

# 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!”*

**These Two Signs**  
**#2 in Time of Harvest Series**  
**Jamal Sankey**

- 1 Corinthians 10:11 “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

Here Paul is saying the things that transpired in the past are just the type—and it is written for our admonition on whom the ends of the world are come—in other words, that which transpired before was just a faint shadow of things to come and things that are transpiring right now. That which has happened before is the type to our antitype at the end of the world.

The experience of the Exodus, the experience of Israel coming out of Egypt, lays the foundation for us today. Now if you really understood that, and by God’s grace this series will make this clear, you would have said Amen. We are living in a time where history is repeating over and over again; but because we don’t understand our history—we don’t understand what is transpiring. We need to understand that the Bible gives us the principle that history repeats itself and we’re going to build on this principle all through this series. Notice what the Bible says in Ecclesiastes 1:9.

- Ecclesiastes 1:9 “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. 10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.”

There is nothing new under the sun; the Bible lays the clear principle that history is repetitive—that which was is that which shall be. But then the condition of God's people is spoken of in verse 11:

- 11 “There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.”

God's people have forgotten their past; they don't know their past; they are not taught their past, and while it is repeating we seem to think that that which is transpiring is new, but it's not. It's just the completion of the past. It's just the physical structure of the shadow that has already come.

There are things that are transpiring right now that repeat the time of Moses; that repeat the time of the cross; that repeat the time of the Millerites; and all these things have been laid out for us point by point by point. But there is no remembrance of former things.

That's why, when someone comes with a strange idea that says, “Listen—we're just repeating that which has already been”, we kind of back up and say, “Whoa—that fanatical stuff needs to go somewhere.” But brethren, it's because the Bible has laid out for us and told us clearly our condition—that we don't remember—but nevertheless it is true.

Our theme is the Gospel, so I want to approach the Gospel in a way that maybe you have never seen before. So I invite you to turn with me to Genesis 15:12, I want to show you the Gospel through the events that transpired with Moses. We need to go back into a little history prior to Moses.

- Genesis 15:11 “And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

The covenant promise was given to Abram, and the covenant is mentioned over and over again. Basically, in a nutshell, the covenant promise was not only that they would receive a land that was to be theirs, but that Christ was to come through his seed. Now let's go to Exodus 1:8, and let's see what transpired when the time came for Abram's seed to go into captivity.

- Exodus 1:8 “Now there arose up a new king over Egypt, which knew not Joseph.”

Now when you look at what the Spirit of Prophecy says, it's not that they didn't have a recognition of who Joseph was; I mean he was one of the most influential men in all of Egypt. It wasn't Joseph who Pharaoh didn't know, it was Joseph's God. He didn't recognize the God of Joseph. Yes, he knew who Joseph was, but he didn't know the God of Joseph.

- 9 “And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.”
- 13 “And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.”

Egypt in the Bible is given to us in first mention in the book of Exodus as a place that was not good if you were an Israelite. If you were an Israelite and you were in Egypt, it wasn't a place where you could relax. This wasn't a place where you could build a big, fat home, and just get all the things that you wanted to get—that wasn't Egypt. Egypt was a place that was bitter. Egypt was a place that had connected with it hard bondage, servitude. That was Egypt.

And in the book of Exodus chapter 20:1, God Himself describes the condition of Egypt.

- Exodus 20:1 “And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”

Egypt is connected with being a servant, with being a slave, with being in bondage. Now the Bible gives us an understanding that many, if not most; you know I can't say all, because I really believe that there are some of God's people who are really living as they should; so I won't say all, but most of God's people are still in Egypt. The Bible says in the book of Romans 6:16, and you tell me if you don't know somebody that's in Egypt.

- Romans 6:16 “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

When we choose to sin; you see there is no excuse for sin—so stop saying in your prayers, “Lord, I wouldn't have done it but this transpired”, quit giving God some justification for why we have sinned. There is no excuse for

sin—you yield yourself a slave to sin. The Bible describes the condition of being in sin the same way that it described the condition of being in Egypt—bondage.

And the most deplorable condition that an individual can ever be in—I mean if ever there was a verse in the Bible that you would read and just weep because this condition is so terrible, would be in Proverbs 5:17. If you look at what the Spirit of the Lord says in the writings of the Testimonies, this verse, she says, is the worse condition to be in:

- Proverbs 5:22 “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. 23 He shall die without instruction; and in the greatness of his folly he shall go astray.”

The worse condition is to be in bondage; but for four hundred years they were in bondage and got used to it. They got used to being in a condition where it was OK to be a slave. You see, Momma was a slave, Daddy was a slave, Grandma was a slave—so it’s OK boy if you are a slave. And they grew up in a condition where it was OK to be in bondage, and they liked Egypt. We know they liked it, because when they finally got out of Egypt, they wanted to go back.

Why do we have this mind-set when God removes from us our sins; when God takes us away from the place where we were in muck and misery—we want to go back? Just like a dog returning to his vomit, we want to go back again. This was the condition that the Bible describes Egypt as, this place of bondage and servitude where you served with rigor. It wasn’t a fun place to be, and all of Israel was there.

We are told in the Spirit of Prophecy, that Egypt represents sin and the world. Notice a couple of quotations:

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion [the opinion that floats throughout the church—the opinion that is preached from pulpits] is that the church is flourishing and that peace and spiritual prosperity are in all her borders.”  
5T 217.

Don’t you hear that sometimes? When individuals are giving a cry of the apostasy that’s transpiring—“Oh, it’s OK. It’s alright. We’ve grown since then. It’s OK to become like all the other churches. It’s OK to go and get your education from Willow Creek. It’s alright to go and learn how to be just like the others, it’s OK—because they’re OK—you see how they’re prospering. Look at our church now—look at how many people are there. Isn’t the place packed when a person is rapping from the pulpit? Isn’t the church packed when drums are being beaten and people are dancing in the aisle? Isn’t it OK?” This is the general opinion.

“The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus.”

You can probably look in this room and you know there are individuals that really believe that, “Well—I believe that she was a prophet—but we can’t preach her from the pulpit—we shouldn’t read her writings, there might be non-Adventists in the room. We can’t say those things—they wouldn’t understand it.” Brethren, they accept her more than we do.

You go to Africa; our ministry a little while ago went and did a crusade and we asked the conference brethren, we said where can we go and buy some Spirit of Prophecy books, can we go to our bookstores? They said, “No we don’t sell them—but we’ll take you to where you can get them.”

And they took us down to this little shack—this little shanty of a place and there was a big picture of Ellen White on the wall and every one of her books were there—of course when you opened them, everything about the Sabbath was marked out, but everything else was there. It wasn’t us selling them—it was them.

We did some Health presentations down in California in a place called Orange County in Pasadena, and there was this big health fair that was going on, actually a worldly individual was putting it on, and we were there in attendance—and at this big health fair that was transpiring, when you went into the room, once again a big mural of this woman that we hate so much, is on the wall.

We said, “How do you know about this?” They said, “Man, have you read her writings? Look at these books—she said things that doctors weren’t even saying then; things that they are only finding out now—why wouldn’t we read them? Oh, people are so privileged to have this knowledge!”

But how do we treat them? Then you have on the flip side the brethren who manifest the spirit of the dragon. We are told that when our leading brethren manifest the spirit of the dragon and persecute those who believe they are being led by the testimonies of God’s Spirit, that it is time for us as a people to rise up and assert our liberty of conscience. But we’ve laid our hat at their feet—we’ve given them our conscience.

We are steadily going towards Egypt, and by that we are going towards Rome in our minds. Brethren, come out of Egypt.

“Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.” {5T 217.2}

But we are going back towards Egypt.

“It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, but which has been neglected or refused, will condemn them.”

There won't be anyone coming in the judgment, “Lord, I didn't have it. Lord, I didn't know it was there, I never heard it preached.” You can't use that excuse—you can't use the excuse—well, the Pastor—he didn't tell me. You can't use that excuse. You can't use the excuse that I am underprivileged. Brethren, we have the sure word of prophecy, and it's being slighted and disregarded. That is the reason we will be rejected in the end.

“Those who never had the light to reject will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon God's people; but it will not save them unless they consent to be saved by it, fully live up to it, and transmit it to others in darkness. God calls upon His people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord that is needed. One cannot do this work for another. Religious knowledge has accumulated, and this has increased corresponding obligations.”

You see, the same way that you came in to this study, you can't leave the same—we have an obligation. Now some might say, “Well, I know what I'll do then, I just won't come. That way I won't hear and I won't be responsible.” You can't use that in the judgment. You had opportunities. We're told that My people are destroyed for a lack of knowledge—but is that all it says? Because thou hast rejected knowledge; you see it was there, but we didn't receive it.

We didn't take the time. We thought that “Well, I've worked all day and I'm quite tired Lord, but You'll understand. Maybe I'll catch it next time,” when God had something for you that night. Brethren, you need to be here every night—and I'm not saying that because it's going to do me any good; whether there is one, or two, or two thousand, it's the same for me. But God has something for you in this series. Repeating this statement:

“Those who never had the light to reject will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon God's people; but it will not save them unless they consent to be saved by it, fully live up to it, and transmit it to others in darkness. God calls upon His people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord that is needed. One cannot do this work for another. Religious

knowledge has accumulated, and this has increased corresponding obligations.

“Great light has been shining upon the church, and by it they are condemned because they refuse to walk in it. If they were blind they would be without sin. But they have seen light and have heard much truth, yet are not wise and holy. Many have for years made no advancement in knowledge and true holiness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness.”  
2T 123.

That which has transpired in the past is that which is happening now; we are content to be slaves. How does that sound to you? Doesn't that sound good that we are slaves still? The majority of us in here shouldn't like that word, especially on my side, where I come from, and I know it was here as well. We shouldn't like the fact that we are still slaves—but we're content. We enjoy it—why? That's the lineage that has been passed down and we keep following. The cycle hasn't been broken so it is passed to our children. Brethren, quit raising slaves and start raising children of God.

Now that we have an understanding that Egypt is represented as a place of spiritual darkness, a place of bondage, when and at what time did God act? When did He finally say, “Now they are ready to come out?” Was He just waiting for time? Was that all He was waiting for? He said 400 years, was He just waiting for the time to fulfill or was He waiting for a condition for His people?

Notice what the Bible says in Exodus 2:23:

- Exodus 2:23 “And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them.”

When they came to the point of hating their bondage, that's when God decided, it's time to come out! The reason why God doesn't act in many of our lives is because we like the condition that we are in. You can pray all you want to, but God knows your heart. Many of us have this phrase and I am sure you have heard it; you have people that you will talk to and they'll say, “Yes, Brother, but God knows my heart.” Ever hear that phrase?

Yes, The Bible says that God knows your heart—but you don't know your heart! God understands the filth that it is in. we seemed to think, “Well, I did the best that I can do—it'll pass—God knows what I really wanted to do.”

No, when you decide, that the condition that you're in, is enough; when you decide that “where I am right now, it's OK”, God does not come like Satan and burst through the door. The Gospel does not use force. The Gospel waits for you to will—the Bible says, ‘whosoever will, let him come’. God is waiting for you to say, “Lord, I've had enough! I've had enough of Egypt. I'm tired. The last

couple years, Pharaoh has really made me serve hard. I've had to go and build brick without straw—I'm tired."

When you sigh and cry because of your bondage, it's then that God will act. The Bible says when they sighed and cried; God heard and remembered His covenant that He had. Something just came to mind and I want you to flip with me to the book of Ezekiel 9:1.

- Ezekiel 9:1 "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. 3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Those who will receive the mark of God, will be those who are now sighing and crying for the apostasies that are done in Jerusalem—the church. Sighing and crying does not entail just talking bad about it; just saying how wicked they are—yes, that's the truth—it's wicked! And we should have a mood of holy zeal and anger in the Lord, because of what has become of our church. But God is looking for a people who sigh and cry for what is transpiring in the church.

How has it been that you prayed and agonized with God because of what is happening in your church? How long has it been where you went on your knees and begged God in individual pastor's and elder's lives and deacon's lives, to stem the tide of apostasy? When was the last time? If there is no last time there needs to be a first time and if there is not first time, don't think that your forehead will be clean enough for God to say, "This is ready. This has My stamp of approval, it can pass. It can go through—give them the ticket."

The Bible says when we sigh and cry and have the experience of those who wanted to come out of Egypt, that's when He begins to act.

Now back to the book of Exodus 3: God's people sighed and cried and it was finally time for God to do a work with His people, so He selected a man. We know this man was Moses. Moses had to go into the wilderness for forty years tending the flock because he wasn't ready yet.

You see he thought that God's people would be taken out of Egypt by the strength of his own power, so he slew the Egyptian and God said, "No, that's not how you do it!" so he went to the wilderness and for forty years he was a shepherd and had to tend the sheep and after he had learned in that school for a while—then when God's people sighed and cried—it was time.

God comes to him in chapter 3:7:

- Exodus 3:7 "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I

know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.”

We know what happened; Moses began to talk to the Lord and said, “How am I going to go before Your people? What can I say, what can I do, that would get them to understand that I have a word for them? They are going to think that I don’t even know what I am talking about.”

God said, “You go and tell them I AM that I AM hath sent you.”

“Alright Lord, I can tell them that, but how will they know? How will they know that You’ve really sent me? What am I to do that will get them to understand that it’s time to come out of Egypt?”

Now God said to him in chapter 4:1, after this long discourse, and after telling Moses, “Well listen, I am going to do certain things through you. I am going to smite Egypt and all of its gods and all of the things they worship. I am going to show them that Egypt is really nothing compared to Me. I am going to show them that Egypt has no power when it comes to Me. I am going to show them that if they are on my side, they don’t have to worry any more about Egypt. I am really going to show them, Moses but I will tell you what I am going to do.”

- Exodus 4:1 “And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 2 And the LORD said unto him, What is that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.”

“Listen, I am going to show you what to do, you are to go to them and what’s that in your hand?”

“A Rod”

“Take that and cast it on the ground.” Moses cast it on the ground and it became a serpent and Moses backed up from the serpent. God said to Moses, “Go and grab it by the tail.”

Moses grabbed that thing by the tail and it became a rod again.

God said, “That they may know that I have sent you.”

- 6 “And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his

hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.”

Moses was given two signs, and God told Moses, these two signs are enough. If they don't believe the first sign, they will believe the latter sign. “And if they don't believe these two signs, you go to that river and take water and pour it on the ground and that water's going to become blood on the dry ground.” This represented judgment; no more signs. “If you didn't accept the first and you didn't accept the second; I don't need to give you anything else, you're done.”

Now, where is the Gospel there? You see, Jesus, talking to Moses, laid out for him the Gospel in miniature. He used the Rod and the serpent and the bosom and the leprosy. He used all these symbols and He said, “If My people do not accept both signs. One is not enough they must accept two, both. If they don't accept both, they are staying in Egypt”.

What is the Rod in the Bible?

- Psalm 110:1 “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”

Who is this referring to? Jesus; Jesus is the Rod that is to come out of Zion. Let me give you two witnesses: Isaiah 11:1.

- Isaiah 11:1 “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

Who is this referring to? Jesus; Jesus in the Bible is called the Rod. With this Rod, by the way, everything that Moses was to do as a miracle was done with the Rod. Let me give you a verse for that, notice Exodus 4: every miracle Moses did was done through and with the Rod.

- Exodus 4:17 “And thou shalt take this rod in thine hand, wherewith thou shalt do signs.”
- Exodus 4:20 “And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.”

It was the Rod of God; God designated this Rod to be used to do signs. You know the story when Israel was fighting with the Amalekites. They were fighting there and Moses went up on a hill that was overlooking the battlefield and here he was up there, and he was there like a warrior all day holding up the Rod of God. When the Rod of God was lifted up, Israel prevailed in the battle. But Moses began to grow weary and began to let the Rod go back down and Israel began to loose.

The reason why Satan has stolen a march upon us, the reason why we are not winning in the battle, is because those who should be uplifting the Rod have let it down. They’ve grown tired, they’ve grown weary, but what’s your job?

- Exodus 17:11 “And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword.”

They won the battle because he was aided by his people. We can’t point fingers at Moses and say, “Well, he let down the Rod so we lost.” Moses could turn back to you and say, “What happened to your help?”

Brethren, we need to understand that all of us are responsible for the church’s condition. Don’t just blame the pastors, and yes—they are to blame. Don’t just blame the elders, and yes—they are to blame. Don’t just blame the seminaries, and yes—they are to blame; but look where you failed to do your job. Are you praying again for them? When they need help; when they need edification; when they don’t know the things that they should know; have you individually gone and told them where they have gone off the mark, in a loving way? Yes, I’ve done it; some of them won’t receive; some of their hearts and their heads are as hard as Pharaoh’s was. But you do what you are supposed to do and leave the rest with God.

The Rod represented Jesus Christ. Moses was to take this Rod and cast it to the ground; take the Rod and cast it to the ground. The Rod represented Jesus Christ; when in the experience of our Lord was He cast to the ground?

“Jesus came from heaven to earth, assumed man's nature, and was tempted in all points like as we are that he might know how to succor those who should be tempted. Christ's life is for our example. He shows in his willing obedience, how man may keep the law of God, and that transgression of the law, and not obedience of it, brings him into bondage.” ST, August 1, 1878

The fact that Jesus came from heaven to earth and assumed our nature was taking that rod and casting it to the earth.

“Christ was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his glory, the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellency and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which he had with his Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but he chose to bear the results of man's transgression that man might escape eternal death.” ST, February 20, 1893

Jesus laid it all down; He gave up the throne because He couldn't sit there, while you and I were down here, without doing something. The Rod was cast to the earth. When that Rod was cast to the earth, it didn't just lay there—it became something. What did it become when it hit the ground? A serpent; when you think of a serpent, what comes to your mind? Satan; sin; when we see a serpent on the ground what do we do? We do like Moses, we flee before it.

Jesus, we're told in Isaiah 53; that when we beheld Him there was nothing in Him to desire; like that serpent, we didn't want to have anything to do with Jesus. But it also represents sin. Let's go to a story in the book of Numbers 21: and let's deal with this Rod turning into a serpent and back to a Rod.

- Numbers 21:5 “And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.”

Isn't that some of our experience? “Oh the health message Lord! I remember the Leeks and Onions of Egypt with the flesh pots, oh it was so good! I wish there was just—my soul loatheth this light bread!”

- 6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”

Now we know that when they were bitten by those serpents, that venom that went through their veins; that venom that began to deteriorate their tissues; was a representation of sin. Yet God specifically told Moses, “Make a serpent of brass and put it on a pole and when that pole is lifted up and when they look at the serpent they’ll be healed, they’ll live.” Why?

Why, when they beheld a serpent representing sin on a pole, they lived?

- John 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.”

The serpent represented sin, but when it was on the pole it represented Jesus. Why? We saw that Jesus became sin for us and when we behold Christ high and lifted up, and we see Him there and we see what transpired on Calvary, we are healed. The heart is broken, and we desire to come out of Egypt. But many people looked upon that pole and saw no health and healing properties in it, because they didn’t look with faith. They saw the pole there; they hear the pole preached; they have it up on their walls; it’s on the top of all the churches; but there is no health, no healing because it’s just a symbol to us now; it’s just a symbol.

Let me ask a question, we looked about how the death of Jesus Christ which transpired in Gethsemane and Calvary was so special to us, but was the death of Jesus enough? Was His death enough to save us? Was His death enough to forgive us our sins? Some say Yes, and we want to show something that is widely taught in the church—what’s taught in the church is that the atonement was full and complete on the cross. You’ve heard it—the atonement was full and complete on the cross.

If the atonement was full and complete on the cross, we need not be Seventh-day Adventists; we need not have the sanctuary message; we need not have an understanding of prophecy; we need not understand the Day of Atonement; because if it was completed on the cross, there is no reason to go into the Most Holy Place. Notice what it says in 1 Corinthians

- 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. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.”

If Jesus Christ did not rise from the dead, ascend to the Father and start His ministrations for us, there would be no atonement. The death of Jesus, yes, is important—but it was not enough. We need to get beyond Calvary, are you following what I am saying?

You see Satan loves to keep us there at Calvary, you'll see that it was the religion of the Pharaohs, the religion of Egypt to keep Christ on the cross. That's why on Catholic churches and Protestant churches and around some of our necks in here—some Adventists—we have crucifixes. Some of us were bold and we want to make a statement so we got it tattooed on our body.

What if Jesus died in an electric chair? What if it was a hangman's noose or a gun? Would we have little guns hanging around our necks or on the tops of churches? It was a symbol of death—why would we want it there? It's life that matters to us; it's what He is doing right now that's the key point. His death showed His love, but His life showed what He wants to do and is doing for us.

"Moses, you take this Rod and you cast it to the ground", the Rod becomes a serpent and He says, "Moses you go and take it up again by the tail", and when he took it up again it was the Rod again. Jesus Christ left Divinity, assumed humanity, died in our stead, became sin for us—but He rose again and He is now the Rod—the power of God.

"But Moses, that is not enough—they have to accept that sign, they have to accept that Jesus came and died for them—they must accept it, but it's not enough, Moses. So let me give you another sign."

We're talking about the Gospel, and even though Paul says that the Gospel is the preaching of the cross, we need to understand why the cross was even there. We need to understand why Jesus came. We need to understand what the cross does for us; because again, Pharaoh loves to mimic the cross. Pharaoh's agents took their rods and threw them on the ground and their rods became serpents as well. Didn't they? Didn't they have a false gospel?

Didn't their rod die? Didn't it become a serpent? But this second sign was not controverted. This second sign, they can't have in the religion of Pharaoh. This second sign would not be preached in Egypt, because with this second sign, you come out.

- Exodus 4:6 "And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh."

God can heal leprosy brethren. Let's see what this second sign is; You see the bosom is not just the fold of the jacket but it is the area of the coat or the jacket that overlays the heart. God said, "Moses, I want you to take your hand and put it right there." So Moses put his hand in and covered his heart and when he took it out he found it leprous; leprosy had filled his hand.

In the Bible, the hand is a symbol of works. But what about the heart? Let me give you a few scriptures here:

- Jeremiah 17:9 "The heart is deceitful above all things, and desperately wicked: who can know it?"

The heart is the problem. He didn't say Moses, take your hand and put it in your pocket. He didn't say, Moses, take your hand and put it behind your back. He said put it over the heart. That's where the problem lies; and the heart is wicked, it's dirty, it's filthy; and until we understand it—we're still in Egypt.

The heart is the problem, you can uproot out of your environment; you can go into the most beautiful environment of country setting; you can have all the things that would be conducive to a Christian experience—but if the heart isn't right, you take the world right along with you.

It doesn't matter where we are, if our heart is not changed. But I will tell you that producing character in the city is ten times harder, than if we would have done what God has told us to do a hundred years ago. If we would be out of the cities, this country living experience; some of us don't really want to hear it but it's the truth; if we had an experience where we were out where God wants us to be; ten times the strength and draw of sin, ten times the strength and stagnacity in our characters would be lessened.

How hard is it to build character? I don't know about you, but I know what I go through every day and I know what angels go through with me every day, and it's hard; but it's ten times greater in the cities. It may be green, but Sodom is still Sodom and God is looking for people to get out.

The Heart is the problem. Now let's talk about garments for a moment, turn to Isaiah 64:6

- Isaiah 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

The garments, our righteousness are as rags. “Moses, take your hand, put it over your heart inside of that righteousness.” And when he took it out what was it? Leprous as snow.

Now there is a false idea that's floating around the churches in my area and you may have seen it. As a matter of fact if you study the Sabbath School quarterly a couple of years ago, you've seen the picture. On the front was a man that was filthy. He was filthy and he was kneeled down and Jesus was behind him with a pure white robe, just putting this robe right over the man. Such a beautiful picture—but it's a false gospel.

The Bible shows that these garments are not to be covered by Christ's garments. These garments are to be removed. Look in the book of Zachariah

- Zechariah 3:1 “And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”

God never allows the garments to stay on. He doesn't take your garments and throw them in heaven's washer. He destroys and gets rid of the garments and gives you brand new change of clothes; ones that you and I couldn't even fathom and think we could purchase. Ones that we couldn't even sell all that we had and buy. Nothing we could do is worth these garments.

And here we stand filthy; Satan points to that filth and says, "See, they belong to me", God has no quarrel with him and just says, "The Lord rebuke thee, this is a brand plucked out of the fire."

God tells them to take away these filthy garments and give him a brand new change of righteousness. "Give him My righteousness"

- Zechariah 3:5 "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. 6 And the angel of the LORD protested unto Joshua, saying, 7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

"Listen, Joshua, I want to change your garments, I want to give you My righteousness, but let Me tell you what you need to do, just like those clothes got filthy, these ones can be spotted as well. Joshua, keep My commandments. Joshua, keep My charge, do what I tell you to do. I'm not trying to keep you from having fun, Joshua; I am not trying to keep you from what you might consider blessings on earth. I'm trying to keep the garments clean. And, Joshua, if you keep them clean, see these that stand by My throne, I'll give you a place. As a matter of fact, Joshua, you're going to be placed in a position above them, if you keep them clean."

We need to keep the garments spotless. Not one spot or stain or wrinkle or any such thing will enter into the heavenly gates. We think that God would somehow change His standards for us. We go before the Queen, Presidents, and we try to look our best. If they were to come to our house, what would we do? We'd get everything together, we'd clean the cupboards, and we'd clean everything up. We'd make sure we got our best out and we'd iron it real crisp.

And yet when God desires of us, "Ah, Lord, come on, you know my heart. You know me. Come on, we have a relationship God." Why do we have that thinking, why do we have that experience?

Moses, your hand into your bosom over your heart, took it out and it was leprous. Leprosy in the Bible: turn to Isaiah 1:2.

Some people have asked me why I try to use so much scripture when I preach, I want to let you know why; I don't trust myself. I don't think it is right to just go off at the lip and sermonize—we need to see God's Word say it. I don't want you leaving here saying this is what this brother said. If you reject what is said, you're not rejecting me, I'm in the clear—you are rejecting God's Word.

Isaiah 1:2 "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. 3 The ox knoweth

his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

Brethren, dumb animals consider and know who their master is, but He looks upon the church and He says, "They don't even consider who I am."

4 "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. 5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. 6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

The iniquity of Israel, God looks upon it as Leprosy. It might have started small, but one leprous spot will spread to the whole body. Look at your own life and remember when you just started small, little bit here, sometimes there, and now you can't even overcome it. Now you are holden in the cords of your own sins. Leprosy from the soul of the foot to the top of the head; leprosy is sin.

"Now, Moses, you take that hand and you put it back in that bosom over the heart again." Moses did it and when he took it out it was clean. The second sign is that we serve a God that can cleanse us from all sin. We serve a God that can give us victory over every temptation; every habit; every sin.

If you have the thought that you will be sinning until Jesus comes, you will not have the faith to enter into the pearly gates. We must be victorious over every sin and it is not through our own power it's through the power of the Rod. It's through the power of God and that's part of the Gospel.

Those who belittle that aspect, those who don't preach it like it should be preached; those who don't tell us that we can overcome; they have the faith of Pharaoh. They have the faith and religion of Egypt.

Those magicians that were ordered by Pharaoh, Yes, they threw down their rods, but they could not do that second sign. They wouldn't even attempt it.

Satan's religion, like I said, keeps Christ dead, but not a living reality in the hearts of His worshippers.

Brethren, have you accepted the two signs? Do you really believe, I mean, think about it, not just theory; I'm not talking about because you've read it somewhere. Do you believe in your own life that God can give you victory? If you believe it, why are we not experiencing it? Brethren; if we believe it, it will be a reality, and God is waiting for us.

- 8 "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

Jesus told Moses, “If my people do not accept these two signs, you take that water”, which represents the Holy Spirit in the Bible, “and you pour it out”; and that water became blood on the dry ground.

If I took a glass or pitcher of water, and I poured it on dry ground, what would happen to that ground? It becomes wet—is it dry any more? Is it hard any more? No, it softens it, makes it pliable, you’re able to break up the fallow ground. But if I take something as thick as blood and I pour it on dry earth, what happens to that dirt? Nothing.

The Holy Spirit desires to soften our hearts; the Holy Spirit desires that we break up the fallow ground of our hearts as He begins to soften it. He takes that hard mind and He begins to soften and mold it, but if you reject that which God has laid out as the way to come out of Egypt, the only thing that will happen is your heart will get harder.

God is not going to work a miracle for you; the miracle has already been wrought. You need to accept that which He has already done. Moses came to his people, showed them the signs and they rejoiced. When they accepted those signs, by and by, God gave them the exodus and they came out of Egypt.

They came out of Egypt because they had an experience, because they trusted God because of the two signs. Why are we still in Egypt? Why, if we claim to believe them, are we still in Egypt?

Do you want to come out and be free? Behold the two signs.