

IN THE TIME OF HARVEST

The Everlasting Gospel in Prophecy

Throughout the entire history of this old world since the fall of man, the Everlasting Gospel has been inseparably linked with Prophecy. Those who are trying to present a Gospel Message that is not woven through and through with the Golden Thread of Prophecy, will find their preaching degenerate into sentimental foolishness. God Himself states His claim to Godhood is based on the fact that He alone can tell the End from the Beginning. Here we wish to echo the very first words that Jesus preached when He began His ministry: “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel!”

Duty of the Congregation on the Day of Atonement #03 in Time of Harvest Series Jamal Sankey

- 1 Corinthians 15:12 “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

When talking about Jesus, we always focus on His death and very few times do we really focus on His life. Paul really wants us to understand that if Jesus did not rise—what’s the point?

Yes, His death is a glorious thing, as a matter of fact he, puts it another way in Romans 5:6. This is a very well known scripture; we hear it read all the time. Many of you might know this by heart.

- Romans 5:6 “For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

That’s true! It’s a beautiful truth, but that’s not the emphasis Paul placed on the chapter. He starts off in the next verse with these important words: ‘Much more then’; notice where he puts the emphasis of the power of the Gospel.

- 9 “Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The death of His Son brought reconciliation; a great truth—“but much more, being reconciled, we shall be saved by his life.” We are not saved by His death—the death brought justification, but Brethren, justification, whereas it is a beautiful truth, and we are justified by faith—if you and I don’t see the sanctified life, we will never see God. Justification is one thing; sanctification is a whole other story.

Jesus died that every man can find justification and reconciliation in Christ—but His life is what saves you and me.

Jesus has done some great things for us and in the book of Hebrews it describes this transaction; what happened when He died; and what happens as He is living. The Bible is giving a description in chapter 10, of how Christ sacrifices an all sufficient sacrifice. No other death needs to have been done. Christ died one time and it was enough.

- Hebrews 10:19 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”
- Hebrews 10:26 “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”
- Hebrews 10:28 “He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.”

Because of Jesus’ death, we have reconciliation and justification. Because of His life, we can have judgment. Now that might be a phrase that might not settle right just now but we’ll go through a scripture to prove this.

Now in the church today we’re often taught; and for me, when I look at what’s transpiring at the end of the world; when I see what’s going on—for people to teach and to say that the judgment is not a fearful thing, it shouldn’t be a fearful thing, it shouldn’t be a fearful time, that the judgment is a good time—is mind boggling.

Well, in one sense, when you see that these things are about to be wrapped up, it’s good. But the Bible says that it is a fearful thing to fall into the

hands of the Living God. I believe the Bible is serious when it is using the phrases that it is using. Turn over to Hebrew 4:1.

- Hebrews 4:1 “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”

It’s not a time for games! You should fear if you don’t enter into the rest of God. This is not a time where we can think that everything is OK because our names are on the church books. You need to make sure your name remains on the Books of Heaven!

It’s not about down here. We need to understand that if we’re not right with God—there’s some fear, and whether we are right with God there needs to still be some fear, because he that thinketh he standeth—take heed—lest he fall. There’s no stopping in the Christian Life. There’s no plateau in the Christian Life.

Paul says we need to press towards the mark—press towards the mark. He never said there would come a time when you felt you’ve reached it. He said press towards the mark.

Now when it comes to this fearful time, we understand that this judgment hour in Adventism—I am going to assume that we all understand that we are in the Day of Atonement. Do we understand that we are in the Day of Atonement? Yes, it is a beautiful thing, and it can be taught in such beautiful words and it *is* a beautiful thing, that one day soon, everything will be At One with God again. But will we be there? Will you be there? You better fear.

“This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting.”(MS 168, 1898)

No, nowadays is not a time for lightness. You go to churches now and there’s so much ‘joy’ and glee. Now we are told we are not to walk around like a funeral parlor; not to walk around like we are mourners; but you have to understand, Jesus was a serious individual. This picture and painting that preachers paint on Jesus is not the right one.

We are told that Jesus was a serious individual. Yes, He was ‘joyful’ but He did not go around with this huge, silly smile all the time. He didn’t just burst off and talk all day long like we all like to do. He was a man of few words because He recognized that every word will be brought back in the judgment and He had to leave an example. If Jesus just shot off at the mouth all day long, we would think it would be OK for us to do it. But because He didn’t do it we should know we shouldn’t do it.

Every word is to be brought back into the judgment—every one. Not just the impassioned words—every word is to come back in the judgment. In Revelation 12 it paints a picture, it talks about how Satan or Lucifer—the devil was cast into the earth. You know the story:

- Revelation 12:7 “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The Bible doesn't give the picture that earth is to be joyful it says:

- Revelation 12:12 “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

And yet we walk around like it's a carnival. That's our worship—a carnival; that very word comes from the word 'fleshly'; and that's our worship—it's a carnival today. Many when they come to this understanding that time is not a time of playing, that time is not a time when we can play games, that being a Seventh-day Adventist holds to a very strict and very serious lifestyle—we want to draw back.

We want to say, “Well, if Seventh-day Adventists are going to be the first, some will get to thinking that if the world has a second change—I'll just draw back. I'll just go into the world—I won't come here, I'll stop my ears and I won't be held accountable.”

Now I said this before, and some asked me, “What do you mean that the close of probation happens on Adventism first?” We'll deal with that, but first you need to know how you need to be. We need to recognize the type of life we need to have.

Listen to how Paul puts it in Hebrews 10:32, after saying it is a fearful thing to fall into the hands of the living God, he calls us to remember the former days.

- Hebrews 10:32 “But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.”

I will pause there and say this: Some of my greatest friends, some of those who I love to be around, are the ones who are the laughingstocks; the ones who are called this and called that. Why? Well Paul says when you are illuminated and have the understanding of God, those who you like to be around are those very ones—not the ones seeking for popularity, not them, because those seeking popularity—you can go down the street and hear one of their

sermons. Those are the ones seeking popularity, the ones that won't rub anybody the wrong way.

But when truth is spoken—people don't like truth. People don't like it—and they call this name and that name; I would have loved to be around Noah—that great fanatic. I would have loved it—but he was a fanatic. I would have loved to be around Jesus, because He was a fanatic. Wasn't He? That's what they all said. They said Noah was a fanatic—but the fanatic was saved and they were all lost!

- 34 “For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”

This wasn't Paul necessarily talking to the church, these were God's Words. God would have no pleasure in those who draw back. If you put your hand to the plough and you turn back—He doesn't want anything to do with you.

- Hebrews 10:39 “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Brethren, if you are saying Amen to that, you'd better make sure you are one of them. Don't say Amen to everything because it is proper to say Amen. That means you are in agreement, and if you are in agreement, your life better be in agreement—because every word will be coming in the judgment. All the Amens are going to come right back—‘remember you said ‘Amen’ when the pastor said that—but your life says this’; every word—it's a fearful time.

Paul after going through Hebrews 10 goes on in Hebrews 11, and it's a beautiful chapter, the faith chapter; all the individuals, the champions of faith. Let me show you how important we are today; you see Moses, Elijah, David, Noah, all the champions of faith; Abraham—they couldn't be here today.

I was in the shower one day and I do a lot of thinking there and I was thinking about Cyrus; Cyrus was named and called a hundred years before his life; which means that God put his mommy and daddy together, which means that God put their parents together, which means that God put their parents together, and I tried to go back and it went all the way back to the beginning. Are you following me? God called Cyrus for a specific time and for a specific purpose. You and I here today are for the same reason.

Moses couldn't be here—he was for another specific time; but you and I are for the most important time of the world and the Bible says if you don't get it right—they don't get the prize. Did you know that? If you don't get it right—they don't receive the promise. Notice what it says in Hebrews 11 after delineating all these champions of faith:

- Hebrews 11:36 “And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder,”

Remember Isaiah? Isaiah was put into a hollow log and sawed in half. These individuals the Bible is referring to:

- “were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”

These individuals were champions, the world was not worthy of this caliber of men and women.

- 39 “And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.”

God is coming to the bottom of the barrel; He’s going to take the worst of the worse and He’s going to make them like Himself. Moses couldn’t be here; Elijah couldn’t be here for that—He’s going to take me and you. He wants to make us just like him; so much so, that God again can put that stamp of approval, His name right there in their forehead, so that their thoughts, are His thoughts. Their words are His words. Their feelings are His feelings. Their character is His—not a duplicated, carbon copied character—*His* character; and that’s what God is looking for.

These individuals that we’re referring to; by God’s grace, you and I can be a part of this faithful few. Jesus’ death for us was important—but His life gave us the pledge of the judgment. Acts 17:31

- Acts 17:31 “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

The assurance of the judgment was by His resurrection. Because He rose, there can be a judgment. It’s not a time that is fun and games, but it’s a time where those faithful few will be made up. It’s a time where all of those who have fought with blood and sweat and tears can receive the promise and they’re waiting for you and me to live the Triumphant Life. Not until then can they receive the promise; they’re stuck until you and I get it right.

How selfish are we being that we won’t give up our sins? The world wasn’t worthy of Moses; of even Rahab the harlot—they weren’t worthy of these champions of faith. When you read the Bible, yes these individuals had the same type of temptations but they overcame them and here we are—so selfish that we won’t give up our petty sins so that they can receive the promise.

God is really looking to implement the time in which we are living, and do you know what? I believe, based on God's word, I believe that He's not waiting any longer. He's not! When you read and you look in the prophetic discourse and you lay things down, and we have indication that when God gave His righteousness by faith message in 1888—we're told that if God's people would have accepted that message, He could have come two years after that.

In one way I can say, 'Praise God' I never would have had a chance. In one way we can look and say, 'Oh, Praise God', we never would have had a chance. But in another way it gives us the understanding of what we keep pushing into the background—and that's the Triumphant Life. It's the Triumphant Life—we'd rather talk more about death than life! You see how twisted we are? Even if it is about Jesus' death—we're twisted because we're talking more about that, than the lifestyle that we should be living.

- Hebrews 9:23 "It was therefore necessary that the patterns of things in the heavens should be purified with these; [blood of sacrifices] but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Heaven, like the earthly sanctuary must be cleansed; the earthly sanctuary was cleansed once a year, and the heavenly sanctuary is to be cleansed in the end of the world and it's been going on way before our generation. In 1844, Jesus Christ went in through that second veil into the Most Holy Place and He began His work of high priestly ministry.

The high priest's work focused one time a year on the Day of Atonement. Turn over to the book of Leviticus chapter 16:2 and notice what the Bible says referring to the earthly sanctuary. We know according to the book of Exodus that God told them to make a sanctuary, because He wanted to dwell among men. The sanctuary Moses made was to be after the pattern that was showed him from heaven, therefore everything that happened on the earth would also happen in heaven.

- Leviticus 16:2 "And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

Aaron was the high priest and he wasn't supposed to go into the Most Holy Place but once a year. When he went in there, a specific work was to be

done. He wasn't doing the same work that was done in the Holy Place—it was a different work a different order.

- Leviticus 16:29 “And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:”

When it came to the Hebrews of old, the non-Hebrews, if non-Hebrew Adventists came into the camp, they were required to do the same thing that the Hebrews did in the camp. There wasn't any catering to the non-Hebrew Adventists; there wasn't any catering to those who just came in. No—what was required of us, would be required of them and it should be the same today.

- Leviticus 16:30 “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.”
- 16:33 “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. . . .”

The atonement was the complete eradication of sin. Now on this Day of Atonement, there were certain things that the congregation was supposed to do. We'll look at those things shortly, but one thing they weren't supposed to do on the Day of Atonement was sin—no sin should be done on the Day of Atonement.

You see if they got caught up in sin—before the High Priest came out and did his work there might have been a little time, but they were to be so completely enraptured in the thought that *this is the Day of Atonement*, there were certain preparations to be done, there was no idle time—they had no time to think about sin—because they knew they were in the Day of Atonement.

But you and I, we know we're in the Day of Atonement—don't we? We know; we've been born in the Day of Atonement; but because our hands are idle and because our minds are filled with things that are not holy—we sin and we sin. But if we realized we were in the Day of Atonement—not just know it—but realized we were in the Day of Atonement, we would fear to sin. We would rather die than sin.

That is the experience that we need to gain—we've been told we need to come to the experience where we would rather die than sin. We have a lot of growing to do in a little time. The Bible says that in this judgment that we are in now, certain things will be taken into consideration.

- Ecclesiastes 12:13 “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

Now in the King James Version of the Bible certain words are italicized to show that they have been added by the translators to clarify the text—and some of these words we are told by inspiration do not belong there at all, and then there are words you can read into it and it makes perfect sense—but sometimes I like to take certain words that are italicized out and when you read it—sometimes it makes the thought more potent.

Notice what it says: “Fear God, and keep his commandments: for this is the whole of man”; not just what we’re to do—but what we are to be. Far too many times we ask the Lord, “What shall I *do* to inherit Eternal Life?” and not, “What must I *be* to inherit Eternal Life.” This is the whole of man—and the Bible says:

- 14 “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

That which you do, which no man was to see; that which you do, that you wouldn’t want anybody to see, if it was plastered up here on this screen—if we could plug the camera into your mind; the thoughts that you’re having right now would be plastered on the screen and some of us wouldn’t want what would be there, to be seen even right now in the meeting. Some of us came here not even to listen to the Word, but because sister so and so was going to be there; or brother so and so would be there.

These are the things that will be in the judgment. The thoughts; the things that you do when you close the shades and lock the doors; those things that you whisper to others and you make promises never to tell; and we forget that unseen watchers are scrolling it all down with terrible exactness.

We forget—we live as though it was just us here, as though it was just us—that we’re in this little cubicle of a life—where if our eyes could be peeled back and we were able to see what Elisha’s servant saw. If we were able to see that angels were all around—both evil and good. If we were able to see what was really transpiring, but as Christians we’ve been told that we are to see the invisible, though not beholding it. We should have so much trust in the Word of God that we live as though we’re beholding it. That’s the lifestyle that we should have. “Let us therefore fear”, the Bible says.

Now I made certain promises to myself, and I told others, that I try to run things in a certain time frame—but I understand that sometimes God has a little more to say. I am not going to take this to the wee hours, I’m not saying that—but if we can take time out, and pay money, to sit in a theatre, and watch a movie for three hours, about a boat that’s going to sink, and we already *know* the ending of the story—I mean, come on! Why can’t we see and hear God’s Word for a little while? If we can’t learn to listen to God here—what makes us think we’re going to spend eternity with Him there?

I was talking to a friend of mine and we were truly wondering what is transpiring with our people. We were asking what is really going on with our people, and we were actually trying to find out the mind-set. We were really trying to think about why our people are in the condition that they are in and one thought came to me; that many of us believe, that what’s required of us is the

same that's required of them. We believe that those on the outside of God's remnant church are going to be tested on the same test. We believe that if we keep the Sabbath, we're in. Brethren; the Sabbath is not our test. The Sabbath is not *our* test. We already *know* it to be true—we already keep the Sabbath, or *think* we keep the Sabbath. That's not our test—do you know what our test is?

- Matthew 4:4 “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Matthew 4:4: every Word of God; including the red books because that's God's Word too. Every word of God—the Spirit of Prophecy—I know they are probably not read any more, some of the older people understood what I said. The Spirit of Prophecy—every word is required. That's our test! Everything that God has laid on our pathway—all the light—we will be held accountable for all the light.

We read a statement that said that God's people are not now perishing for lack of knowledge—it's all there, we just don't go search for it. It's there—it's laid upon the table—there's a smorgasbord of light! But we'd rather go to the world's buffet and pick and choose on our plate the things that we like. That's our problem—we eat too much of the wrong thing.

Talking about the Word of God, now you might say there's nothing wrong with the Word of God—follow what I am saying; if you harbor on that which is not Present Truth—that's the wrong thing for you to be eating right now. Yes, there are many *precious* truths in the Word of God, but it is *Present Truth* that the flock needs now.

- Acts 3:19 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;”

Let's analyze this for a moment, the Bible says “Repent ye therefore, and be converted, that your sins may be blotted out”, now some of us that understand the sanctuary, we know that the blotting out of sins happens when Christ is finished cleansing the sanctuary, right? Well, let's look a little closer: because when Peter is here talking, he is talking to you, not to them.

- Acts 3:19 “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;”

When does the 'refreshing' come? What is the refreshing? It's the Latter Rain. When does it come? It's sprinkling now! But prophetically, if you want to pin-point—it's at the Sunday Law. What do you mean when the times of refreshing comes, our sins are blotted out? It's not talking about those outside of God's remnant people. When the Sunday Law comes—our sins are to be blotted out. In the time that the latter Rain falls in torrents upon God's people, our sins are to be blotted out.

That means probation is done for you! Because if your sins aren't blotted out then, you can't carry over; it happens with us first! Notice what God says in Early Writings pg. 71:

“I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

“I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter!”

Let's pause for a moment: there are some of us who have somewhat of an understanding of the sequence of prophetic Biblical events, and we hear the Time of Trouble and we automatically place it when the plagues fall. Now you see, there is what is phrased—the 'Little Time of Trouble', which begins after the Sunday Law and then there is the 'Time of Trouble' which begins when probation closes generally on the whole world when Michael stands up, and then the Seven Last Plagues are poured out.

That's not the time she is referring to. She's talking about the Time of Trouble that happens from the Sunday Law onwards and I'll show you why we can say that.

“Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building.”

So the time period that she is referring to is before that, Sunday Law; probation closes, Latter Rain falls—we should be purified—but “Oh how many I saw were not ready”! They would not be ready, and they thought they were better off than they were, and they continue to live, and they continue to go to church, and they continue to have meetings—but when the plagues start falling they were without a shelter.

“Oh how many I saw that didn't realize what they must be, in order to live in the sight of a Holy God.”

“But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he

which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Do you know what that denotes? When God says, "Let there be", what happens? It's created. So when God says, "He that is unjust, let him be unjust still. That's what you are. "He that is filthy, let him be filthy still." That's what you are—there's no turning back. It's as if you were created then—filthy. His Word denotes creative power and when you've sealed your choice—you're done.

But you and I; our choice needs to be made up way before that time and we are almost there. I want this to sink in: I got this email that said, "Federal government training clergy how to keep their congregations from causing dissent during Martial Law."

The Federal government is training the church leaders how to dumb their people down so that they won't rise up during Martial Law. We don't realize how long this has been going on. Our people are so stupid right now that if it were to happen tomorrow, many of us would just do the same thing we're doing—we've been dumbed down. We let others think for us, instead of thinking for ourselves. We are in a serious, serious time.

Let's look at the congregation's duty on the Day of Atonement. What are we supposed to be doing right now?

- Leviticus 23:26 "And the LORD spake unto Moses, saying, 27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. 28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God."

The congregation's duty was four-fold: first it was a holy convocation. Second, the Bible says, they were to afflict their souls. Third, they were to make an offering by fire unto the Lord. Fourth, they were to do no servile work on that day.

Now we are going to go through these four things: What does it mean to have a Holy Convocation to the Lord? Turn back to Hebrews 10:25 and notice what the Bible says.

Now some of us, we point the finger and we say, "Well this brother doesn't come to this church any more so he's not fulfilling what the Bible says about not forsaking the assembling together of the brethren."

- Hebrews 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

When we come together in assembly, it should be for the building up of God's people. So when we join together and it's not edifying; if we join together and the worship is not conducive to our Christianity, it doesn't fulfill that verse. But when you come to meetings where God is able to come in; where the Holy Spirit is able to brood over our mind; where angels that excel in strength—not

angels that excel in Satanic power—can be present; when you come into those meeting, you fulfill the verse.

But if we keep going and subjecting ourselves all the time to foolishness—taking it in and taking it in; by beholding you become changed! It's a Biblical principle that when you look at something long enough—you become it.

Jacob understood that principle. Remember when he was working for Laban and he was trying to get the ringstraked and spotted and Laban's were to be the solid colors. What did Jacob do?

He took all the cattle that were ringstraked and spotted and he moved them all off to the side and he took Laban's cattle and he had the feeding troughs and the water troughs and he took a piece of wood and he peeled the bark so that it would be white and brown and he put them near the feeding and watering troughs. So when the solid color cattle came to the water, they were beholding ringstraked and spotted, and when they had offspring they were ringstraked and spotted. When Laban twisted it on him then he put it the other way. He understood that principle well.

And we think we can get around it, we don't have to worry about that—"I'm holier than thou and I can go through". No Brethren—if God is not giving you the express command to be there to edify those who are in darkness—don't go! And it's Biblical. We've been told in the Spirit of Prophecy, especially those of us who have children, we can't just bring our children everywhere. We have to be jealous over our children. We have to make sure that whatever environment they are in it's conducive to Christianity. We're responsible to them—they don't belong to us—these are God's children and we're just watching over them. That's it!

Imagine giving your child to a babysitter and you come home and your baby is high. What would you do? Or you come home and your baby is painted all up; all these holes in her face; looking like a harlot. What would you do if you came home and your child looked like that and it was in the hands of someone that should have watched it??

You would be livid, and you think God is different? God hates seeing his children in the way we are. That's why there's a judgment; that's why there is the Day of Atonement so that God's people can be peculiar, so that God's people can be pure, because He wants pure children and that's what you and I are to be.

And I know brethren, I know—I've been in a place where the preacher kept preaching and I wanted him to stop—not just so I could go home, but because my heart kept getting hit; my lifestyle kept getting hit; but it is good for us. We need it. Notice what Jesus says:

- Matthew 18:20 "For where two or three are gathered together in my name, there am I in the midst of them."

Two or three gathered in *My name*—in *My character*. We already deciphered that character and name and glory are synonymous. Where two or three are gathered in my character, in my glory—I am in the midst.

God isn't there in a bedlam of noise. God can't be there. Do you realize what transpires when we are in an environment where there is noise and it's

being called the moving of the Holy Spirit? Do you understand what happens? I'm going to read a quotation and I want you to really listen to what she's saying and realize how close we are.

“The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated.”

Just before the close of probation, this that you described is going to happen. Every uncouth thing would be demonstrated. What is uncouth? You read in her writings some things that are uncouth: this babbling off at the mouth called ‘tongues’—uncouth. Flipping around like we’re some fish out of water—uncouth. Jumping around in the aisle and calling that praising the Lord—uncouth. Every uncouth thing would be demonstrated.

“There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.” 2SM 36.

Who are the decision makers in the church? The senses of rational beings cannot be trusted to make right decisions. The reason the church is going off the path is because individuals are making wrong decisions and we like dumb sheep—keep following.

Have you heard of a lemming? That little animal, that when one jumps off the cliff, the whole group just jumps off the cliff and dies in the sea. That is a parable of Adventism right now. One individual jumps—the leader of the pack jumps, and everybody else jumps right on over the precipice with him. Poor sheep!

Every uncouth thing would be demonstrated, she says, and that we would call this the ‘moving of the Holy Spirit’.

“The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time.”

The reason why this comes into the church is because there is light that's shining right now and Satan covers it up. Many of us have turned our back on the sanctifying truth for the hour. We've done it—you might not realize it—but we've done it. But by the grace of God, you'll be able to hear it again—don't draw back unto perdition. Don't draw back when God lays the light on the table. The Bible says, once we've been illuminated, and we draw back, there is no more sacrifice for sin. When God has shown you the truth and it's clear to your mind—don't reject it.

Satan has done so many things to jumble up the sanctifying message for the hour—the third angel's message. And we've swept it under the rug.

“Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls.”

And that's why we bring it in! We say it is to get the unchurched. Truth for this time doesn't need that foolishness. The Word of God is powerful—it needs no additive. It doesn't need man to make it powerful, it's powerful already.

“A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working.

. . . “Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles”. 2SM 37.

I've been in places where I have been invited to speak, and I've preached a sermon, and it doesn't even have to be deep—but you preach the sermon and then the minister of music gets up and tells the guy to pump track number 3. And the people in the aisles begin to get up and they get loud on the microphone and at the end of the meeting—they can't remember a thing that was said.

Many of us we go there every Sabbath day and have this type of worship. We might not even *agree* with it, but we subject ourselves to this type of worship and we don't realize why certain things are hard to understand. It's not because God's Word is too deep for us—it was written for the common man.

If you realized what I've done to myself, you'd realize if I can understand certain things, then anybody in here can understand! I should be what is termed a lunatic at the moment. The years I spent destroying my brain on drugs, and I'm talking about certain drugs that are categorized by our government, that if it is used more than seven times—you are legally insane. If God could take this muddled brain of mine, and give me understanding, than anyone in here can understand—it's clear, but we subject ourselves to so much that we don't understand any more.

God's people on the Day of Atonement, number one—should have holy convocation. It's not a suggestion—it's a requirement.

Number two, we are told that we are to afflict our souls. When you look in the Bible it is clear to see that when they afflicted themselves, they were praying; they were fasting; and many times they wore sackcloth.

Let's look briefly at these three things: Prayer; we understand the importance of prayer. Prayer is the breath of the soul—how long can we go without breathing? Not long—if you stop breathing for ten minutes and you can

guarantee you have trouble. Prayer is the breath of the soul; it connects us to God; it's a way of communication.

Come on, married people—can your marriage last if there is no communication? My wife says, when I'm in my room going through the Word and I'm there too long, she comes in and she says, "Listen—you need to talk to me." She won't let me be in there too long. There needs to be communication; and there needs to be communication with God—there needs to be prayer.

Let's talk about the sackcloth and then we'll deal with the fasting. With sackcloth, they weren't wearing these rich garments. They humbled themselves down. They weren't dressing the way the Hebrews normally dressed. They would wear certain types of garments because it was the Day of Atonement.

We are not to look like the world in any way shape or form. Many of us are half naked, men and women. It's not looked upon as modest in the eyes of God—sackcloth, Brethren. We need to change the way we dress. It's the Day of Atonement.

Fasting; they would fast for the whole day. Now we have been in the Day of Atonement since 1844 and I don't think anybody can last that long. But there is what's called in the Bible and Spirit of Prophecy a true fast and everyone here should be on the true fast especially if you are preparing for translation.

The True Fast is doing away with everything harmful and using in moderation that which is good. I recognize that for far too long we've placed the health message on a low level. Health is much more than what we eat and what we drink but let's talk about what we eat and drink for a moment.

What we eat and what we drink is not the Gospel—it's the right arm. It's the one that opens the doors. If you cut your right arm off, then see how much work you do. It's the right arm to the Gospel but it is not the Gospel. But we are told if you are a Seventh-day Adventist, and you are only half converted on the subject of meat eating, you will go away from God's people to never walk with them again.

"There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them." CD 382.

We are told that we cannot trust ministers that continue to eat meat. You can't trust them. You know why? Brethren that are married, you shouldn't trust them around your wives. The prophet of the Lord says this—it increases animal passion. It increases our lust. That's why you read and hear about so many ministers having that problem right now.

And it doesn't stay with women—watch your children! It's not just the Catholic Church—I can tell you some stories. It's in our church as well. And all they do—is just like Rome—they move them to another district—that's it! Watch your families with jealousy because you are going to be held accountable.

Meat eating is something we should not be doing. And for us vegetarians; if I was to put a greasy hamburger on a pedestal and I was to put a fifty pound bag of carrots right next to it—which one would be better to eat? None of it. Just because it is good quality, doesn't mean we should eat that much quantity.

Health is very important. This is the Day of Atonement. It is very clear—we will leave the movement if we continue to eat that which God told us not to eat. You'll be playing the role of Esau—selling your birthright for a plate. It's our birthright to be saved. It's your birthright to be the 144,000—do you realize that's why you are here in this generation? That's your birthright! And we sell it for a bucket of chicken; for a plate of this or a plate of that, or a drink of this or a drink of that, and we sell it off; because, like Esau, we really didn't want it in the first place.

That's why out of Love—God won't take you to heaven because He loves you—you'd be miserable there. He's really going to just give you what you were determined to have anyway; death and not Life.

On the Day of Atonement we were to congregate in holy assembly, we were to afflict our souls, and we were also to make a sacrifice by fire unto the Lord. When I place something on the altar and I light a fire underneath it—how much does it grow? It doesn't grow—it consumes.

There are many things we are called to lay on the altar: our means, our money is to be laid on the altar. Why are you trying to build bigger barns here? This is not your home. We sing the song, but we don't believe it—I'm a pilgrim, I'm a stranger; but we don't really believe it. We try to accumulate—and many people preach this prosperity type preaching—that if you are really with God, He'll bless you with this and with that.

I guess Jesus, wasn't on God's side—because Jesus didn't have where to lay His head. He says foxes have holes and birds have nests but the Son of man has nowhere. I guess Judas, who held the bag, was closest out of all the rest to the Lord. This prosperity teaching and preaching is Satanic!! Let's call it what it is—it's Satanic—it draws you away; because on the Day of Atonement there's to be an offering made by fire into the Lord. Your means; your heart; your mind; your everything; your all; needs to be laid on the altar.

“God, what do You want me to do? What do You want me to do with this? I really don't need a third car—what do You want me to do? I have seven housecoats, I don't really need all seven—what do You want me to do? My bills are paid, I have all this money left over—what do You want me to do?” But we don't do that any more—if we ever did.

Offering made by fire unto the Lord, and then there's to be no work done on the Day of Atonement. Now before you start holding onto that job, thinking I'm going to tell you to quit your job, just listen. No work was to be done on the Day of Atonement—in another part of Leviticus it said, no servile work. What is servile work? Servant work—when you have a man that tells you what you can and what you cannot do. “No you cannot teach on the job. No you cannot talk about God on the job. No you can't do this on the job or that on the job. This is my place—you work for me.”

Servile work—we are called to witness—how are we going to do our job if we are locked in a place for the majority of the day and we can't teach anybody about Jesus. The last time we were at work did any of us wake up in the morning and say, "God, should I go to work today?" or did you remember—well we call him 'the man' back home—that 'the man' required you there at eight o'clock sharp, and yet we come dragging into church any old time we want to. But the man wants us there eight o'clock sharp—servile work.

No, God doesn't want us to be idle; yes, God requires that we take care of our families; but have you chosen your path for yourself, or did God choose it for you? Some of you should be in the ministry—but we've disqualified ourselves because we are servants to man.

Some of us should be working on cars; should be a plumber; but no—we don't like getting our hands dirty. "God, I can't do that—I know You're leading down that road but I want to do this other for my life." Who's choosing the steps for you? There's a way that seemeth right to a man—but the ends thereof are the ways of death. Servile work—we are in the Day of Atonement.

Last verse in closing—Isaiah 22:12.

- Isaiah 22:12 "And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die."

God looks for one thing and yet He comes to the church and finds the exact opposite. And what does He say about it?

- 14 "And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts."

We are in the Day of Atonement—in that day, those who would not take part in what was required by God—were cut off from the people of God! May none of us be found with that group!