

## Harvest Part 2 LGC 20-26-2020

Hello Everyone. I want to just do a little revision. There are two particular questions I want to answer. One is where we are on the reform line and what that means for what is happening externally and internally. In the past, right now and what we should expect. The other question relates to the nature of the Sunday Law. Many people are struggling with the statement that there is no literal Sunday Law. It may seem that these are two very disconnected questions but if you go to the line of the 144K you would understand that we are in the increase of knowledge of the Sunday law. Without further understanding the subject of equality it's impossible to answer the second question about the Sunday law. So, it is actually hard to answer the two questions without blending them somewhat. As we answer these questions, I am reviewing the studies that have been presented in Australia since May, so I am making an assumption about my audience. I am assuming I am speaking to the people who have watched those presentations. There are three groups. Those who have not watched, those who have watched but have bad memories like I do, and those who have watched and remember. I am speaking to that middle group. You have watched but you forgot. So, the studies that are reviewing those nearly six months now, they are not a thorough review. In the last presentation we used the study of the nature of man. The assumption is that people actually understand that study. So, we can just refer to the nature of man as evidence for what we were building upon. So, we are building upon what is previously established. So, this is not a replacement where I am saying you don't have to watch those studies. If you haven't your faith will be small. You may not have confidence in what is being said. That is just a consistent problem that we have in trying to convince people of the truth when they are not watching presentations.

So we began by referring to the Apis bull. The Apis bull is the title of the first in that series and it was the beginning point of that series that we built upon. We reviewed it in the last presentation. We saw that when it comes to idolatry, you have the form of it and the character of it or the spirit. The mindset of inequality. So ancient Israel, they removed from themselves the form of Idolatry, but they held onto the spirit of it. And when Christ came, He stood as a symbol of the King and the Kingdom. Their understanding of the Character of God was so warped, the mindset of their king, that also impacted what they expected to see in His kingdom, and they saw nothing in that message that they could recognize or love. And of hundreds and of thousands of Jews who heard of Christ, 5,000 on a hill, we are left with a tiny group in an upper room because they had held on to the spirit and the mindset of Paganism. And what we discussed in those presentations is the mindset we have of Evangelical thinking. In 2018 the midnight cry arrived, also known as the loud cry. What does the loud cry say? What point does it make? What is the message it gives to God's people? Warning of close of probation? Equality? Sister--- says come out. I am going to go with 'Come out'. Come out of what? Come out of her my people that ye do not partake of her sins. It uses the language that everyone can understand. Come out of Babylon that you don't take part of her idolatry, in her sin. So, whether that is literal, at one point it was because they had to physically leave Babylon, for us no one leaves something physically. In our reform line it is spiritual. Babylon does not exist. The city was destroyed. So, using the parable of what ancient Israel had to do, physically leave the walls of Idolatrous Babylon, leaving back in Babylon the form and the spirit of Idolatry so they do not partake of her sin of idolatry.

Over here in the loud cry of the 144K the Nethinims (the world) are called out of Babylon. What they are called out of is apostate Protestantism, so they do not partake of the form or the spirit of the idolatry of apostate Protestantism. Before you can call people out of a city what do you have to do? Leave it

yourself. So God has this problem. He wants all of these Nethinims out of Babylon. He needs His people to call them out. All His people are in Babylon partaking in it's sin. This is why Matthew, Mark, Luke, John and the first part of Acts are all about the story before 34 A.D. Before God's people go to the world at the Sunday Law. Before they go to the Gentiles. Because there is a lot of work God has to do before that loud cry calls the world out of Babylon to have the people outside of Babylon capable of doing that. Outside of Apostate Protestantism. It would be a lot easier if there were just an idol in Adventism and we could all just say leave that figure in the church and come out. But the form is the easy part. The hard part of coming out of Apostate Protestantism is the mindset that many people have been indoctrinated with since birth. We have followed their teachers, their pastors, their conspiracy theories. Last year I started addressing Jordan Peterson. Many people followed and like him. He has made a comeback these last days and his new series is all about religion. Suddenly he has a lot he wants to say about God. That was always incorporated into his message. His understanding of the kingdom of God.

Before any disciples can go to the Gentiles to give the loud cry and call them out of Roman Paganism, Greek Paganism, those disciples first need to be called out of that mindset. The disciples in this history and any other Jews they can reach in this history. So in 2018 came the call, come out of Apostate Protestant thinking. None of you were going to Protestant churches but almost everyone just like in ancient Israel had the perspective and the world view of Apostate Protestantism. And what we find that Apostate Protestantism particularly believes in, beyond their conspiracy theories, beyond their views of the medical establishment, beyond of their views of religious freedom, beyond their views of Capitalism, all of which we imbibed, is their views of equality. The methodology they use in inspiration to justify that inequality. Many people came out of that thinking but just as ancient Israel had this issue of the form and the mindset or the spirit, the form was gone long ago. They destroyed that golden calf. The form of Apostate Protestantism is Sunday Keeping. So a Jew in Christ's day would say, "I am not an idolater, I go to the temple, I worship no Pagan God, there is no Bull in my house, I am not taking part in Pagan idolatry". And a modern Adventist will say, "My great, great, great, great grandfather was an Adventist Pioneer, my family has been Adventist for generations, we don't keep no Sunday, we left that back in this history and everyone knows that the sin of Apostate Protestantism is their Sunday Keeping, the physical form, they go and worship the Sun every Sunday". And down here they cannot recognize they have the spirit of Idolatry. The Spirit of Evangelical Protestantism. But there are evidence of this all around. I have many friends who are socially conservative Adventists and acquaintances who are socially conservative Protestants and the world view and the warnings I am receiving from both are identical. One says we shouldn't be wearing masks. This is the control of the government. We shouldn't vaccinate. Careful of the Globalists. Don't trust the UN. The threat is socialism. The new world order is coming. Same exact perspective from both sides.

So in 2018 God calls His people out of Apostate Protestantism. We found we have to remove from their mindset particularly when it came to the subject of inequality. So Just as Idolatry has the form and the spirit, we find that when we come to the truth it can be kept in the form and the spirit. What we spoke of in our last presentation is that last year dealt with the form, we placed women in organizational positions, placed women as teachers, many people left over just that the form. But the spirit is harder. Many more will leave over equality in this dispensation than left in the last. Because they may have been willing to change the form but didn't realize they had to change the heart. What I have repeatedly seen is many men who give the appearance of believing in equality. They see the sisters that are vulnerable. They can see their weakness. They go to them and encourage them. Try to lift them up. Get them teaching, all these vulnerable sisters. There was a very good article I can't find again. I am going to continue to try to find it. Those famous leading Evangelicals, those men like the Billy Grahams, Jerry Farwell's. Particularly those who are leading pastors. This article was about their wives. So, the husband

gets up and he preaches. He has a straight message from the book of Matthew, and everyone says Amen. He has their respect. Then his wife is going to speak. Mega church with hundreds of people. An Evangelical will say they have great equality in this church because the wife speaks. They call them the warrior wives. What does she speak about? It spoke about what these women taught but also interviewed them. They would get up and bare their souls. Open themselves out to the people. They would speak about how they had a difficult childhood, and they had an eating disorder and body image problems. They would speak about their marriage, how they had a difficult time submitting to their husband. But they found this book that helped them submit. How they had had problems in their marriage and then realized that it was actually just all about them, it was their fault, they were bad wives. They would speak about how they had lost children, the postnatal depression they experienced, how people at church irritated them and they got the victory. What this article addressed is that the man gives a straight message disconnected from himself and he has the respect of the people. What does the wife have to do? They interviewed these women and they acknowledged it freely. To even be considered likable they had to show vulnerability and weakness. They knew that and they played upon that. So if they didn't have a story about an eating disorder or losing a child, some of them felt they needed to invent one so they would be liked and respected by the people. This is an issue I see in this movement. Many say they believe in equality because they look down on all these vulnerable women. They will say I am not sexist. Look how much I encourage the sisters to teach, encourage them to lead. My wife is shy, I inspire her. Then they have a boss, I am not referring to myself, not because it doesn't apply and doesn't happen, but they end up with a boss who is a woman and all of a sudden there is a problem. Why do they find a problem? It is because she is not a vulnerable "Warrior wife" of Evangelical Christianity. No one every expected to show his back story and his hurt to find him likable. Donald Trump has no problem looking down on vulnerable women and saying I believe in equality, I care about. But the minute he looks at someone like Hillary Clinton or Kamala Harris, what is his favorite word? They are Nasty, they are not likable. He doesn't say that about men. The issue with women is that unless they are vulnerable, they are not likable. No one had that problem with Elder Jeff, no one digs into Elder Parminder's past to feel like they can relate to him before they can like him. Many men are fine with this arrangement. It looks like they are doing a good job with equality. The danger is now we have women up here who are not vulnerable. If they are, they may not feel the need to tell you. Whether this is in schools no one ever had to have Elder Gabriel's back story before they showed him respect. Whether it's in local boards or continental leaders, unless there is an evidence of vulnerability they are not liked. Men don't always protest, instead I find the following scenario. Like a child in a store, they just lay down on the ground and don't move. If I don't get what I want I am just going to lay down on the ground and make your life hard. We are organizationally dragging them through this movement, and it slows things down. It makes everything go slow. So while people may complain we don't fully understand the presidential election, one of the reasons why we don't is that your leaders have no time to study because night and day they are dragging people through equality and that happens behind the scenes. But it is night and day.

So, I don't say that to start talking about the difficulty I have with time. Because I can tend to talk about my past. I know there are women who can be helped by that. It can help give context. But I don't want any woman in this movement to think she needs to show vulnerability to have the respect to lead. The changes to the form when you have women leading, it brings a crisis. When the form has changed and not the spirit. That is one of the reasons that it is such a difficult year. It is because equality is far from being addressed fully.

So, sister Christean had the first presentation of this camp meeting and she addressed reform lines. The foundation of understanding our experience. We have laid out a structure that fits both ancient and modern. If I erase the dates it can be either. We will make some room.

This is our dispensation. 2019 from Nov. 9 to 2021. Date unknown. I said publicly that we are here. Past the increase of knowledge heading towards the formalization now. What I want us to do is understand this dispensation through at least five different evidence. We have two on the board already. Alpha history and Omega history. We are going to use the Omega history of ancient Israel and the Alpha structure of modern Israel. In all I would like to address five different evidence of our dispensation. The first, we will just touch on this briefly, is the model of agriculture so it's fresh in our minds. The second is the Omega history of Ancient Israel. The third is the Alpha history of Modern Israel. The fourth is the line of Christ as an example of the priesthood. The fifth is revolutions. Now we won't do them quite in that order. I will put them in correct order for our next presentation. There is an overlap between this because some of them are telling quite a similar story. As we look at these you may know most or all of the information but when you are reminded about it and combine it, it's quite powerful in the view that it give about our dispensation and how accurately our last months have fulfilled our expectations through the lines.

So first the model of agriculture. What do we know about harvest? One of the favorite verses is proverbs 26:1 as snow in summer and as rain in harvest, so honor is not seemly for a fool. So to give honor, if you were to picture it as a king bestowing honors on an individual, the Queen gives out the order of the British Empire. What the text is doing is saying that to have snow in summer is not reasonable. It's not ideal. To have rain in Harvest is not reasonable, it is not healthy. So this isn't saying don't respect people who you don't think are intelligent. If you are a king, you are not going to bestow honors onto someone who doesn't behave properly. It is not reasonable. Of course, the point we want to take from that is the middle. What you do not want is rain in Harvest. We are going to read 1 Samuel 12:17 and we are going to read EGW commentary on that in PP 615.1. But starting about halfway through the paragraph. So as so often the people are in rebellion. They are told...

#### 1 Samuel 12:17

12:17 [Is it] not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness [is] great, which ye have done in the sight of the LORD, in asking you a king.

So, we have already gone through how when they asked for a king that was Apis bull idolatry. It's not the form of it, but it is showing their mindset. Samuel says if you want that mindset, you are going to be punished. Punished by having rain your harvest. Going to the quote.

" At the time of wheat harvest, in May and June, no rain fell in the East. The sky was cloudless, and the air serene and mild. So violent a storm at this season filled all hearts with fear. In humiliation the people now confessed their sin--the very sin of which they had been guilty: "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." {PP 615.1}

They have shown they are holding on to the spirit of idolatry of Paganism. It's Harvest time. And would it be the kindness or the judgement of God to send rain? I think many people desire a new message in this

time period. They don't realize how dangerous that is. There is a test in the last dispensation they have not yet had the victory of. So send new rain would be to destroy the harvest. The painful work must be done first. Prior to November 9 we had the Latter rain. We had the message. There is no new message in this dispensation. If there was it would destroy us. It would be the judgement of God that would destroy the crop because we wouldn't be able to handle it. The reason we wouldn't be able to handle it is perhaps we haven't done so well in the last dispensation as we might think. So obviously we still have Boston, Concord, Exeter. A repeating pattern. So you know there is a message, so I am suggesting there is a loop hole. It's going to show there is a new message. We will deal with the loophole later. For now, no new message. Its Gods care for His people that there is no new message. I suggested that it's because in Harvest we still have the mindset. I was going to make a point before I realized I didn't make. I know I beat up the men. I think we are all familiar with Ben Carson, my childhood hero. Donald Trump put him in charge of housing. So Ben Carson, he fights through institutional racism, not just in peoples treatment of him but through the red lining that affected his whole upbringing, the schools he had access to, he faught against all of that to be greatly successful. He has become a good Republican and what is his approach to all his suffering brothers and sisters. He turns to the black lives matter protesters, says it's not that bad, look at my inspirational story, I had to fight through all that, so you do too. Instead of lifting them up and making their paths easier than what he had to walk through, he sees them as lazy. They have the opportunities, he would say. I was successful, if they just work harder, they will be successful. He fails to show the care and the respect to his own group of people. I want to make a call to the women in this movement. You could compare and contrast two women. Ruth Bater Ginsberg and who else? Amy Coney Barret. The notorious RBG and the Infamous ACB. Two women, both of them have encountered institutionalized sexism. Both of them are going to do very different things for women. It's an external parable being played out we are seeing internally. Because when those women pastors wives stand up and talk and open up about the eating disorder they had as child, to all those women beneath them in the organizational hierarchy, are they trying to get the respect of the men or the women? The men probably aren't even listening. But it is the women who are saying "Oh good I hurt as a child, you hurt too. I feel vulnerable and week, I'm glad that my boss is vulnerable and week, so I don't feel like there is a strong woman who is better than me or over me". They open up their vulnerability for the respect of other women. You can see externally that one of the issues that they are facing is that there are women on both sides of the political spectrum representing two different mindsets. So, it isn't just men who need to learn how to respect the women in leadership, it is the women. Just like you see with Ben Carson, ACB. You have two different examples. It is a compare and contrast we should apply to this movement. How the woman handles a woman boss. From a distance they might like me, it's never the boss who is over your boss, it's the one who impacts your daily life. Women are battling their own sexism. The vast majority of women vote democrat. There is a distinction between men and women in American Politics but there are too many examples of women who stand with Donald Trump for the sisters of this movement to not take that as a warning. To see the women who thought Hillary Clinton was nasty. So we have no rain in the Harvest and we should be glad for that. Because we would not be able to handle the rain. But as I said there is a loophole. We will come to that later.

We have dealt with agriculture. Now the End of ancient Israel. I don't want to repeat these studies. They have been done at length, but I do want to remind us 2018 we had the triumphal entry. Everyone rejoices. At the midnight cry how many people understand the test of the nature of the kingdom? How many desciples understand it? In the end of ancient they did not. They are all saying He is coming as a king; this is the fulfillment of our hopes. Until they come to the upper room. The upper room was the international camp meeting last year. August 2019 where we laid the final blow on the nature of the kingdom. All those people, thousands of them, all of those desciples, 12 of them who back here thought

Christ was coming as king, has systematically seen their hopes destroyed. In the upper room Jesus puts the last nail in the coffin. We systematically destroyed people's idea of the nature of the kingdom. That was a climax at the international camp meeting. We addressed the national Sunday law and the complete understanding of equality. For Judas that was too much. When he saw Jesus wash the feet of the disciples, when he heard the words of Christ, the messages and the evidences of organization caused Judas to recognize that he was never going to see the fulfillment of his hopes and he left the same way that FFA and elder Jeff left. The midnight cry people did not understand what we were saying. It was deliberately by God left vague. Two streams of information. EGW says that if Christ had not gone through the Triumphal entry, He would not have received the attention that He needed to validate His mission. So, He deliberately allowed people essential to make that mistake and cheer Him as an arriving King. It was needed to get the attention of the people or they would never have listened. If we would have come out here (midnight cry) and said no national Sunday law and equality, few or none would have listened. It is not truly understood until the upper room. And we will see even there not fully. They go through the painful division, the test of Gethsemane and the apparent failure of the cross. All of which illustrates our experience between September and Nov 9 of last year. So that we can see that from the formalization of the last dispensation through to the shut door it was perfect illustrated with the end of Ancient Israel. We will close now for time and in the next study we will review the model of agriculture, just in a few seconds, review our understanding of the end of ancient Israel. It has been taught extensively and we will move through it quickly. Then we will go to Revolutions and then perhaps to the others.

So, to summarize. We were dealing with two questions. The increase of knowledge and where we are now and the nature of the Sunday law. It is built on previous studies. The last presentation we spoke about Eden to Eden and the education we were meant to have without sin that we are still experiencing but now in sin. We are going to come back to that exact same topic at the end of this camp meeting. Then we addressed the form of idolatry and the spirit of idolatry. Over here (loud cry on 144K line) we say come out of her my people (to Nethinims). No literal Babylon. We must come out of Apostate Protestantism. We are not in Apostate Protestantism in body but in our world view, in our mindset. Just like ancient Israel, we have their mind. God must remove us from that first. We addressed how difficult it is to change the mind. That the reason that this dispensation is so hard and so many people leave ministry, or the movement entirely is because of that difficulty. When they did not realize what the message of equality demanded of them. That issue is being faced by men and women. So, there is a message in this dispensation even though the model of agriculture says there isn't. We are going to understand why that is as we go through these reform lines. If you kneel with me, we will close in prayer.