

## Who Is I ?

(Transcribed from an Audiotape of David Skinner's Meeting 4/19/98)

Who Is I? Who Is I? And I don't say, "Who am I?" Because when I say, "Who am I?" immediately that's the more comfortable, more familiar territory that is actually the point of the question. Now, I have a disclaimer at the top of my notes so let me share that with you. I'm disclaiming right now the incorrect use of the word "I" all throughout this message. I don't mean grammatically. I mean theoretically, philosophically. I may go in and out of various usages of the word "I", as hopefully you'll understand in a few minutes.

In the last few days since I've been thinking about this, I can't tell you how many times I've said, "I am something." Or, "I something. I don't like this. I am frustrated. I like this meal." It's so innate for me to say, "I something" that I am completely unaware of it. You see it gets kind of complicated, so that's why I put the disclaimer out there right away. But the question is, "Who is I?"

Now, I'm going back to Genesis, the beginning. You know the story. In the beginning God said: "***Let us make man in our image, after our likeness***"(Genesis 1:26), which is interesting in and of itself that He would use a plural form of Himself, which I've heard lots of things on and I'm not going to talk about. And then He created man in His own image. "***In the image of God created he him; male and female created he them***"(Genesis 1:27). Then a lot happened. I've heard a lot about what happened, too. And in chapter two, Adam or man, let me call it man (I'm pretty sure it's the same Hebrew word every time, man or Adam, at least in the first few chapters of Genesis)... Man has a relationship with God. I know this by reading things like: "***And out of the ground the Lord formed every beast of the field and every fowl of the air, and brought them unto Adam***"(Genesis 2:19). I know there is some sort of activity going on between Adam and God based on that alone. Now a few verses prior (you know He gave them all these trees), He says: "***Of every tree of the garden thou mayest eat freely, but of the tree of the knowledge of good and evil thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die***"(Genesis 2:17).

Now skip down to Genesis 2:25: "***And they were both naked, the man and his wife, and were not ashamed.***" Now, you know the story. The serpent was subtle and beguiled Eve and so forth. And in Genesis 3:6 it says: "***She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.***" Now remember, it wasn't an apple like you see on practically every single artist's rendition of this account. I have never seen one rendition that's not an apple, which is completely a fairy tale. It was not an apple! It says nothing about an apple. It says it's a fruit of a knowledge tree, and it's the knowledge of good and evil. I don't have any big problem with it being an apple. Just, it's wrong. It's a free country. You can think what you want.

So she took of this fruit of this knowledge tree. "***And did eat and gave also unto her husband with her; and he did eat.***"(Genesis 3:6). And as I pointed out before, the first thing that happened to them is that their eyes were opened. The very first thing that happened when they ate of this knowledge tree is it says their eyes were opened. Now to me it obviously does not mean that they were walking around with their physical eyelids closed. I don't even know how much of this is simply parable or analogy. It doesn't really matter. The point that I take away from is thousands of years later. And what happened is something akin to their being able to see something, which is what happens when our eyes open -- that's immediately what we understand.

Something, some ability in them to see came to them. And in that, they were going to die. And it said: ***“And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day”*** (Genesis 3:7). And what that simply means is, that word “cool” is the word “ruah,” which is simply the word for spirit and spirit is like wind in that you see its effect operating. So they saw the effect of God operating. ***“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 art thou?”*** (Genesis 3:8).

Now it’s always interesting to me to see the first time something happens. Now the first time Adam refers to “I” in the scripture, listen to what he says (Genesis 3:10): ***“I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”*** Now I find that very important because “I” now, was like this. You’re just going to kind of figure out what I mean when I say “I”. The “I” that Adam knew himself as, was now... ***“I heard your voice, and I was afraid, because I was naked and I hid myself.”*** I want to tell you that everything that has ever flowed out of mankind other than the image of God is based on this knowledge of themselves as “I”. Everything! We’re talking big! You’re talking “Conspiracy Theory”? This is much bigger.

The creation of God had been subjected to vanity and now it had partaken of that futile, useless mind set. That now immediately it’s reaction to God who created it, who had a relationship with it before now is, ***“I heard you, and I was afraid, because I was naked, and I hid myself.”*** Now, why did Adam need to be afraid? Well, you see even the use of the word Adam is a little difficult in the year 1998. Let me say it this way to clarify. Why did God’s creation need to be afraid? It didn’t need to be afraid. But Adam had fallen in his mind from that state of being where he named all the animals and all of that. He had fallen down from that, now to the point where when he just heard the voice of God... And remember what it said back in Genesis 2:19 where God brought unto Adam things and he wasn’t afraid? And now he’s afraid of just His mere voice. And of course God immediately goes to the heart of the issue: ***“Who told you, you were naked?”*** (Genesis 3:11) I mean it could have been said another way. It could have been said, “What’s naked?”

If I were to tell Abbigale, “Honey, you’re naked,” she’d say, “What’s naked? Woo! Woo!” I remember Matthew one time when we lived in an apartment. He went right out the back door, onto the patio, right out the back patio door, and we lived right by the pool where everybody lives and hangs out -- stark naked! He was just running down the sidewalk, in the cool of the garden. It didn’t bother him a bit because he has no conception of nakedness. That’s a conception that comes with what we now could call in the twentieth century the Adamic thought. Alright. I want to tell you that everything in the Old Testament, everything in the New Testament, everything that Jesus did, everything that God has ever done towards His creation from the beginning, from the disruption of the creation until now, has been to deliver man from this mind. That’s a big statement. But I believe it. Everything God has ever done has been to deliver His creation (who is created in His image) from that way of thinking. And He has done it by countless means and ways.

So why is this story in Genesis and not Leviticus? Why is this story not in 2nd Samuel or Ezekiel? This story is in the beginning of the beginning. It’s in the beginning of Genesis, which is the origin of life as it began. Because it is a key understanding that we have to have -- that this is what Adam became.

Now, we're going to take a huge leap. 2nd Corinthians 5:16 says: "**Wherefore henceforth know we no man after the flesh.**" Now what was it that Adam noticed about himself? "**I hid.**" Why? "**Because I was afraid.**" Why? "**Because I was naked.**" What kind of knowledge is that? Knowledge of the flesh. Now, once again that may take on all kind of terrible kind of form in the beginning, the story of Adam, or all kinds of analogy, but for us it's not so much a physical flesh -- it's a fleshly kind of thing.

Paul said, "*Now from now on, we don't know anyone according to the flesh.*" We're to know no man, and I put in my notes, especially ourselves! You see, look at the wreck that Adam made when He knew himself incorrectly. "**Know we no man after the flesh: yea, though we have known Christ after the flesh (even), yet now henceforth know we him no more.**" So, doesn't it seem simple? It seems simple to me. Let me ask you that: "We are not to know anyone after the flesh?" Is that right? Including ourselves!

Let me give you an example. Let's say you put money in the bank, for something. And you end up having to take money out of the bank not for what you intended. Anybody ever done that? And you say, "How much have I taken out? Not only have I taken it out once, but I've taken it out three times in the last week." And you say, "I'm tired of this." Really? Who are you speaking about? Who is "I"? You say, "You know, I am really not happy at..., fill in the blank." Really? Who is "I"?

We're to know no man after the flesh. Explain that. OK, I'm trying to. That's an example of knowing yourself after the flesh when you feel that way and you say, "I am sick and tired." Now, if you've ever heard Bill Cosby and his little comedy routine; his dad used to say, "I'm sick and tired of so and so." So one day his dad was saying, "I'm sick," and the kids all go, "And tired." It was much funnier when he said it. But, have you ever said, "I am sick and tired of this?" Really? Who is "I"? I'm just curious. Is God sick or tired? Is Christ sick and tired? "I am at the end of my rope." Is God at the end of His rope? "I don't feel well." Who is "I"? Now I know what you're thinking, because you're saying, "But I do feel sick. I am sick and tired. And I can't believe I just took money out of the savings account again." And I will just tell you in the nicest way I know how, you are knowing yourself after the flesh. And believe me, I have done it a couple of hundred of times since I started to plan these verses out.

You say, "If you're not sick, are you trying to say you're whole? Are you trying to say that you are like God?" Well, let's just think back a couple thousand years ago and see what got Jesus in trouble. Take a few loaves and fishes and feed the multitude. Hey, let's go check that guy out. Let's listen to that sermon. Go heal a lame man. Hey, this guys great! Let's get him a mule and a donkey. Let's ride him into town. But you will say I blaspheme because I say, "I am the Son of God." Well, you'll say I blaspheme when I say, "I and the Father are one." Well, let me ask you, "What are you then?"

Now I've got lots more scriptures, so keep those question marks coming. 1st Corinthians 15:22 says: "**For as in Adam,**" let's stop there. What does that mean? That means the mind that said: "*I was afraid because I was naked.*" That's Adam! That's the Adamic mind. "**As in Adam, all die.**" So now you're starting to go, well maybe I'll jump over there in that group. Maybe what he's saying isn't so bad because in Adam, in that kind of thinking, and it is so... pervasive's not even a good enough word. It is so ingrained. And ingrained is not even a good enough word. It is so deep seated, deep rooted at the core of our mistaken identity that we say "I this, that, and the other thing," without a second thought. It's not even a first thought. It's the hum behind all of our thoughts. It has been. And in that Adam, all die.

**“Even so in Christ shall all be made alive”** (1st Corinthians 15:22). And it’s that Adam type of thinking that is still speaking in our thoughts. And to the extent that you find your identity in that Adamic thought, there is no end but death for that.

Now let’s go onto another verse. Romans 6:6 says: **“Knowing this,”** now we could stop there for a very long time, **“that our old man,”** what would you call him? Adam. **“Our old man is crucified with him.”** Look at the way Paul has to hang himself up when he says this. He says: **“Our.”** What is that kind of word? It’s possessive. **“Our old man.”** The one we possess? Is crucified! So you see the nature of much of the scripture is to bring us from one place to the next. So you can almost call it contradictory unless you have spiritual understanding. When you have spiritual understanding you realize it’s not contradictory one bit. It’s simply bringing man from one place to the next. **“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves.”** (Romans 6:11)

Now who is that “yourselves” referring to? It’s referring to any mind that is still in the Adamic thought. Now let me just insert this here. I believe that Adam was destroyed. So that’s why I put that disclaimer out there at the very beginning, that I might use words even as Paul uses them that possessed the old man while at the same time denying him. And it’s simply for communication purposes. OK?

**“Likewise reckon ye also yourselves also to be dead indeed unto sin”** (Romans 6:11). Now you say, “You see, now you’re talking about behavior.” No, not really. Not only, not at its root. The behavior is a simple manifestation of the root. And the root of all sinful behavior is a mistaken identity. Name one sin, name one. “Robbery.” Who needs to rob? I’ve never seen God rob anything. You know why? Because everything that is, was created by Him. And man was created in that same image. And Jesus came in the form of sinful man and proved the identity of God in man which is His intention. There was no money? “Let’s go fishing. Now we’ll pay our taxes.” There was no food? These people were out there and they were going to faint on their way home, and Jesus said, “We’ll how much do we have?” And they said, “Well we don’t have enough for that.” And Jesus just started passing out food so that there were more crumbs left over than there was stuff before. Not to mention the thousands of people that He fed. OK? So when it says: **“Reckon ye yourselves to be dead indeed unto sin”** remember that the sins come out of the root. And the root is that thing that happened. It said, **“I heard your voice, and I was afraid, because I was naked.”** And that is the wrong “I” to identify with.

And I tell you, you are never going to experience the new “I” until you start to believe into it. Don’t wait to feel your behaviour change because it’s the change of your mind that changes everything else. We are transformed. That even goes right down to the physical structure, by the renewing of our minds. **“Be not conformed to this world.”** Well just listen for one 24-hour period and hear what you hear after the word “I”. “I’m happy. I’m sad. I’m angry. I’m in love. I hate her. I love this place. I hate this food. I can’t believe that. I can’t believe what’s happened to this country. I can’t believe what’s happened to this family. I can’t believe that.” And listen, it’s a whole world of mistaken identity!

Now watch this. You want to get confusing? Paul can get confusing with the best of them. Galatians 2:20. And this is so useful in understanding the scripture (at least it is for me). Galatians 2:20, now watch this: ***“I am crucified.”*** What would that be? It would be the Adamic. ***“With Christ.”*** What happened to Christ on the tree? He became sin for us who knew no sin. And that sin took on this form, ***“My God!”*** (not My Father anymore) Notice the little distancing. ***“My God! Why hast thou forsaken me?”*** When just hours before He said: ***“This is the very reason I came unto this hour.”*** He knew before. He knew for a long time that that was His destiny -- to die on the cross. And now He’s saying: ***“Why have you forsaken me?”*** That was mistaken identity. You mean to tell me you think that God forsook His Son, Whom He planned to be the Lamb from the foundation of the world? That was Jesus becoming sin! Becoming the mistaken identity to deliver us out of it.

(Galatians 2:20): ***“I am crucified.”*** What? The old, ***“with Christ: nevertheless I live.”*** Who? The NEW, ***“Yet not I, but CHRIST lives within me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.”*** See Paul’s trying to say it. We can just rattle (Galatians 2:20) off like that. But Paul’s trying to say something that nobody had ever said before. He was trying to communicate to the Galatians something that was happening in his own being and he was saying: ***“I am crucified with him, nevertheless I live, yet not I, but Christ lives in me.”*** And we’re so used to that saying that it doesn’t mean anything to us anymore. That’s the best verse because it says exactly what it is. (And believe me it’s easier than easy to lapse into the old “I”) Remember those moments when you say: “I got a busy day today.” Now if I told you my schedule you’d say: “Yea, he does.” Really? “I” who? What is busy? Who told you, you were busy? I wish I could give you a bunch of cool examples right now. But your mind is full of them: “I’m tired of hearing this guy talk. I wish he’d sit down. I love hearing... He’s really good today. I really like what he’s saying!”

Let’s let Paul speak some more here. Colossians 3:3: ***“For ye are dead.”*** Who? ***“And your life”*** is what? ***“Hid.”*** See, that’s why it’s not so obvious. That’s why we haven’t laid hold of it yet. That’s why it’s not just out there in a magazine for you to pick up and say, “Oh, sure. It’s in this National Enquirer.” It’s hid! Where? In Christ. What is Christ? Christ is this: Christ is the Anointed One. OK, let’s say that this was the Old Testament, and I’m a prophet, and I come into town and I say: “Is Jesse in here? Where’s Jesse?” And Jesse comes up and says: “Well here’s my oldest son, what do you think about him?” “No, not him.” And he comes right on down the line until he get to David and he says: ***“Ah, this is the one whom God has chosen.”*** And he “anoints” David to be King. That’s what Christ is. Christ is the one that God chose. Jesus is the one that God chose. It said: ***“This is the one, this is my Son.”*** This is it. That’s the ticket! So our life is hid with, where? See if you keep thinking that our life is hid with Christ Jesus the man in Disneyland in the sky, and I know none of you believe in that, but it’s still until you have a spiritual awakening to understand what it means, you don’t know what “hid with Christ” means. But our life... our life, what we really are, is hidden in that which God has chosen! It’s the identity that’s chosen of God... Christ, the Anointed One! Our life is hid with Christ in God. ***“Ye are dead.”*** Just remember that everytime you say, “I something.”

Let’s go to Colossians 3:9 which says: ***“Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him who created him.”*** Wow, Paul is tremendous, man! He was really great! Just think if you could write and get some e-mail from Paul. Let’s look at that again: ***“Lie not to one another.”*** Now, you really don’t think that means don’t go up to Sister Smith and say, “That’s a lovely dress, Sister Smith.” And inside

you're saying, "I hate that thing." You don't really think that's what that means? You don't really think that means to go up to Brother Jones and say, "Brother Jones, I'll be over there to help you clean up your house on Saturday" knowing full well you're not going to be there. You know that's not what that means, right? That's not what Paul is talking about. He says: "***Lie not one to another, seeing that ye have put off***" that same kind of Adamic thinking. "***Seeing that you have put it off.***" Now, let me ask you a question, "Have you put it off?" I would say that most of you, if not all of you, have begun the process of putting him off. And in fact, most of us are pretty good into the process of putting off the old man. Now, is there anything you have to do to put it off? No, it's just a thinking you have to think, to "think" it off. There's nothing you have to do, you just have to stop thinking in that kind of manner. It's hard to talk about it. It's hard to say how to do it. But I don't think it means you have to go home and everytime you say "I something," you have to (keep track and) write it down. That's too simple!

***"Lie not one to another, seeing that ye have put off the old man with his deeds"*** (Colossians 3:9). Because his deeds go with him (the old man). You don't have to worry about deeds. Now "deeds" is where we like to start looking at other people. We like to start looking at other peoples' deeds. In traffic... "That guys not going to cut me off. I'm going to let nobody in that space. I was here first. I've been waiting here for ten minutes." You see as you begin to do this for yourself, the first thing you're going to say is, "Hey, why don't you act like the new man, like I am?" That's the first thing that happens. It is! Yea, I'm the new man, so why don't you get like me? Because I'm tired of you. I'm sick and tired of you." Isn't that the first thing that happens? You're going along great all day, and all you've said is, "I love life. I am that I am." And then your wife says, "I'm sick of this," and you say, "Hey, what's up with you?" And I think then the next step in the evolution is when you have at least momentarily put off the old man and his deeds, you begin to say, when you hear somebody else, you still are putting off the old man and his deeds... off of you and off of them!

Do you know how much people play off of how you treat them? Man, practically our entire personality is that. Formerly, based on the particular bent of our personality, and how that interacts with people, and we base our whole psyche around how other people deal with that. So guess what happens when we start having ambassadors of reconciliation, who have put off the old man and his deeds, whose message is: "That's dead. You are dead, and your life is hid with Christ in God." And that's what you begin to look for and draw out of them. Guess what's going to happen? What's going to come out of them?

*(tape turns over)* ...have become the kingdoms of our Lord and of His Anointed Son, Christ. That's how it happens! How do you think the world got messed up? Adam. Adam messed up. Adam said, "*We were afraid. We hid.*" Guess what happened? The kids kill each other. Wow! One generation out! Think about it. "*Create man in My image, everything is good.*" And then man eats the fruit, has kids, and one of the kids kills the other because God liked his sacrifice better.

Let's read a little bit further in this passage (Colossians 3:9): "***And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, Barbarian, bond nor free: but Christ is all, and in all.***" Wow! This is the kind of knowledge that the new man is created in. There is neither good nor evil. That's basically what it was saying. It could have gone on with a long list. But Christ is all, and in all. That's what the new man believes. But Christ is all, and in all.

You say, "But I don't see it that way." How many of you say that sometimes? "Well it doesn't look like that?" How many believe that you are Christ all in all? Some of you aren't quite ready to commit that quick and say, "I can't say that I am Christ, I am the anointed Son of God." You know why? Because Adam's eyes were opened, and when his eyes were opened he said: "*But I'm naked, and I am hiding myself.*" And we keep on making a big mess of everything, in that identity. You see the problem with the people that killed Jesus was when He said: "**I am the Son of God**" they said, "But you are a man making yourself God." But they did not know who the "**I**," Jesus was talking about. Jesus knew who the "**I**" was. And they did not. So all that they could hear when He said: "**I**," is "I" the "I" that "I am!" But He was not talking about the "I" that they were. He was talking about the "**I am.**" And He had enough guts to just go out and say it: "*I am! If you don't believe me, believe me at least for what I'm doing. I'm healing people.*"

How many of you believe that you are the image... the express image, of God? It's acceptable for me to say that. Listen folks, He was the forerunner and if you don't think that people are going to misconstrue your words, and think you're making yourself something out of the junk that they are... just, you know. Most of the time Jesus went around telling people: "*Don't tell anybody who healed you.*" Remember He took the blind man. He took him out of the city. He said: "*Do this. Now you see? OK good. Now don't go tell anybody about it.*" But there was a time when it had to be said. And there may be a time no doubt when it will have to be said. But what you have to realize, when you hear somebody say "I", you need to know what/who "I" is. And when you realize that "I" got messed up thousands of years ago, you realize why no one knows. No one knows. Go in to work and say, "I am the anointed Son of God," that is if you want a new job. That's one way to resign. "I guess then God, you won't be needing this job?"

You know me, I'm making fun of everything. (That's just part of my personality because that's the way God is.) But, I'm suggesting that you realize before you start talking. You see, I'm not even going to tell my wife I'm the son of God. You know what I need to start doing? I need to start thinking the truth about "I", because the "old" is crucified.

You see Paul dealt with our mind. Why? Because God breathed through him... His words... the Spirit of God was breathing out of Paul when he wrote. And he knew, he knew the battles we would have in our minds, so He wrote Romans 7. "*The things that I want to do, I can't do. And the things that I wanna, can't...*" You know that one? "**Who shall deliver me? I thank God.**" (Romans 7:24,25) And then he begins in Romans 8. See, I'm not trying to tell my wife I'm anything. You see because when you begin to think, you're thinking about the wrong "I". I'm not saying that people can't parrot words that are really... they're thinking about the old "I", saying, "I'm God." And they're just flappin' in the wind wasting time. But I'm not talking to those people right now. I'm talking to people who have committed their lives to these pursuits. And that's you, or you wouldn't be here.

Phillippians 2:5 says: "**Let.**" It doesn't say "force," it doesn't say "make," it says: "**Let this mind.**" Now remember. What was it that Adam and Eve partook of? Knowledge. Which is what is the domain of the mind. "**Let this mind be in you**" so there is some active something. "Letting" is active. I suppose you might consider it passive. But there's something to be done, even if it's "let." Even if it's "allow," even if it's "permit," whatever. "**Let this mind be in you, which was also in (the anointed man Jesus) Christ Jesus: Who being in the form of God.**" Now let me ask you what kind of form did Jesus have? This is what He had. God created man in His image, and His likeness in the beginning, and He formed him as what? Man!

**“Who being in the form of God, *thought!*”** (Phillippians 2:6) You see **“*Let this mind*”** and the first description of this mind and how it thinks is this: **“*thought it not robbery.*”** You see, Jesus did not think He was taking anything, grasping at anything that was not His. He did not. He wouldn't have done it. He **“*thought it not robbery.*”** Now listen to what He thought not robbery. Listen to it, because now this statement is going to fill thousands of years of error when it said: **“*equal with God.*”** See? Thousands of years of mistaking the truth. Thousands of years of mistaking the truth is why they crucified Him. They would not have crucified Him had they known He was the Lord of Glory. They would not have. He was. And He was the firstborn. He was the forerunner. He **“*thought it not robbery to be equal with God.*”** That means, what mind is supposed to be operating in you? Now, if you're saying, “Oh, I don't know if I can do that,” then you need to have your “I”s examined. Really. Because anything that opposes this knowledge is a lie. We have been told a lie all of our lives.

Don't look for someone to justify or give credibility to what I'm saying, because you won't find it. You'll find a few people scattered around the earth that are somewhere on the same page. **“*Let this mind be in you.*”** Why don't you try this one time. Wake up in the morning, set your alarm, and the first thing that you do when you hear that alarm is you look at that piece of paper taped onto your ceiling so you don't forget. And you sit down and say, “I'm gonna do what Paul said. I'm gonna let this mind be in me. I'm gonna let it.” OK? If I let you come over to my house, what do I do? I prepare for you. And when you get there, I'm ready and waiting for you. And I open the door for you, and I make you feel comfortable. And I attend to you! That's what I do when I let somebody over to my house... let someone in my house. So, wake up one morning and **“*Let this mind be in you, which was in Christ: Who,*”** the one thing that he chose to describe that mind as, was **“*equal with God.*”**

Boy, he (Paul) just went right to the top of the mountain, didn't he? Only in the old way of thinking, because there is nothing else that he (Jesus) thought. He knew, He knew that His origin was the Father when He was a little kid. When He was twelve He said: *“I must be about my Father's business. I gotta know these things. I gotta study.”* And when it came time... He knew! And the first challenge that came to Him after He was anointed at the river, the dove descended, and what did the Spirit say? **“*This is My Beloved Son in Whom I am well pleased.*”** Now what had Jesus done? He hadn't done any miracles. He hadn't done a thing but be about His Father's business... figuring out... learning to let this mind be in Him... learning to overcome the Adamic error. And now the Father says: *“This is my Son in Whom I am well pleased”* and the first thing that happens is He is led by that same Spirit into a wilderness place, to be tempted of an adversarial kind of being, of the devil. *“If you are, then do this!”* That's the voice of the devil. See, the devil doesn't sound like (some roaring lion) like the movies. The devil says, *“If you are, then do this! Hey, you're the one saying it, not me. If you're this, then cast yourself down. And it's written you know, the angels will take care of you. Turn the stone into bread. What's the big deal? You're the Son of God. Hey, bow down and worship me, and I'll give you all this stuff.”* But He knew it was not robbery that He was equal with God. Now what did He do then? He made Himself of no reputation. Because the only kind of reputation there is, is based on Adam anyway. What kind of reputation... who could you be? The only “no reputation” He was making Himself for, was for the people who were Adamic. That's the only people He was doing that for. Because who is there? If you're created in the image of God, and everybody's created in the image of God, who has a reputation? So who did He make himself of “no reputation” for? Those people who needed Him to make Himself of “no reputation.” That makes sense.



1st John 3:1-2: ***“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”*** Now that’s pretty much what I’ve been saying all morning. ***“Beloved, now are we the sons of God.”*** That’s a pretty... first person, indicative, present tense, whatever. ***“Beloved, now are we the sons of God.”*** So if you were to take it from “we” to “I”, what would that sound like? ***“Beloved, now are we the sons of God, and it doth not yet appear.”*** Let me ask you, to whom does it doth not yet appear? To whom? As He said: ***“It doth not yet appear.”*** To who does it not yet appear? To whom? Which us? Which “I”? To the people who are still looking through the eyes (“I”s) that Adam had opened for him ***“It doth not yet appear.”*** Have you ever heard about that verse that says: ***“For our light affliction which is but for a moment, worketh for us a far much more exceeding and eternal weight of glory, while we look not at the things which are seen; but while we look at the things which are unseen?”*** Now that’s just plain stupid. How can you look at things that are unseen? Because the scripture is dealing with the transitional mind, and it’s saying: ***“Don’t look with the former. Look with the latter man, and you will see, things, by the Spirit that you can’t see with the outward man.”*** OK? Does that make sense? ***“It doth not yet appear”*** to who? To the old, it does not yet appear. So if you hear someone saying, “It appears, I see it” and you don’t see it, examine your “I”. Hey, that works together well. ***“It doth not yet appear what we shall be, but we know that when He shall appear.”*** He who? Christ. Who is Christ? It’s the chosen Son of God that He made. When Christ shall appear, ***“when He shall appear, we shall be like him.”*** Let me ask you, “What would make us be like Him when He appears?” Because, what He is, is what we are. And you won’t see Him as He is, until you know what He is, and what “I” is, what I am, which is the same.

He will not appear until then. ‘Till His enemies are made footstools. He’s in heaven until then. He’s in the high lofty place, that you can’t see, can’t touch, can’t seek, doesn’t appear to, until that is put down. And when you see Him, we’ll get to that, we shall be like Him for we shall see Him like He is. 1 John 4:17 says: ***“Herein is our love made perfect, that we may have”*** what? ***“Boldness!”*** If you think about it, why would he say boldness? Because remember when I said, “How many of you are the express image of God?” and I didn’t see a lot of boldness. ***“Herein is our love made perfect, that we may have boldness in the day of the judging”*** of what? Of stuff! Judging of things! Judging of mindsets! Judging of the nature of the reality that we live in! Now is that day for you and me! Now is the day of judgement. ***“That you may have boldness in the day of judgement: because...”*** Why would you have boldness? Because I didn’t say it, ***“As he is, so are we.”*** And if “I” tell you anything other than that... get it? If “I” tells you anything other than that, or if the “I” that you’re listening to tells you anything other than ***“As he is, so are we in this world.”*** -- I mean he just lays it out there so nobody can deny it. “Oh yeah, but that’s talking about...” No, no, no. In this world! ***“As he is, so are we in this world.”*** Wow!

Back to Colossians 3:4: ***“When Christ,”*** and I really want to lay this out there. And if you want to know about the Greek, go listen to Dad’s tape on “Christos,” whatever that was. Remember that? Christ possessed Jesus, and Jesus possessed Christ. “Christ” means what, in English? Anointed. What does “anoint” mean? It might mean something like put an ointment on? I don’t know what it means exactly. Anybody have the English definition of anoint? Anyway, what I pointed out a little earlier was it means to “pour on” and to “rub in.” And that’s what they did as a sign that this was the “chosen.” This was the one “chosen.” And let me say something here. There is a life “chosen” by God. And there is another life that man has, whatever you want to call it, fallen into, dreamed, had one eye opened to and the other eye shut... however you want to say it. There is another life that has no end but destruction. If I could call it another

something -- it's not even another life. There is another way of thinking, who when you find your identity in it, you lose your identity. When you find your life, you lose it. But if you lose that life, you will find the chosen life. OK? "**When Christ,**" that's what the verse here says, "**When Christ,**" which is what? I'm not taking anything away from Jesus, as if I could. Right? Pilot thought he could take something away from Jesus.

But I'm saying that the reason Christ said what He said: "*It's needful, necessary that I go away*" is so that the chosen "substance" that Jesus possessed and that possessed Him could be in you, could be as you, could be you. That's why He went away. So that we would not continually ascribe the chosenness only to Him, but that we would believe at first that He was in us, and then ultimately believe that it's not even robbery to be equal with God. "**When Christ our life**" that's what it says... (who is) is in italics. You can say it or not. I like saying it without it. "**When Christ our life**" the chosen anointed substance of God... when Christ, our life appears, that means what folks? That means that the Adamic, open eyed mind, that the creation has lived in for all these years does not see Christ. It doesn't see Him, can't know Him. "**When Christ our life appears, then shall you appear.**" You see when you see Christ, you see your life. When Christ our life shall appear, then shall we appear in glory. The "poor old, sorry, watered down, heaven in the sky, after you die, fried chicken, and a harp" -- was just the best that Adam (the religious man who reads the scriptures) could come up with.

I read a paper (and I only say this for illustration) from a big church, and the article was entitled "Seven Reasons to Love a Big Church." And the last reason given was because a big church prepares you for heaven, because there will be lots of people in heaven like at a big church. And I'm going, "Someone actually used ink for this! Someone actually used a tree for this." And the scary thing is that there's about four or five thousand people who are buying in. You see we think we have it hard, because the crowds are there. I'm not sure if they think they have it hard. Why would you write an article "Seven Reasons to Love a Big Church" unless people were complaining about a big church?

But you see when Christ appears, we appear. When you see Christ, when you see the chosen anointed... How can we see Christ? Can we see Christ? Is it possible for you now to see Christ? Yes. If you believe so, raise your hand? What do you see? You see the nature of God. You see the name of God. You see and you are reminded of whom? Jesus. You are reminded of Jesus. But realize that Jesus left His form off, and came in another way in Spirit... that we see its effects. We don't see its form, we see it like the wind blowing, because we don't see it but we see its effects. The Christ that we see is... "I". And believe me, I understand a renovation is in process. A renovation of thinking. But I want to tell you what the end of that is... transformation. And when you see Christ, then you see your life appearing in glory. How many of you look at yourselves and you see glory? Let me ask you to say this, "I see myself in glory."

Now if you can't say that, guess which "I" you are in right now? Because I want to tell you that, that "I" is dead. That "I" is dead. It's crucified, with Christ. And I know, this is exactly where the rub's gonna come. The first rub's gonna come and you'll go oops! I said, "I'm sick and tired of this." Because we say it so often that it hits us from everywhere. We say it in our thoughts. We get up in the morning, "Oh, I don't wanna... Oh, man, I don't wanna go..." That's the first rub that's gonna happen. And the second rub is... now it's four hours later and you 'done forgot' all about that! You're just a flaming "I" now! "I don't want to be here! I don't like this job! I don't like you! I don't like how much I get paid!

And I don't care what David Skinner thinks about it!" You'll be a flaming "I"! And then you're gonna go, "That ain't true! What is he talking about? He's fakin', that's the deal with him. I'm gonna come live with him and come know him after the flesh a little while." And we're now laughing because we do it every day. We know ourselves after the flesh, and we know practically everybody else after the flesh, practically every day. But it's changing. Why? Because we're going to start, "***Let this mind be in you.***" And listen. What did Jesus do for the people who lived in the old "I"? He made Himself of no reputation. Don't try to go up to somebody living in the old "I" and say, "I feel great. I am love. I am life. I cannot die." Why? Because, they'll say, "What are you talking about? Shut up, get away from me." You know what I'm saying. There may be an opportunity, there may be an appropriate time, for someone to have an awakening. You know? I bet you when Lester Higgins woke up from his automobile accident saying, "I am life. I cannot die," those nurses were having an awakening! I bet! At least a little one.

Let me read my last scripture here in 2nd Corinthians 3:16: "***Nevertheless when it shall turn to the Lord***" referring to the heart. OK, let me show you Adam. OK, remember Adam is dead. Adam lives in thought. He lives in image form in your thought. That's the only way. You're not bound by him. He's been put away. He's been put dead, made dead. (David draws on chalk board) Oh, I'm doing artwork! I made an Adam and Eve and now I'm making the tree of the knowledge of good and evil and my fruit are: words I have in thoughts and consciousness, and feelings, and attitudes. Did you know (and this is something interesting) Eve saw this tree to be good for food. Ooh! Good and evil! She already was subjected to vanity before she ate. She saw it was good for food. There was nothing she needed. There was nothing good for food. She was already subjected. It was history before she took. And she said: "*Adam, try some of these.*" And Adam took some of these, and he ate them, and immediately their eyes were opened. And I think the scripture could have easily said that, what happened to them was that now what they see is through a veil. It said their eyes opened. Their eyeballs didn't open. What happened is they began to see another way. Something opened other than the seeing that they were seeing with before. And ever since then mankind has considered this fashionable and has walked around with a veil over their eyes, not being able to see. Does that make sense? OK, now I can read this verse that says: "***Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away.***" Now watch this. Now as the heart turns to the Lord, the veil is removed!

Now that thing that was causing Adam to see the way he was, and all mankind that was in Adam to die... that thing that was causing that is now taken away! So you better believe that something that powerful that happened to the entire mankind who has not been able to see the truth because of the veil... when the veil comes off... something dramatic is going to happen! "***The veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face (now, open face without the veil) beholding as in a glass.***" (2nd Corinthians 3:16) They now begin to look into a mirror. Listen folks, people with a veil don't even look into a mirror. Now when the veil comes off and that's after the heart turns to the Lord, as opposed to all the millions of cool and fun things there are to do in the world, it turns to the Lord... "***the veil is taken away, but we all with open face now beholding as in a glass***" what? "***The glory of the Lord!***"

Now what do you see when you look in a mirror? You see the image of yourself. And what happens when the veil is taken away when you're looking in the glass is -- you behold the glory of the Lord! That's a strange mirror. It's a true mirror.

The kinds of mirrors that we have now are veiled mirrors. They see the flesh. Your mirror shows you the flesh. **“Beholding as in a glass the glory of the Lord”** and something begins to happen to this guy who has died. He begins to realize that he’s dead and his life is with the Anointed, with Christ in God and he begins to change. And this is where we are. Right now. We have the veil off. We’ve turned our hearts to the Lord. We’re looking in the mirror and we’re seeing the glory of God. I believe that’s where we are, by and large mostly. And in that happening, we are changed into the image of the glory of the Lord. **“We... are changed into the same image... even as by the Spirit”** (2nd Corinthians 3:18). Now, when you say, “I’m sick and tired” you partake of the tree of the knowledge of good and evil, you eat it, and it puts you in the Adamic thought. And in that thought, your eyes are opened or you’re “veiled”, and you can’t see... you’re not even looking for the mirror which sees the glory of the Lord. So remember that.

When you decide it’s too hard, too tough to do what David Skinner was talking about, realize there’s only one end to that mind that you’re operating out of right now. And it’s called cancer, poverty, sickness, suffering, bad relationships, sometimes some good stuff, and then you die. And once you’ve heard, really heard, you don’t have a choice. Where else are we going to go?

You say, “Boy, this is hard! You mean that we’re going to overcome the mind that has been on top of man for six thousand years?” And it isn’t always going to be easy, and that’s why we need each other. Because when that veil gets up there, and we can’t even see our way... You know firemen, they go into a fire and sometimes they can’t see their hand in front of their face. I was reading in the “Reader’s Digest” about this woman fireman, and she said, “I held my hand up in front of my face, and I couldn’t even see my hand.” And you know what happened? A hand reached and pulled on her jacket. She thought that she was going upstairs. Here she is in the darkness, thinking that she was going upstairs because she bumps into something, and she keeps trying to go up the stairs, but she is actually on a chair... heading into a wall! And some hand reached and pulled her out and probably saved her life. It was just one of the other firemen that were experienced and knew. Because she was a woman firefighter, and it was tough for them in the San Francisco Fire Department, one of the other women firefighters had said, “Don’t ever let people think you’re scared. Because if they think you’re scared, then forget it, you’re out. Because you can’t be scared going into fires with each other.” And so she was just going to go right into that blackness, and she did, and a hand grabbed her and pulled her out.

That’s why we need each other. Because sometimes, in the fog, we’re trying to go forward and we need somebody. Sometimes I need you to take me by the jacket and pull me and say, “No, no, here’s where you need to go Dave.” And sometimes you need me to do it, because it’s not easy. It wasn’t easy for Jesus. But isn’t it great? Isn’t it cool? Isn’t it great that we know this? And, this is what I want to do.