

Zahakiel: It is time to begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in heaven, as You have kept us safe and well through the week, as our victories have been many, though we grieve for those who continue to suffer on their sick bed, may our worship be acceptable in Your sight and Your Spirit refresh us during this hour. In Yahshua's holy name, Amen.

Zahakiel: Amen.

Barb: Amen

Lucan: Amen

Elyna23: Amen.

Daphna: Amen

Peter: Amen

Marie-kadeth: Amen

Zahakiel: Happy Sabbath to everyone. The content of tonight's meeting is called "Lessons from a Confrontation."

Some of you may recall me speaking of a friend of mine some months ago whose name begins with a W. He and I went to school together when we were younger, from the time we were infants until we graduated from high school. We weren't particularly close back then, but we were friendly, and I was surprised when, a couple years ago, he invited me to attend a series of Seventh-day Adventist tent meetings in my hometown. After the meeting, which was a fairly standard Revelation seminar, I told him that while I was an Adventist, I had cut my association with the General Conference, and that I'd like to speak with him about the reasons why.

A few days later we met in a park near my house, and I shared with him the Three Angels' message. He seemed interested, but fearful. He understood, I believe on some level, the "death to self" that being born again represents, and he was hesitant to plunge into these waters from which there is no return. I could tell the Spirit was working with him, though, and so I invited him to my home so that I could share more with him.

Giselle was present for that second meeting, and again I explained the Scriptures to him regarding the Gospel, regarding ceasing from sin, and Ellen White's commentary on what "conversion" really entails. I said, and this was some time ago, so I am paraphrasing heavily, "They no longer teach this in mainstream Adventism, and this is the reason why the General Conference could not retain the favour of God, why it lost faith, and ultimately turned to the world for its comfort." I laid out the lawsuits as the "breaking point," the sign to the world that it was a fallen body out of which the Creator was calling His people. Again, he seemed interested, but fearful. He said he would pray about what I said, and he left.

A few days later, Yah gave me a dream concerning my friend. I do not recall the details now, but I wrote him a letter of testimony, telling him about the dream, and that time was short...he had a decision to make for truth, otherwise what he had already gained would be taken from him, and he would be swept away by a strong deception.

I remember something in the dream about a garden, and my friend being left behind while the holy ones moved on into Glory, and I related this in the letter. I left the letter with W's sister, because around that time he had moved away to live in another part of the country, and I was not sure how to contact him, but I prayed he would read what I had written, and that it would convict him concerning all that I had said to him. I did not hear from him for many months, until two weeks ago, when he called me at work and said he wanted to talk to me. The reception on my cell phone was poor, but I made out that he was saying he had found the "sealing message," and that, because I loved the Bible, I would be interested in hearing what he had to say.

I knew this was not Gospel – not "good news" – but I was curious about what he was now calling the sealing message. I agreed to meet him at his sister's house a few days later, and at the appointed time last week, Giselle and I drove to where she lived. When we arrived, there were several people already gathered. Aside from Giselle and myself, there was W, his two sisters, and a young man that I didn't know. There were also two ladies present that I had never met before, but something about them made me a bit wary. When they greeted us, they spoke with a Trinidadian accent, and so I wondered if they were evangelists of the Thusia movement that we have had conversations with this past year.

W was the one giving the study, which turned out to be a Power Point presentation. He quoted variously from the Bible, from Ellen White and from the Shepherd's Rod. So, it turns out that what he was calling the "sealing message" was the doctrine of the Davidian Seventh Day Adventists, and the two ladies I didn't know were traveling evangelists for this movement.

With all affection for my friend, his presentation was long, and rather tedious. Most importantly, though, it was extremely unconvincing. It laid out the basics of prophetic time as understood by Davidians, but it did not really attempt to justify their unique beliefs from the Bible or Spirit of Prophecy, except to reference Mrs. White's statement that there was an "Elijah to come," and then to make the claim that Victor Houteff, who wrote the Shepherd's Rod documents, was that individual. The Shepherd's Rod writings were used right off the bat as an authoritative, reliable source; therefore, if someone was not already convinced that they were inspired works, this study wouldn't do anything to incline them in that direction. W's sisters looked rather bored with the proceedings, and the young man just sat there, not saying anything either during or afterwards. I was relieved when it was over, but I felt a deep sorrow for my friend. He asked if there were any questions, and I said that I had some comments to share. So

far, this has all been background. I do not intend, tonight, to merely report on a meeting I had with some Davidian Adventists.

What I would like us all to draw from what I have said so far, and from what I will share next, are the spiritual realities of our time, this late hour. The deceptions have never been greater, nor the counterfeits more pervasive, than this moment in sacred history. The people of Yah must be prepared to give wise answers that not only speak to doctrine, but that appeal to the heart of the deceived, for none shall be saved by merely attending the correct fellowship, performing the proper actions, or subscribing to the right system of beliefs.

The Scriptures tell us, so simply that a child can understand it, what one must do to be saved. We read, "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? And then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity.'" (Mat 7:22, 23)

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:14, 15)

Yahshua will save His friends. That is salvation. It is not an arbitrary friendship, for we are told who His friends are; they are those who depart from iniquity, and whose faith leads them to do the righteousness that He commands them. While the commandments of Yahweh are impossible for the natural man, those who are born again, of water and of the Spirit, obey them, and perfectly according to their understanding, because true faith leads to righteousness, and true righteousness is always the result of faith.

I began my reply to the presentation by reminding W that we had spoken a year ago, and that at that time, I had given him the true Sealing Message. I said that I had written him a testimony warning him that, if he turned away from the light that Yahweh had been gracious to provide him, he would be caught up in a strong delusion. I said that, sadly, my warning had come to pass, for I had studied the Davidian message some time ago, and have spoken with a number of Davidian SDAs over the years, and I knew that it was not the truth of Yahweh.

I said that during his presentation he had spoken of the judgment of the dead, and the judgment of the living, but that it was later in the day than the Davidians realized... that the judgment of the living was now going on, and people were making decisions for eternity while yet alive. I gave them a brief overview of why prophecy, as the Shepherd's Rod movement understood it, was not compatible with the genuine Spirit of Prophecy, and said that Victor Houteff, the prophet of the Davidian

movement, was not inspired by the same spirit that motivated Ellen White, or the Bible's authors.

When I concluded, the two ladies who were there began to object, and I won't go into all the details of our conversation, but I answered the questions I could, and pointed out why some of their questions had no answer. At one point near the end, for example, the older of the two ladies was questioning the validity of the CSDA Movement that I was describing. She said, "But don't you know, the structure of the Church in the last days must follow the pattern laid out in Zechariah 4, with a golden bowl containing the oil of the spirit, and two pipes leading down to the earth?" I said, "I agree with the symbolism in Zechariah 4, and we both interpret that to be the Old and New Testaments, but Scripture does not say that this will be a pattern for the structure of the Church as you are interpreting it; that structure is given in Ephesians – there is a difference between a symbol and a type."

She said, "But why do you believe that God changed the way that He leads His people?" I replied, "I cannot answer that question, because your question assumes that I believe God has changed His methods." I said, "My position is not that the CSDA Church is a new Church, but that it is Adventism in truth, and the Conference, because of its friendship with the world, and union with the state, has left Christ."

For those of you not familiar with the symbolism here; Davidians believe that the SDA Movement as it now stands is to be the final Church on the earth. There can be no Church after it and, therefore, no matter how corrupt it may appear to us, it must be reformed before Christ can return. The Shepherd's Rod movement considers itself a ministry within, and for, the SDA Church, although the mainstream Church, of course, sees them as apostates and intruders.

Where we differ from them, as I explained it that evening, is that we understand from the Bible and Spirit of Prophecy that once a Church unites with the state, it falls, and can be the Bride of Christ no longer. In this the Scriptures, (Deu 24:3, 4) the Spirit of Prophecy writings, and Creation Seventh Day Adventists uniquely agree. I say "uniquely," because I know of no other movement, organization, or messenger on the earth that teaches this as we do.

When I said, "I cannot answer your question, because it presupposes that we believe God has changed the way He is leading His people. That is not an honest way to ask the question," she deflated a bit. I think she began to understand what I was saying, that she was seeing our testimony through the lens of Davidian doctrine, and later Giselle confirmed my impression saying, "I think we should pray for her, because she seemed more open than the younger one."

One very disappointing thing that I noted was that my friend W had left the room at some point during our discussion. I really wanted him to understand the difference

between those who were still trying to reform a now-fallen movement, and those of us who had heard the call of Yahweh, and departed, not to a new, 8th prophetic Church, but in order to return to Philadelphia, the state of the Church in the Book of Revelation with which the Father and Son were well pleased. This is the Church that will receive the Seal of Yahweh, and be translated without seeing death. More importantly, I wanted him to hear what I had to say next, because it was the very testimony I had given him the year before.

I said, "We know the Gospel, and we stand in the light of God's judgment, because we understand and teach the message of 1888." I said it in this way, because W's presentation had made reference to the 1888 message that that Church had rejected, and that the Davidians believe they are now offering in a second attempt to have them accept it. I said, "The General Conference Church will never accept the message of righteousness by faith; they have chosen the world as their husband, and do not even know the first of the three angels' messages."

I said, "Whosoever is born of God does not commit sin. This is what the Bride of Christ teaches. This is what it means to be converted. We know that when the doctrine we accept kills sin in the heart, we have found the right faith." They said, "So it is your testimony that you do not commit sin?" I said, "I have put away all known sin in accordance with the promises of my Father, given through the Bible and the Spirit of Prophecy." I added, "Did you know that in her writings, Ellen White said that not one should ever be buried with Christ until they had ceased to sin? She said we must find out whether or not the baptismal candidates had truly ceased to sin, and only then lead them into the water." They did not appear to be familiar with the quote, and looked rather confused by my statement, then the younger one asked, "Well then, what does forgiveness mean, if you do not sin?"

I said, "Sanctification is the work of a lifetime. When we are born again, we HAVE all things that pertain to life and Godliness, but we do not KNOW all things that pertain to life and Godliness. We must learn, and if we discover something we are doing, thinking, or saying, that is not pleasing to Yahweh, we confess it, receive forgiveness, for this is where it pertains to the saints, and then we are cleansed from that thing so that it does not return."

She said, "But that is not how forgiveness works, that is what the sacrifices were for." I pointed out that the Old Testament says the sacrifices were offered for those sins committed in ignorance, (Lev 5:15, Num 15:27) but for sins committed willfully, the Scriptures say that those who do such things are cut off from their people. (Num 15:30) I said, "In our day, being 'cut off' means being disfellowshipped." She began to say something, but then Giselle added, "Mrs. White said that if any member has lost their Christ-likeness, they must be reconverted and rebaptized. That is how they would re-enter fellowship if they were cut off."

At this, the younger one seemed to understand the significance of that statement – that only the “Christlike” are considered genuine members of the Body – but then she scoffed and said, “Rebaptized? How can anyone be rebaptized? Can a man be circumcised a second time?”

Her statement surprised me, and I said, “How is it, then, that you are trying to bring new light, when you have not even understood and accepted the light given to Adventists a hundred years ago? That was a word-for-word recitation from inspired writings, but you do not know what God has shed upon His people.” I said, “Victory over sin is not some new doctrine, but the very first step of the Gospel message, for what hope of reform can there be if the people are not committed to righteousness without failure?” She glanced at me, and then away, and muttered under her breath, “Yes, and hypocrisy is a big problem as well.”

In saying that, I saw that she was rejecting my testimony of victory, and so I repeated, “Through Christ’s life, those who are born again do not commit sin. That which they know is evil, they do not do, and that which they learn is evil, they put away and live in the light.” I said, “The people of Yahweh are known by their testimony, and I know that I have not seen this testimony anywhere else. Davidians, for example, do not say that they have overcome sin, as the Scriptures promise.”

She said, “Well, we are striving to have that experience, to be among the 144,000.”

I said, “But if your testimony is that you are striving to obtain what we [I pointed to Giselle and myself] already have, then why are you trying to teach us doctrine? And what we have, we did not obtain from striving, but it is the gift of God through the Son.”

She did not seem to wish to pursue that avenue further, but said, “As you saw in the presentation, Mrs. White says that there is an ‘Elijah to come.’ Who is the messenger of your movement?”

I gave them a very brief history of the CSDA movement, beginning with Life Supports Ministries, and explained that Walter McGill had received a calling from Yahweh to gather the 144,000 for the last day. They had not heard the name before, but again the younger one got sort of a smug look and said, responding to my use of the Creator’s name, “Oh, yes, I know all about the sacred name movement with their Yahweh and Yahshua.” I said, “We do use those names, but I don’t think you know our doctrine. We are not a sacred name movement, although we do call the Father and Son by Their names.”

The older one then began to ask us questions about the CSDA Church, and I answered them, but then they began to speak about the Zechariah 4, Golden Bowl symbol that I mentioned earlier, and it was here that I said that I could answer her honest

questions, but that some of her questions were not an honest attempt to learn, but to attempt to disprove my words based on what they already believed, falsely, to be true.

I said, "We have a different understanding of the Gospel, and what I have shared with you is in agreement with the Bible and true Adventism. We have a different understanding of the state of the Church, for while we have been called out to complete Christ's earthly ministry, and to gather the saints, you are attempting to reform a movement that is already forsaken by Heaven."

She said, "But if what you are saying is true, then you are contradicting the Scriptures, which say that 'the wheat and tares grow together until the Harvest.'" Giselle said, "Yes, that is true! But this is the Harvest time, and so we are seeing the separation now."

I said, repeating something I had stated when I began to speak, "It is later in the day, sisters, than you realize. The Harvest has come."

She sighed and looked at the younger one and said, "Well, I think it is time we conclude our very productive meeting." She did not say this with sarcasm or malice, but seemed to understand that we were at an impasse. One of them offered a prayer, and we said our goodbyes. As we were leaving, the older lady said to us, "It was nice to meet you both, and I mean that sincerely." I said, "I always enjoy speaking with people who are sincere in their beliefs. Perhaps we will meet again."

I think that W. had come in to hear the very end, but I would have liked him to hear the entirety of the conversation. While doctrine, and the understanding of conversion, and prophecy, were discussed, the real difference between us was something more fundamental.

Creation Seventh Day Adventists are Sabbath keepers. This is what it comes down to. When Giselle and I spoke, it was with the calm breath of the Spirit. We were not trying to prove ourselves right, or to prove anyone else wrong. I desired, fervently, to see my friend rescued from this latest deception, knowing that the doctrine he had accepted would not kill sin in his heart.

Davidians, while they are very focused on the concept of reform, and outwardly do and say many things that might appeal to the conservative Adventist Christian, are still looking forward to the day that their souls will be at rest. The discerning can see this in their words, in their approach to evangelism, and in the way that they handle disagreements.

When Giselle and I departed, we said to each other that we would pray for these two ladies, especially the older one who seemed more intent on trying to understand our faith, and of course for W. As we were leaving I embraced him, and I said, "I have

prayed for you, and will continue to pray for you. Give me a call, and we will talk more about what has happened today.”

He did not commit to doing so, but I think he looked touched. We shall see what happens next with him.

As for us, brethren, there are lessons that we learn every time the Testimony of Yahshua is shared. Let us never consider it a light thing to be connected to the holy Covenant of Yahweh and His people. We have a unique role to play, prophesied of old, in preparing the way for the Son of Yah to return. But where light abounds, deception also abounds, and there are forms of Adventism with zeal, with a great deal of sincerity among many of their members, and they are all the more dangerous for it, for they serve the Enemy as a close counterfeit to those who will not walk in that true light from Heaven.

My friend W serves as a very clear example of what happens to those who hear the message, and do not receive it fully, trusting in the promises of Yah. I perceive that he began to be convicted when he first heard of the victory that Christ offers through His life, death and resurrection. I believe he began to see the truth in my words, and perhaps even to have hope that he could claim it for himself. And yet, he let his fleshly fears, of failure, of isolation, perhaps of persecution, lead him away from the seal of Yah.

In these last days, we will see the words that Yahshua has given to us playing out in “real life” as we do the work appointed to us. Friend will betray friend. Family will turn against family. There will be unexpected separations, and (we pray) unexpected reunions as well. We will pour our hearts and sympathies into our warnings for our loved ones, and many will turn away, cold in response to everlasting love.

But in all this, believe in the words of the Savior: “Let not your heart be troubled.” (John 14:1)

That is a very powerful word, “let.” It means to permit, to allow... but it is not Yah who does this, who lets our hearts be at peace. He provides the way, but Christ said that it is we who have the power to choose that way. He has given us freedom, the power over our will, so that we are no longer bound to Satan’s control, but may – and in Christ do – master our flesh and our feelings, and so find the Sabbath rest. This is the message that kills sin in the heart, and must be set before the people again, and yet again, so that they may begin their journey to Heaven. This is the Word that has come forth from the Father to save all who trust in Him.

Yahshua says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Mat 11:28)

This is what the Messiah says. This is what His people say, for their message is His message, and all that is faith, and all that is obedience, are bound up in receiving from Him that rest.

We are called to speak according to the Word, of prophecy, and doctrine, and works of righteousness, but we know that they will not lead to everlasting life, however cleverly expressed, until the sinner hears the First Angel. The sinner who is saved by grace comes forth from His spiritual grave to worship the Father and Son, for the hour of judgment is come, the faithful are gathering together in Yahweh's sacred covenant, and the Harvest has begun.

This is Good News, which the universe has long awaited. May all now hear the voice of Yah speaking to them concerning this matter.

Are there any questions or comments on the study tonight?

Pastor Chick: C

Zahakiel: Go ahead.

Pastor Chick: I do not have a keyboard that allows me to voice all I'd like to share though, I can say we are in the "judgment of the living" and not the "teaching of the living". In evangelism, there must be a compelling question that cuts the heart. The thief on the cross is worth our attention, and sinners walking about freely do not want to be delivered from sin's slavery. We must tell them that their Divine visitation has come. End

Zahakiel: Thank you for sharing that. Are there any others?

Adriel7777: Amen

Zahakiel: If there aren't, then I will ask Bro. Luke to offer the closing prayer.

Lucan: Holy and loving Father. We thank you for the blessing of gathering us during this time of harvest. We thank you for calling us to help gather others in turn, and the promise of your Spirit to direct the work. We ask that your Spirit continue to instruct and guide us, as we stand and invite others into the judgment. In Yahshua's name we pray, amen.

Gloria Bailey: Amen.

Ruth: Amen

Barb: Amen

Pastor Chick: Amen.

Kimberly: Amen

Elyna23: Amen

Zahakiel: Amen.

Peterson: Amen.

Adriel7777: Amen