

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!"

Necessity of the Triumphant Life
#4 in Time of Harvest Series
Jamal Sankey

Turn to the book of Mark chapter 10:17, this is the story of the rich young ruler, this man had apparently heard the teachings of Christ, he heard about what Jesus had done, he saw things with his own eyes, and he came to Jesus recognizing that he was the one to ask this question.

- Mark 10:17 "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."

And in verse 20, the man, after hearing the answer to his request, "Lord, what good thing shall I do?" Jesus laying the commandments before him, he welled up with great joy and said, "Master, all these have I observed from my youth." In other words, "That's it? That's all I have to do? I've done it. I've fulfilled the very things for eternal life."

You see, he came to Jesus with the same mind that many of us have tonight, "I've obtained; I really have already done the things that I was to do." Some of us, we really believe that Present Truth is found in the external reforms. That's what we believe; we believe that dress reform, health reform, that's Present Truth.

We believe that a certain style of worship is Present Truth. And we preach it, and we teach it, and we talk about those who don't do it, and we get loud with it—and that's Present Truth. But because we've done it, we've obtained.

I can tell you first hand—that is not going to keep you in the faith. I remember when I got tired of the world and really desired, really wanted to do something for God, like this young man—“Lord, what good thing shall I do?”

I was presented with the reforms and I followed these reforms; the health reform, the dress reform and all the reforms. And I was very zealous about these reforms, even to the point where to those who were in school, I would say, “Listen, do you recognize that you are in these Babylonian schools, you need to quit school”, and I was very zealous with all these things.

Then I found out later on, when I looked back in retrospect, when I was there again in darkness after I had been in what I considered Present Truth—and I'm sitting in jail and I'm looking at my life and I'm looking at the fact that I have all these habits now and I'm looking at how I almost lost my family and I'm looking at all those things. It was then God showed me something that we don't really understand—that Satan works from the outside in—he gets you to reform. And you think that by doing these things you'll be OK.

Satan always works from the outside in, but Jesus works from the inside out. If you think that Present Truth is contained in the reforms—Brethren; let me explain something to you: Jesus will look upon you like this man, He will say in very clear tones, after thinking how much He loves you, “One thing thou lackest.” You lack something. You see the man there in verse 20:

- 20 “And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him,”

There was something in him that was worth saving, there was something there—He really wanted him to join His team, but he lacked something. This experience of thinking that you are better off than you really are, is the condition of Laodicea.

We know that there are many powerful speakers, many powerful ministries, many schools that are powerful, and we claim that these are the bastions of Present Truth, and Brethren, let me tell you something—they don't have a clue about what Present Truth really is. They don't have a clue. And that's why many who are involved in these organizations, and these groups keep going back into the world.

If it was really Present Truth, it would hold you, because that's the reason and make-up of Present Truth. If your life is in and out, if your life is just being blown and tossed by every wind of doctrine and if trials come, and you are wavering like a reed in the wind, it's not Present Truth. Present Truth will cause you to strike your shaft deep in the Rock that's Christ Jesus—unmovable.

Notice what the Bible says in Revelation 3:14:

- Revelation 3:14 “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold

or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee [vomit you] out of my mouth.”

Many times it is taught in the church that this religion, or condition of being ‘hot’ is like you are on fire for God, you are zealous, you have an experience—you’ve heard it that way. Then we are taught that cold is the exact opposite, these are individuals that don’t want anything to do with religion. These are individuals who don’t want to have anything to do with God—have you heard it that way?

Now why would Jesus say, “I would rather you be cold”, why would He want you to not have anything to do with Him? First of all, this isn’t the message to any worldling, this is the message to the church, and so being cold can’t be those who don’t want to have anything to do with God.

The cold, we are told, are the ones that are poor in spirit; the ones who want an experience, the ones that recognize their wretchedness. Jesus can deal with you if you are that way. But they are lukewarm.

Jesus, number one, did not say that Laodicea had three different types of people, did He? He didn’t say in Laodicea are the cold and the hot and the lukewarm. He said Laodicea, *as a whole*, is lukewarm. And when you read in the Spirit of Prophecy she says this applies to those who think and claim to believe Present Truth—Laodicea.

Now the condition of being lukewarm is described in verse 17.

- Revelation 3:17 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:”

The problem with Laodicea is not that they are wretched; the problem with Laodicea is not really that they are blind, or poor or miserable, that’s not the problem, because Jesus in verse 18 has an answer for all of those problems. The main problem with Laodicea is they are in a condition where they think they are better off than they really are—they know not!

You see, when you come out of that ‘not knowing’ condition, the Laodicean experience begins to change for you. No longer are you going through this Laodicean experience where you feel you are rich and increased with goods and have need of nothing; you begin to have a Philadelphian experience. This is the experience that all of us must have, if we are to see God. We’ll deal more with that when we deal with some prophetic lines.

The worse condition an individual can be in, is to really think that they are better off than they are. We are told that this is the worse deception that can be brought upon man. Imagine walking around and you’re just full of sores and in a leprous condition and just walking around and body parts are falling off, and people are looking upon you with disgust, and you think *they* are the ones with the problem.

That’s how we deal with God. He looks upon us that we are full of leprosy; full of disease and sin, but God is the one with the problem. “What do you mean, this is how I am? Look at the prosperity in my life, look at the things that I am

able to get; the windows of heaven are opening to me. Look at the church, look at the condition the church is in, we have more institutions today than we ever had; what do you mean, God is looking upon us with disgust?”

Brethren; that condition will take you to perdition. Notice what it says in Matthew chapter 20:16. Last night we talked about the possibility of living the Triumphant Life. We saw the promises of God and he told us that He can give us triumph and victory and assurance in Christ, but that’s the possibility. Now we are going to deal with the necessity of a Triumphant Life.

- Matthew 20:16 “So the last shall be first, and the first last: for many be called, but few chosen.”

Who are the many that are called? You see, when we begin to understand what Jesus was teaching, it opens up this thing to us wide—it’s all outside. Who are the ‘many’ that have been called? Jesus was being specific when He dealt with the many. Notice Matthew 7:21, in the Sermon on the Mount, because this text here is often applied to others, and I grew up hearing ministers and hearing evangelists always use these verses to apply to what they considered the others; those who didn’t know the truth; those who are outside the remnant of God. These are the verses that they use.

- Matthew 7:21 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

You see so many times we believe that as Adventists we keep the commandments, or claim to keep the commandments so that can’t be about us. “That’s not us—we keep the Sabbath.”

- 21 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord,”

Who will say it? The ‘many’, remember that.

- 22 “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

Now some would say that the word Prophecy is just a general term which means to speak, but I looked that up and that word is different in the Greek than just speaking a word. This word to prophecy, really means to prophecy—those who are able to give utterance to future events. This isn’t referring to just any old group of people, only the Seventh-day Adventist church has an understanding of prophecy.

They’ll come and say, “Lord, Lord, we’ve prophesied in Thy name. Lord, we’ve laid out the events; we thought we understood prophecy. We’ve done the medical missionary work Lord. We’ve done many wonderful works, we’ve cast

out devils, we've healed—in Your name. We've been medical missionary evangelists in Your name, Lord. What do You mean, we can't enter in?"

As if they are bringing a resume to heaven; look at all the things we've done. Look at all the things that I've done.

- 23 “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

You might not be convinced; you may not see it. “I don't see how those that say, ‘Lord, Lord’ are the ‘many’, and I don't see how those that are the ‘many’ are Seventh-day Adventists at the end of the world. I don't see it.”

We will let Jesus explain it to you again. Notice Matthew 25:1. You see brethren, the Sermon on the Mount, that was for us. When you read in the Spirit of Prophecy, the Sermon on the Mount, she always connects it to Laodicea. That wasn't just for them that were sitting on the grass listening—that was for us.

- Matthew 25:1 “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”
- 25:7 “Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.”

How many have read this before? If you take Christ's Object Lessons, she describes this in a very simple way, she says that they are all virgins because they all claim to believe the truth; they are all virgins, all ten of them were virgins. All of them had lamps, which was the Word. All of them went forward to go into this marriage—this wedding. All of them had the pure truth, they all had the Bible.

Their experience, we are told in Great Controversy, is the experience of the Adventist people. This experience of the parable of the Ten Virgins, we are told, was literally fulfilled in 1840-1844. And you think; well now it is 2008; but we are told that this experience will repeat to the very letter.

This was not just for the Millerite Adventists; this is repeated in Seventh-day Adventism. We'll come back to look at that prophetically, but follow on and notice what these individuals who are locked out of the door say in verse 11. Jesus said that many who say unto me, “Lord, Lord” will not enter in:

- 11 “Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not.”

It's the same ones in chapter 7 that say "Lord, I've prophesied in Your name; Lord, I've done wonderful works in Your name". These are Adventists—you and me. Knocking and calling, "Lord, You seem to have made a mistake. You see, I need to be on that side of the door", but it will be too late then.

You come to that door with your golden ticket, you come to the door and you say, "Lord, see, You have made a mistake, I have my title right here, and my title specifically says that because of the death of Jesus Christ and because of justification, I have imputed righteousness—this is my title to heaven."

And Jesus is going to look out that peep-hole and say, "Yes, but you forgot your fitness for heaven. Your title is one thing—but fitness is quite another. I know you not."

It says in Matthew 22 that these same individuals that will be cast out of this marriage; these same individuals did not have a fitness to be there. In Matthew 22 the King came in and He was examining the guests and there seemed to be a man who had made it quite far in the race. This man seemed to have come into the number of those who were fit to be there. And the King came in and began to examine, you see there was an investigative judgment going on, and this King comes in, and He sees this individual that didn't have on the wedding garment. Notice this man's response in Matthew 22:11:

- Matthew 22:11 "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment?"

In other words, "Buddy, how'd you get this far? How did you get in here? You don't have the proper attire to be here." And the man's response is classic, notice what he said in verse 12; what does he say? He says nothing.

- "And he was speechless."

No excuse—there's no excuse, because the wedding garment was provided, but he thought his own attire was all right. The wedding garment was mailed to his house, it was given him in a nice beautiful package, all he had to do was open it up and put it on. But he thought his garments were enough. He just got them out of the dry cleaners, they were all ironed—except the crease was a little off, but it was just going to be enough to enter into this wedding.

Brethren; let me tell you something, every spot, every stain, every wrinkle, must be ironed out or you are not getting in. And you know what? Your garments, your own righteousness, will not do. You must put on what He has provided. There must be a fitness for the marriage.

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.--Review and Herald, June 4, 1895. {MYP 35.2}

Some are confused on imputed and imparted, but it was explained to me in a very simple way. You see if I write you a check—if I come right now and I open up my pocketbook and I write you a check for a million dollars. You have a million dollar check in your hand. All this thing must do is pass—it must clear, and it's yours. You see I can write you a check, you can go to the bank and you have a title to this money that's in my bank. But if it doesn't clear, it never becomes yours, and that paper, is nothing but paper even though it has a million dollars written on it.

I've imputed to you a check and it's based on credit. But if it never clears the bank, it can never be yours—it can never be imparted or deposited into your account. Christ's righteousness has been given to you on credit. But it can never be applied to your account if it doesn't pass the test.

Hebrews chapter 12:14, how many of us will see God without being holy? How many of us will see God without having sanctification.

- Hebrews 12:14 “Follow peace with all men, and holiness, without which no man shall see the Lord:”

If we do not have holiness, if we do not have God's imparted righteousness, no man will see the Lord. How necessary is it to live the Triumphant Life? It's not a suggestion, and I say this night after night—it's not a suggestion—it's a necessity! If we don't have it, we will be lost!

It is not something that we can just put on the back burner because this is more important right now. We can't say, “Well I need to get this reform right first”. If I had health reform down, if I had dress reform down, then God can impart it to me.”

Let me tell you something, health reform, and dress reform, and education reform, and all the reforms are very important. But they are the outward working of a principle that was already from within. It's just like Baptism—you die first before you go and bury yourself in the water. It is a witness to the world of that which is already done in me—I've already died. I've died to self long ago, but now I am showing you, Brethren, so you can keep me in check. That's Baptism.

The things that we do, are not good enough, “Master, all these things have I done from my youth until now—what lack I yet?”

“One thing thou lackest,” and do you know what his problem was? Why Jesus gave him the last six commandments?—because those were his problem. Jesus could read the heart, when he ran up to Jesus and knelt down, Jesus already knew his problem.

“Lord, what good thing shall I do?” and then Jesus says the commandments, He rattled off the last six commandments, because the man's problem was his connection with his neighbor. Then Jesus looks upon this man in his self deception, loving him still, and says, “You lack one thing, go and sell all that you have—all that you have attained, all the things that you've worked for—give it to the poor and then you're worthy, come, follow me”. It was too much for him, it was too much.

It's like those disciples; Jesus began preaching in John chapter 6, “that unless you eat My flesh and drink My blood, you have no life in you”. They

couldn't reconcile this because they said, "Wait a minute, I'm vegetarian, I don't eat any flesh; Blood? The Law of Moses tells me that I am to eat without the blood. I can't bring two and two together" and Jesus said, "Listen, the flesh profiteth nothing—the Words that I speak unto you, they are spirit and they are life."

And when they understood what Jesus said, do you know what they did? They still left; it was too much, "You mean I really have to have an experience in Your Word? You mean I really have to eat the flesh of God every day to find nourishment? You mean I really have to drink your blood? I really have to agonize in prayer? I have to have an experience, a relationship with You? No, that's too much." And they went away.

Many of us are self-deceived. Many of us have this condition, this Laodicean condition of feeling that we are better off than we really are. And when Jesus says, "Listen, you need to do certain things, you need to strive". It's too much, and so we are comfortable with that which the church is offering now. We find comfort in it. We're comfortable when we sit down, because the minister, I know today—he's not going to talk about *my* sin.

So we're comfortable. We even have our own pew; you know the individuals that sit in the same place every Sabbath, and if you sit in that spot, they give you this look—"that's my spot". They have their plaque there on the pew. They've grown roots right there and it's hard for them to get up—because they are settled in that pabulum that's being sold to them from the pulpit.

Brethren, we need an experience in Jesus. We're told in the book of Revelation and we're going to go through each one and you let me know who the promises are for. Who are the promises for? So many times we're told the promises are only for them that believe—all you have to do is believe and the promises are yours. That's not what Jesus said.

When He looked at the end of the world, He saw the condition at the end of the world, and it's not just belief, because the devils believe and tremble. Many of us sit in the church with the faith of demons, and we don't recognize it because we believe—but that's all.

But Jesus said in chapter 2:

- Revelation 2:7 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The promise is to the overcomer. He repeats Himself often—notice verse 11:

- 2:11 "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

The promise is to the overcomers. Then He says in verse 17:

- 2:17 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a

white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

‘He that hath an ear, let him hear what the Spirit saith unto the churches’—why does He keep saying that phrase over and over again? Because many don’t have an ear, only few will listen. Many are called, but few are chosen. Then Jesus in verse 26 says:

- 2:26 “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star.”

These individuals that overcome—these are those who will be cut out of the mountain, without hands. These are the ones who will destroy the image of Babylon. These are the ones who will fill the whole earth, and rule the earth with a rod of iron—breaking all these nations into shivers. These are the ones who overcome. These are the ones.

When Jesus takes time to repeat over and over and over again, brethren, this is not something that we can just put aside and not take notice of. The promise is for those who overcome. If we don’t overcome, we cannot claim the promise.

- Revelation 3:5 “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

But if you don’t overcome—Jesus wants us to understand that if you overcome, your name remains, but if you don’t—it’s removed. The promise is to those who are overcomers.

- 3:12 “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

Again, the overcomer; and then the one that was written especially for us—all of them are for us—but Jesus saves the one until last to show you how to do it. He tells you; overcome, overcome, overcome—these are the prizes you receive. But how do you do it Lord? So he comes to the church that’s destitute of the Spirit—did you ever look in Revelation 1, 2 and 3?

Jesus in Revelation 1 is represented as being in the midst of the churches. He’s there in the middle—the candlesticks—the seven churches and Jesus is right there in the midst. And He goes throughout the churches, and He’s going to Ephesus, and He’s going all the way down and He comes to Philadelphia and He’s still in the midst.

But when you come to Laodicea He's knocking—somehow He's outside—but we claim that He is here. You see someone—someone has been answering our prayers. Someone has been giving great light and power. Someone has been doing these things, and that someone we're told, is Satan.

When you read in Early Writings, those who went by faith with Christ into the Most Holy Place would pray, "Father give us of Thy Spirit" and Jesus would breathe on them a holy influence. But those who didn't follow Christ by faith, would pray, "Father, give us of Thy Spirit" and Satan appeared by the throne and Satan would breathe upon them an unholy influence. In that influence, she said, was much power, much light, but no sweet love, joy and peace.

In the churches, there's power; they go to the cities and they do a wonderful work—do you remember the quote? She says there'll be a re-organization; intellectual philosophy would be passed off as religious faith; books of a new order would be written; they would go into the cities and do a wonderful work. The Sabbath, she said of course, would be lightly regarded.

They would start bringing in things that would begin to blend the two. Instead of selling our books, they'd be selling these books by infidel authors. They'd preach these 'Chicken Soup for the Soul' sermons. They'd make you feel real good, and a wonderful work would be done. But it is not God leading this work.

You see God never, never, and I want you to underline never – when God's people had a problem, He never made them feel good about their problem. He always sent a message of rebuke but mixed into that message of rebuke was the fact that if you turned, if you turned—"if you call after Me while I can be found, you can return to Me!"

That's how Jesus operates; He shakes us out of our condition, and then shows us how to come. But when we just sit idly, and we take everything in that makes us feel real good, you can bet that it is the one who spoke to Saul while with that witch of Endor. You can bet that's who's speaking. Notice Revelation 3:21:

- 3:21 "To him that overcometh will I grant to sit with me in my throne,"

Now how precious is that promise? The disciples James and John, they went and they talked to their mother, and these were slick individuals, they came and said, "Momma, you know I need to be in a higher position."

Jesus had just recently put a child in the midst and said, "Unless you become as a little child, you can not enter the Kingdom of Heaven."

Right after they heard that, they said, "Mom, I just heard what Jesus said, so I need you to go and talk to Him for me, and I want you to ask a certain thing—ask Him if James and I can sit, one on the right hand and the other on the left in the kingdom of heaven."

Jesus had just promised all the disciples that He would give them twelve thrones; just before He promised them that they would have twelve thrones and rule over Israel. They already had a throne, but they wanted a different one.

“Lord, my sons, umm—I have something special I want to ask You.” Jesus already knew—“I want one son to sit on Your left and the other one to sit on Your right.”

And Jesus looks and they are there in the background and He’s not looking at the mother, He’s looking at them, and He says, “Can you be baptized with the baptism that I’ll be baptized with? Can you drink of the cup that I must drink of?”

“Oh yes, we can do it. Is that all?” and they are just rubbing their hands and they’re waiting for the order that, “Fine”. And He said, “Ok, you will be baptized with my baptism and you will drink of that cup—but to sit on My right hand and on My left is not Mine to give, but it will be given to those who it has been prepared for by My Father.”

Brethren, all the way back—we don’t know how far back—these thrones there were prepared for a special group of people, and this special group of people come out of such spiritual darkness—such a condition where they really believe that they are better off than they are, but they come out of this condition and God promises right here in verse 21:

- “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

“But there is a condition; you must overcome the way I overcame. You can’t do it just any old way, you have to follow My steps. That’s the whole reason I came, these thrones have been vacant, and so I had to come. I had to lay down a pattern so that you can follow it.”

Brethren; if you don’t follow the pattern—we saw before that all those, Moses, Elijah, John and Ezekiel, Noah and all these great champions of faith cannot receive the promise until you make it there. Why are we holding up the race? There are conditions—we must overcome the way Jesus overcame.

An individual came to Him and apparently this individual had been touched on the life which Jesus said that they must keep; the life that Jesus had laid out for them. Apparently this individual was really moved by the words of Jesus and he understood that this is not something that is easily done. So he comes to Jesus and notice what he says in Luke chapter 13:22:

- Luke 13:22 “And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

Who’s going to try to seek to enter in? The many. You remember it’s the ‘many’ that prophesied in His name. You remember it was the ‘many’ that would say, “Lord, Lord,” The many that were described as the virgins. The many. Jesus says:

- 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up,”

Notice what Jesus is teaching here—when the Master of the house stands up—when Michael stands up!

- “When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:”

“I don’t even know where you’ve come from.” When Jesus ceases interceding for you—we saw the other night that for us at the Sunday Law—that’s over; that’s done—you have step by step yielded to God or step by step yielded to Satan. You have made up your mind then. The Sunday Law is the line in the sand—let me retract that statement—the line in the sand has been drawn—not will be drawn, it’s been drawn. We’re going to see that there is a line that’s been drawn in the prophetic word and it depends whether you come into agreement with that—or whether you reject it—that will decipher whether you are the many or the few.

- 26 “Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”

Abraham is there—who was Abraham? Abraham tried to do it on his own. Abraham thought that Ishmael should be the one. Abraham thought that he could do what God said was going to happen and he tried to do it on his own. But he’ll be there—because he finally yielded and submitted.

Isaac; Isaac played favorites in the home; Isaac loved Esau. Isaac did certain things in the home that fathers shouldn’t do; but Isaac will be there, because Isaac yielded.

Then there is Jacob; the name alone should let you know—that old deceiver, that supplanter; oh, he’ll be there because he finally was broken.

All the prophets we’re told were subject to like passions as we are, but they’ll be there because they have yielded.

“While you”, Jesus says, “will be thrust out.”

Is that the experience that we are going to settle for? Is that the experience, that you say, “OK, then that’s what I’ll receive”? Is that what you desire? Let’s continue to go on in Matthew 5: you see in the book of Luke—“Try to enter in at the strait gate”; and you see if we surface read, we think strait gate means straight as in the sense of the drawing of a line. That is not how ‘straight’ in that sense is spelt. Strait—does not mean straight in the sense of drawing of a line. It means strict, it means narrow, that’s what it means, strive to enter the strict, narrow gate.

And that word ‘strive’ the original word for ‘strive’ is where we get our word ‘agony’ from. Strive with agony to enter into the strait gate. That’s the condition of the overcomers. The condition of the overcomers, are those who go through it with agony. The condition of the overcomers, are the ones who have yielded,

striving unto blood against sin. Remember Paul in Hebrews 12, when he said looking unto Jesus the author and finisher of our faith. And then he jumps in and says in Hebrews 12:4 “Ye have not yet resisted unto blood, striving against sin.”

In other words, you may not have done it yet, but if you’re going to be saved, you’re going to go through Gethsemane too.

Strive as with agony, because the Bible says the kingdom of God is only given to those who are pure in heart. The kingdom of God is only given to those who are poor in spirit; who are meek; who mourn. Only those enter in.

- Matthew 5:3 “Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God.”

No man who has not holiness shall see the Lord, but the pure in heart—they have holiness. They’ve gone through an experience in order to be purified they were pressed to the grinding wheel—but they’ll see God. They understood the necessity of living a Triumphant Life.

You see—all of us, the Bible says there is none righteous, no, not one. The Bible says the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. The Bible says our heart is deceitful above all things, and desperately wicked, who can know it. The Bible gives us the understanding that you and I naturally are at variance with God. Naturally we are at variance, so there must be a school of discipline that we have to go through, that would bring us to where we are not any more at variance with God. There has to be a certain school that we go through.

I’m not talking about an earthly school. I’m not talking about the ones that claim that when you come there then you are ready for the field—not those schools; because it’s not until you sit at the feet of Jesus that you can be ready for that. It says in Luke chapter 9:23;

- Luke 9:23 “And he (Jesus) said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

Entry level Christianity is self denial and cross bearing; Entry level. Entry level Christianity is self denial and cross bearing—that’s where we begin. That doesn’t come down the line. If you want to follow Jesus, the first thing is deny yourself. Self denial is a must, to be in His school. The cross is a necessity—that’s the course that you have to take if you want to be in His school. And in Jesus’ school there is no graduation. Did you know that?

You might have a procession at one time, but when you are there in heaven in the higher learning, the area of higher learning—you’ll be learning throughout eternity—no graduation there. There’s never a time when you plateau and feel that, now—I’ve obtained to the knowledge of God, never a time.

Your mind will constantly grow and expand and you'll see more of the depth and love of God there. There's never a graduating experience in the Christian life.

- Luke 9:24 "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

What does it advantage you to receive everything in this life, but be lost in the end? What good is it to have abundance, if it is not for the furtherance of the Gospel? What good is it? There's none—self denial—cross bearing.

Brethren; the Triumphant Life is a possibility; the Triumphant Life has been assured to those that yield; the Triumphant Life is assured to the overcomers. But there is a necessity to live that life and I really want to bring it to you today how serious it is to live the Triumphant Life.

But why? We opened up and saw a text that says, 'Many are called but few are chosen'; why? Notice what Jesus says:

- Matthew 7:13 "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:"

Why Lord, Why?

- 14 "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Why will the many be lost and the few be saved, Lord?"

"Because the way is strict, son."

"Why when all of them are called, only few accept?"

"Because the way is narrow—they don't like that way. They didn't like walking the strict life. They thought that they could go around the difficulties. They thought that when the problems come, instead of meeting it head on, they would skirt and find earthly help. They thought that when they had problems that they could go to their friends and their friends somehow could help them—but they never agonized in prayer with Me. They thought somehow that man had the answers and they would run to the pastors and they would run to the elders—but they never came to Me."

Few find the way, because the way is strait. The way is strict. The way is narrow.

- 1 Peter 4:12 "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."

Quit getting involved in other people's problems, you have enough to deal with on your own, don't be a busy-body in other people's problems.

- 4:16 "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Judgment begins here; probation closes here—first. What is on our minds? We really believe that after all the light, after all the opportunities, consider what's going on.

This last verse; may the Lord really press upon our minds the fierce statement that it is—let it press home, let us not sleep well tonight—because that verse keeps playing over and over in our minds. May we realize that because of this verse is why Paul said, "Let us therefore fear—lest we fail in entering into His rest." Let us read it one more time:

- 17 "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It's not going to be an easy road. It's never been promised that it would be easy. It's never been promised that it won't be strict, narrow and hard. Few will find it—if the righteous scarcely make it in, what makes you think that you won't be with those who don't enter?

Brethren; there is a window of time that's fast closing. And I mean it is fast closing. It's not just by happenstance that you are receiving this message. We take for granted that every force of darkness, even the one who's trying to mess up the sound system now, is in control, behind the scenes trying to manipulate—that is why this place is not full.

You see, if people really realized the times in which we are living right now, they would take every opportunity they could to just hear a word. Many come because, 'Oh someone new is in town I'm curious', and so they come. I met some of them on Sabbath, why are they not here now? It's serious.

"Are you the one who said certain things?"

"Yes, that's my message."

"That's all I need to hear." And they are gone. Then they'll go back to their churches and they'll tell people, "Listen, those meetings down here, you don't want to be there. They have these fanciful views of some line of prophecy that we never heard of. Awe—2520—what's these things about? These fanatics."

And they're not realizing that this was the basis of Adventism. Let me tell you something, Jesus is giving us an opportunity right now; this opportunity might never come again. Oh, you might get speakers out again, you might get those who preach 'Present Truth', you might get those who have powerful ministries, and you might get those who can preach a good word.

Let me tell you something, I know many of them, and I know what they teach, and it's not the Present Truth message of the hour that's going to get the few in—it's not that one.

We are living in the final hours of earth's history and you as a Seventh-day Adventist better understand what you believe. It's not just going to be those who are able, that will have to give account. It's not just going to be those who know how to preach that are going to be before judges and kings and governors

Every one of us is going to be brought to the test. And if we don't know what we believe, we're going to turn and say, "Do you know what—you're right. I don't know why I have wasted my time. I don't understand why I have wasted the time that's been given me—I could have been on the right side with you. Yes, I know what these fanatics believe—let me show you what they believe so I can help you talk about them."

The Many go that way—the few enter in and that scarcely. Let that play in your thoughts—that the righteous scarcely be saved.

Father in heaven, we ask You in Jesus name, never let us rest and slumber until our lives are fully surrendered to You. Father, we pray the experience of Job, that we would account Your Word more than our necessary food. That we would not leave the home, until our hearts have been yielded; that we won't rush out, without prayer and the study of Your Word; that we would rather be late for work, than not meeting with Jesus.

Move us from this world in thought and in action and in life style! Help us to remember that we're nothing but pilgrims and strangers here. Father, wake us up, rattle us, stir us up, and forgive us for being sleepy and stupid. Guide us Lord and help us to be among the 'few' that enter in.

In Jesus' name—Amen.