to the GC and say you hypocrites. You know, you have to understand that the only ones that can challenge leadership are those who are given the prophetic gift. Jesus had the prophetic gift. The disciples had the prophetic gift. The prophets office is—you see the prophets come when God's people go off track—as they always do, they go off track—God sends prophets to bring them back and to challenge the leaders. I wouldn't want a prophet's job for anything. That's hard work to confront leadership and speak with the voice of God, to speak with authority. That's tough. Now there's some people that enjoy that; they enjoy really sticking it to leaders, but the Bible tells us in First Timothy, chapter five. Let's have a look at that. Like Greg said, "I want you to see this in the black and white—when I get there. I want you to remember this—let's burn this verse in our minds. I Timothy 5:1 what is it? First Timothy five one. **“Rebuke not an elder, but entreat him as a father; and the younger men as brethren.” (13:27)**

This is a really, really important verse. All of us are struggling with this verse in our relationships. We're all struggling with this, because when the elder appears to be out of line, what do we do? Do we send him a—how do we send—what vibes, what is in our hearts? You can't hide what's in your heart. If the elder makes a mistake, and you're suffering because of it, how you going to deal with that? What's in the heart? Let's analyze ourselves and I want you to do this when you are up against stuff and I know that some of you are up against some pretty serious stuff at the moment. That this leader which is over you is doing the wrong thing or what you perceive to be the wrong thing.

And this is the first thing we need to get clear in our mind. Who told you that you were right and they were wrong? How do you default to that option? Maybe you're wrong, and maybe they're right. How can you be sure that you're the one that's right? Well, yes, the Word of God, but even your reading of the Word of God, are you sure that you're reading it right? This is why the process I submitted my material to the leadership of the church, because I was really confident that I was on to something. But I needed to submit it to those who were ordained as leaders of God's church to test it. Why? In order that I just accept what they say? No. That I take what they say and I take it back to my Father in Heaven and

I say “Lord, are these things so? Is there something here for me to learn? Is there something that maybe I’ve missed?” And pray and ask the Lord to guide me; that’s what I did when they wrote back to me.

The first time they wrote back to me not one single Bible text—their opinion. I said “Lord, they haven’t even given me a Bible text.” And I appealed to them, “Could you give me a Bible study on why you think I’m incorrect? Can you take statements that I have said and then line them up against scripture and explain how you understand those scriptures and help me?” Well we did get a Bible study. Nothing directly that I said was referenced to point out, cause I kept pleading, show me the point of where I have departed from the truth. Give me the statement where I have misquoted and then show me in scripture—and I said it nicely. I didn’t say it like now, I’m excited. I said “Could you please help me?” Soft voice, you know.

You know what the brethren said to me—they said to me, “Adrian, regardless of what happens to your ordination we know that you are a faithful and a loyal Seventh-day Adventist. That’s what the leaders said to me, and I cherish—I feel that my Father in Heaven put those words in their mouth for me. That meant a lot to me; it made me cry. That they still recognized that I love my church. That’s it—the tears of joy. They didn’t get to see those tears. **(17:03)**

(Question from audience: Okay, you’re taking it from the point of view that you might be wrong, but how would you approach it if you are a hundred percent sure that you are right and they are wrong?)

That’s a perception thing. It’s a perception thing. Even if you think you’re 100% right because we live under the dual authority system of Father and Son you are obligated to submit yourself to give the leaders an opportunity to possibly correct you. We must give them that opportunity even if we think we’re 100% right. Because you know, it’s—I’ve heard this said by someone very close to me I’m quite willing to admit that I’m wrong, but I’m never wrong. I remember I got—finally the room is really hot! Whew! I’ve got—I--I won’t go there.

(Comment from audience: If we do not agree that we might be wrong, we would never learn anything else.)

That’s it, Roberto, a teachable spirit, that’s what you’re saying, a teachable spirit. Last year we had a lengthy debate about this when we wrote a letter from the last conference we wrote a letter to the General Conference, which we’re going to follow up next week and we stated in there, “If we have made an error...” and some brethren said “We don’t need to write that. We’re not in error! We know we have the truth.”

Does it hurt to be teachable? Does it hurt, you know, when your children come to you? If my son comes to me and says “Dad, you’re wrong, and I know I’m right,” well, he’s going to have a bad day.

(Audience comment) Jim, picking up on that point for us is there anyone here anyone here that never gave ascent to the doctrine of the Trinity sometime in their life—anyone?

(Comments)Praise God! I covet your position. Andrew, as well. But for most of us we ascended to that doctrine which means we were horribly wrong and if we were horribly wrong once we could be again. So I want to walk in humility. Jesus said “As you therefore receive the message, so walk ye in it.” I received this message in the realization that I had baptized countless, countless people into a false God. But you know what? I rest in my Father’s mercy. He has forgiven me. In my ignorance I did this, and he has forgiven me for doing this. **(20:17)**

Let’s come back to this Father-Son relationship and start to move into its implications. In...section six I think you’ll notice I like to—when I do things I like to follow patterns because I’ve seen my Father in Heaven do it all the time. You’ll notice there are seven sections in the *Return of Elijah*. That’s my complete appeal to the Seventh-day Adventist church; seven sections. In section six, which is quite interesting because it deals with Adam and Eve, and of course, on the sixth day God made Adam and Eve, so you know I try to tie all these things in to make it interesting. But we see that Adam and Eve were made in the likeness of the Father and His Son. How do we know this?

Now, one of the most contentious verses, Genesis 1:26, “Let us”—you’ve read it all; you’ve read all the stuff. “Let us...” Who is the us? (Audience: Father and Son) How do you know that? *Spirit of Prophecy*, volume one, page twenty-four. “and God said to His Son let us make man in our image.” Bing!

(Audience comment: The Bible says that God created all things through Jesus Christ.) And obviously you can take it out of scripture but like the most direct ___? Ellen White expands the scripture “and God says to His Son”. She says it two or three times. In *Review and Herald* and the *Spirit of Prophecy*, volume one, “and God said to His son.” so what’s going on here? Why—this is another issue of identity in terms of why were we made in the image of the Father and the Son? What’s the context? What’s going on? What was happening just before the creation of this planet? There was rebellion going on in Heaven and it was to do—it was questioning the position of who?

Jesus. There was a question concerning his position, his authority, and so while in the midst of all that God and His Son go ahead and create us in His image. That context is interesting because that means that we were created to answer a question to the universe, weren’t we? In the male-female **(23:06)** relationship. First Corinthians eleven, have you seen it there? I remember pondering over this verse. Of course, the beginning of the chapter is the channel,

the clear headship. **“But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.”**

Now the concept of the symbol of authority having a symbol and this is all about the covering is the covering of headship; it's not so much focused on the literal wearing of a hat, but it's on the headship; it's the protection of a head, and what I found most interesting is that verse ten, **“For this cause ought the woman to have power”** or authority **“on her head.”** What does it say next? (audience: **“because of the angels”**) What does that mean? Have you ever pondered that verse? For an example to the angels. That's what it's saying, isn't it? That's what it's saying. That we in our male-female relationships as we approach more clearly that dual authority system of headship and submission we are showing the angels more clearly what the Father and Son are like. What a destiny we've been called to within the family unit.

Now that's not the only place where it occurs of course, we spoke about prophets and priests. The prophets as headship, priests nurturing and expanding the word of the prophets that's another dual authority system. And as I mentioned again the Bible and the Spirit of Prophecy as we have obviously all this is the word of the prophets but in our local context we've been told that we get our doctrine from this Book you don't get your doctrine from the Spirit of Prophecy is that right? But we obey the Spirit of Prophecy because the Spirit of Prophecy nurtures and expands the Word even as Jesus nurtured--it's the spirit of Jesus isn't it? The testimony of Jesus. Even as Jesus expands the words of His Father the Spirit of Prophecy expands the words of the Bible. You see the principle? It's all there.

(audience question) It's an expression of our society of fatherlessness. Mother, we go to mother. We listen to mother and that's okay but then the father is absent. When we submerge the Word—look, this happens on many levels. This is happening in Adventism the father is starting to disappear. The Son is everything. That's a reflection of fatherlessness. Do you see what I'm saying? You can't stop these things. They pop out everywhere.

(Comment from audience) Think about it for a bit more; I'll come back to that one. It's the principle of headship and submission. As I was saying yesterday when I spoke yesterday Gary gave a very strong principle from the Word and I submitted myself under that and nurtured what he said and expanded it. So I was taking on in that sense I was taking on a feminine role to Gary's masculine presentation. It's a principle. (Comment) I agreed with what he said, I didn't counteract what Gary said. I just expanded it. (Additional comments) I submitted to the word that he uplifted. It came through Gary, I submitted to it because I didn't disagree with it, and I expanded it. This is how it works. I was submitting to the word that Gary spoke and in that sense I'm submitting to Gary. You see, in that sense, because he's my elder brother. **(27:40)**

(Comment from audience) The principle of headship and submission is most notably seen in the male-female relationship but it's a principle, because the Father and the Son are both presented as masculine and yet Christ has many feminine attributes. One of the beautiful things about this that I've seen is that because in the past I've seen Christ masculine but in the headship and submission thing I see feminine in Christ. And shouldn't there be a reflection—I mean we're made in His image so the feminine has to fit in there somewhere. It's a very important part. And so you know when Jesus says "I would gather you"—what? hen, a hen would gather her chickens. That's a feminine attribute. And it says that Jesus was girded about what? the paps with a golden girdle. That word paps is female breast—that's what it means—it's a feminine attribute to nurture with the milk of the Word. Do you see? So we you understand the spiritual application of these things. The feminine and masculine principle is headship and submission. Headship is masculine submission is feminine but we all participate in this. We are all acting as Jeff spoke about we're all part of the bride of Christ. We're all in the feminine.

(Comment: That's why the begotten Son concept is a stumbling block for many because hey say, "There must be a mother." That reminds me of Nicodemus—stuff a kid back in the mother's womb. ..you were going to say something...

(Audience comment) Yeah, and that's absolutely correct and again I take you can get my book *Identity Wars*. The value system of relational equality is what neutralizes our perception that you submit is to be inferior, and that's why our church is rejecting the Begotten Son because they perceive that as inferiority. And so and that's why our church is moving away from the headship and submission principle and ordaining women as pastors. It's a false value system of how to make women equal. I want women to be equal with men, because we're all living in the same society. I have no burden to whatever, you know, to dominate or anything like that. We need to follow the roles that God has designed and take the value system that is associated with that and not turn to the left hand or to the right. It's—there's so many areas we could branch off on—you mentioned about homosexuality. Homosexuality is a natural expression of Trinitarian thinking—co-equal, co-eternal. Co-equal the same, sameness. Yet there is clear distinction between Father and Son. One came from the other. It's a different system and that fits into Eve coming out of Adam.

To dispute the supremacy of Christ, *Patriarchs and Prophets* page 36, became the focal point of that mastermind who next to Christ, next in honor to Christ. That's the focus isn't it? He hates—and I—this is something that's really, really important because I speak to this, but it's no consequence that Satan went after Eve, because Eve of the two represents Christ, most clearly. Yeah—wow! Because the wife gets to reveal the most beautiful attributes of Jesus and that is the submission. She gets to demonstrate that spirit on a more regular basis. Us as men, we have to juggle between our submission to those in authority over us either in the community or in the church. We are under authority but also we are authority in our homes and in whatever roles that we play. So the role of the wife in

revealing to the universe the spirit of Jesus there is a high calling there. Have you ever thought about it that way?

(audience comment—Adam submitted to Eve) Yes, so there's a role reversal. And of course all of this—this is where it gets tough for the guys. Headship means responsibility, because what does it say in Romans 5? Who takes the blame for what happened in the garden? Adam. Eve is not mentioned. Why? Because the head—he's ultimately responsible. Headship means responsibility. That's what it means. If you're going to have the position of leadership you take responsibility for everything. So if, gentlemen, if you're having trouble with your wife don't cry 'my wife...'. You're showing that you're a child. If you're the head you take it to your Father and you don't complain, you don't—yeah, I've had so many men come to me and complain to me about how their wives are doing this and their wives are doing that and it sounds like you're giving her control. That's a simplification but I'm dealing with the principle of men and my series on the two DVDs I have are two presentations "Downward Path," which goes through Isaiah chapters one to three to show the feminization of society. We've gone through the process over the last hundred years. This is what's happened to us, and "Recipe for Blasphemy," which is based on the text in—let's go there, Titus. Let's go to Titus... Titus, notice this is where we cut to the chase, and again I glory in my infirmities because I can't find it. Thank you, brother. It's a good thing we don't have to glory in knowledge you see. I couldn't find it. Titus 2; let's read this carefully. Titus 2.

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husband, to love their children, To be discreet, chaste, keepers at home”—

These are all the attributes of Christ that the older women are to teach, this is women's ministries—to do what? Teach—the submissive qualities of Christ to the younger women, to pass on the inheritance of womanhood to the next generation, to keep alive the spirit of Jesus as reflected in that most enduring quality of submission. Then it says **“To be discreet, chaste, keepers at home, good, obedient to their own husbands”**—that's out of date. Obedient? To your own husbands. Are we comfortable with this? No one is saying anything. Men are not saying anything because they know they'll get in trouble.

(Comment from audience) Yeah, who is my neighbor? Yeah, but it's a fair question. What is obedience, complete enslavement of the will? No, I don't think so.

(Comment from audience) Yeah, the responsibility, if someone is going to obey you, you need to think hard about what you're going to ask them to do. If you really love them—well,

(Comment from audience) Of course, there's the channel. His yoke is easy, His burden is light. And oh brother how I plead with Jesus that I allow Him to be the One that instructs my wife, not me, but we're a work in progress. I ask the Lord, do you pray this gentlemen, Lord please don't allow me to ask my wife to do anything that You wouldn't want me to ask her to do. Do we pray that prayer? We need to pray. I don't—I try and think about if I were in her position how I would find it. You know—what would I do? You know. Think about what you're asking your wife to do. Think about the implications and pray, “Father what should I ask her, what should I say?” And this is where we get to another point that is interesting. I'm going to see this out. As men we are summary in nature. We summarize. We take big things and we summarize. We have a wide view mostly. Women are more detailed. My wife, when it comes to things within our house, she has the gift of omnipresence. She knows where everything is, and I am a blessed man I only have to ask the question and she tells me where it is. Hallelujah! I glory in my infirmities that she may be magnified in her gift. **(40:09)**

Roberto. (Comment from Roberto) Sermon on the Mount—good point, good point..

So, because of that and because as leaders, is it possible that as leaders in our home that God has abled us as men to be able to see problems in our family that they may not see? Is that a gift that God might give to a leader? Now if a leader is insecure because he doesn't feel that he has a secure base either because he grew up without the blessings of his family, or his wife is not giving him his position, when God gives information to a husband with problems to do with his wife and children the natural inclination is to point out their error in a way that makes you look good. Are you hearing me ladies? Do you know what it feels like when the husband seems to be criticizing what you're doing? It's coming across in the wrong way. Because the husband can see problem but he—what the Lord is trying to teach me is, “Adrian, I didn't tell you this to tell her. I told you this so you could pray, and then once you pray I will talk to her and tell her. But I need you to pray; not to say.” Sometimes we speak...

Rick. (Comment from Rick concerning men loving their wives as Christ loved the Church, and gave himself for it)

If they could sense it; do our wives sense that in us? Men tend to be blunt in nature.

(Comments from audience) Yeah, that's why I'm finding more and more joy in Exodus 34 where God revealed Himself and told us what His attributes were. First one, what is it? Mercy. Thank you, Father, I need mercy. As I look back, and I see even with the things that I know, and I look back and I see the things that I've done with my children and I say,

“oohhh.” You know what I’m talking about. I would have done it differently, but that’s how you learn, that’s what a work in progress is about, and we trust in God’s grace to help us through our trials because I don’t know about you; I seem to learn best when I’m in pain or doing the wrong thing. It really sticks out to me then. Oh, I’ve got to change. You know it’s like going to the dentist are you really in pain? Weird change. But this point here I didn’t get to the punch line of Titus. This is the key “obedient to their husbands that the word of God”—what? “Be not blasphemed.” Do you see the connection between wives submitting to their husbands and the issue of blasphemy?

Think about this—this beast, this beast power that has blasphemy written on it. Is this the possible source of what created that blasphemy? Again in my *Identity Wars* series you see the really heavy duty guy on the end there. The rise of tyranny—this is where I go into this detail. The principle of Babylon is Nimrod and Semiramism, call it Nimrod and Semiramis relationship. Nimrod married his mother. There’s a lot of men these days that are married to their mothers, not literally, but they have entered into a spiritual relationship where they look to the wife for guidance. We got on the plane we got in Sydney; we’re sitting there next to another couple. They’re sitting there and we said “Oh, where are you going?” And the wife, the first thing she says is, “He doesn’t know anything where we’re going.” Okay. He’s just along for the ride. He doesn’t know...Man, I feel for you. He’s just sitting there grinning, yeah, yeah, you know, you know. But the woman’s making a run for a bank because you know parenting an adult—that’s tough. That’s really tough, because the rebellion of a husband in that context is really full on.

Roberto? Comment from Roberto. Adrian: yeah, she’s turned against her head. And again all the way through this point about blasphemy this is why the key point and now this is where I’m going to completely shift gears and come parallel with this and tell you a story about the husband-wife relationship, because the wife’s response to her husband when children are in the home and the father says something the children look to the mother. What do we do now? And what the mother does will determine the outcome. So it’s true, the man may be the head but the woman is the neck and she will turn wherever she wants. That’s the power she has. And you think about this for a moment.

The Father’s authority rests upon the attitude and personality of His Son. His government is dependent because if Jesus rebelled against His Father how much kingdom would the Father have left? Nothing. The Son is the One who holds it all together because He has chosen of Himself to say “I do nothing of myself.” He has made that choice. He honors the Father. He reverences His Father. And that attitude safeguards the universe. That’s why in Christ we live and move and have our being. He is the key, and in the home may I say the woman is the key to the authority of the whole system. Now that doesn’t mean it’s completely under her control because the head has to be blessing her and encouraging her and doing all those things but then once that’s established it’s in the wife’s hands as to how the next generation will respond and this is interesting because when the husband speaks and the

wife goes, “Huh, yeah right,” what do the children learn to do? And when the mother says ‘now do this’ and the children go ‘now how did it go?’ ‘uhhun’. You taught us. You taught us how to do it. And mother is pulling her hair out. “I don’t know; these kids are so much like their father” You know, we’re all from Adam. It’s everybody else it’s not me. I’m not part of the picture here. The woman thou gavest me, yeah. So can you see some of the issues that are involved here? And we—oh there’s so much I want to say—um, come back to this story. This is what changed my life. This is where I realized the impact of what it really meant to be a minister of God to seek the Word of God, and I was able to do this in this church because the majority of the congregation there respected my ministry. They weren’t looking over my shoulder all the time to see whether I was doing the right thing... more respectful.

I was reading about Jesus how that the mothers would bring their children to Jesus to bless them and we go “ah, isn’t that nice.” This is God’s kingdom. This is how God’s kingdom works, and that’s the beauty of Jesus, you know, it gets you right here. He takes them up into His arms and blesses them. You know, I wish I was back there and I was one of those children that He picked up. **(50:00)** But you know what I’ve learnt—that I can still have that in the spirit because the spirit of Jesus I can be picked up by the spirit of Jesus and I can still be in His arm which is a beautiful thing. And so I thought about this and in conjunction with Abraham in Genesis—I’m going to cover this tonight about Abraham—but where God said, “I will bless you, and you will be a blessing.” Adding to what Gary said about the water comes in, the water goes out, and in and out and in, down, down, down, and then all the way back to the Father. That’s how it works.

...I did something. I said I want to invite all the children to come down the front and I want to pray. I want to pray for each of the children. I want and again fill our church there were forty kids that came down, and I knelt with those children. I asked them their names; I didn’t know their names. I should, but I didn’t, and then I silently prayed, *Father, what do you want me to tell this child? What do you want me to tell them? What do you want me to say to them? Let me—put it in my mouth that this child can know what You feel about them, what you think about them.* In my mind I was going, *Lord, please be with David. Help David to know that you love him, you delight in him, that he is special and that you have a plan for his life.* And if I knew anything about the gifts or things that they had I would speak affirmation about whatever it was they were into, that God would bless them and that we as a church, that we love him, that he’s important, he’s a very important part of our community. I did that with all of the children. I was on my knees and the parents they sat there for an hour while I was on my knees praying over these children. And I can tell you that there was not a dry eye in the place.

Then suddenly someone in the back said “Pastor, can you bless our marriage?”

“Sure, come down.” And husband and wife would kneel. I put my hand on the husband because it goes husband to wife from the husband. “Father, bless this marriage, make it strong, teach them the roles they have to one another, let them be filled with your spirit, let this husband speak words of blessing to his wife. Let this wife learn how to respond to her husband, how to safeguard his reputation, how to stand for him and pray for him, and pray every day that God will give him wisdom to know how to lead the home.”

...That went on for another forty minutes until everyone in the room came forward and the atmosphere in that place—I could tell you that I had a feeling inside of me for the first time; *Adrian, now you know what I have ordained a minister of God to be, to speak my words, to tell my flock how I feel about them.* It was powerful.

I got a phone call the next morning. A mother, a single mother. Ten year old daughter had come down to the front and the next morning—I can’t tell the story without getting upset—She said “Pastor you know my daughter came to me this morning and she says you know what? She says, ‘Mum you know what? I’m precious. Now mother’s been telling that to her every day of her life.

She says ‘Why honey?’

‘The pastor said so.’ ...

It’s just, yeah, that’s what it’s about isn’t it? She knew she was precious because the pastor—she didn’t challenge me, she didn’t, you know, hold my Dutch background against me. You know, she just accepted that God had spoken and had touched her heart and I—I, that’s my journey, because there are so many broken homes out there and so many young women and young men who need to hear that word, and not only young men and young women; there are a lot of us on the road. We need to hear that. We need channels of blessing, and if it be your will that you see that God has appointed me to this position, I say to you that your Father in Heaven loves you. “He loves you with an everlasting love.” That’s what I would say to you.

And that what I see on the throne in heaven, what stands out to me, is that when Jesus His Son came into the Throne and said “Father, our children, can I go? Can I go? Can I give myself? Can I die for them?”

Zoom in on the Father. What do you see in His face? The only being in the universe that could understand the Father, the very one that guarantees security of the universe--this is Jesus now. Do you see the struggle in His face? Yeah, it was a struggle. This is my Son but these are my children. What do I see? I see the Father, I see the Father embracing His Son saying, “Son, I am proud of you. You did a good thing. This is good. I’m proud of you. Go, do it.” Yeah, that’s what I see. **(56:42)**

And we are so blessed. How do we get out of this now? Speak now—bow—heavy. That's the burden. That story—that little girl, you talk about the cry when that little girl said that "I'm precious" that spoke to me. That changed my life more than that little girl will ever realize. She changed my life, and she sent me on a course that I never dreamed of. The little girl and the blessing came back to the pastor, and it fired my passion. That's what I wanted to live for now, and that's why when Jesus not long after that was able to reveal to me who He really was as God's Son, I did not flinch, because I knew that this would give me more of the power of God to speak words of blessing to God's people. That's what we want.

So I want to kneel now and I want to ask if you are willing, I want to ask as a representative of this group that God would give you His spirit because I have asked on your behalf. Are you willing to do that?

Father in heaven, thank you for giving me the words to speak. I sense that your spirit has enlightened my mind and given me words to speak. I see in the hearts of my brethren that you have touched them, and I thank you. You have opened their hearts to things that you have shown me and I am thankful to you. Thank you Lord Jesus for sending your spirit, guiding my words and my mind.

Now Lord let me speak words of blessing over these people, these your children that you love. Father, that you had on your mind when you said to your Son 'go, bring my children home.' Lord, there are people here that are suffering, that are struggling, that feel worthless, that feel inside that it's hard, it's very hard. Please Lord, let your spirit fall upon them. Let them know that they are your children, that you delight in them, that they only have to look to Jesus to know how you feel about them. Let your spirit be a witness with their spirit that they are children of God, that you are preparing a room for them in your house.

I don't want to live in a mansion on my own kilometers away from you. I want to live in a room in your house. I want to live in Dad's house; that's where I want to live. I want to be under your roof and sit and listen to you tell stories to us. That's what I'm yearning for, because I want a dad, and you're my Dad through Jesus and all of us here.

Father, others are carrying heavy burdens in regard to how to deal with the church. How do we deal with our leaders? We are faced with the curse, the children shall rule over them, and women shall be their oppressor, not the other way around—children shall be their oppressor, and women shall rule over them. We have men who do not understand these principles and it is causing us great trauma. Give us wisdom. The men in this room Lord, give them the wisdom of Jesus, help them to know how to be submissive and how to appeal and how to hold firm to Scripture, yet do it in a submissive way.

Father, I pray for the children of those that are here. Many of us have children who are not believers in this message. Oh Lord, our hearts yearn for them, because your heart yearns for them. Please Lord, send your spirit to them now, speak to them, help them. Some of us have parents who do not believe. Lord, speak to them, help them. Help us, give us wisdom to know what to say to them, when to speak and when not to speak. Often we speak when we shouldn't speak. Help us to pray more and talk less.

And Lord, I pray that as we go from this place that we will know that our sins are forgiven, that we know that our names are written in the Book of Life. We know that Jesus is coming to take us again to be with Him and to be with you Father when Jesus comes to bring us back to you Father. And I just thank you for hearing this prayer. I believe that you have heard it because Jesus is my elder brother I am accepted in the beloved and you have heard this prayer in Jesus' name. Amen.