THE Signet

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH" (Exodus 28:36)

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MY CAVE

"Calling upon the prophet to leave the cave in which he had hidden, the angel bade him stand before the Lord on the mount, and listen to his word. As Elijah obeyed, "behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need." (Review and Herald, Oct. 23, 1913)

I recall sending a one-minute Feast of Tabernacles video greeting to the Church at large from "my cave" in Kisoro Uganda two years ago. My demeanor and words were solemn but encouraging. I did not realize the symbolism at that time in 2009. My point was that "the Remnant is safe in the hollow of the Master's Hand. ... as we prepare for the soon coming of YAHSHUA, the Messiah."

Since late 2008, I have often consulted the Father in Heaven about the plans of the Eli-YAH people. I have fervently sought to know and understand the "still small voice" of divine instruction to the Remnant. Expecting the total close of probation in America, Eli-YAH has waited for the imminent actions of the court system prompted by the legal motions from the General Conference of Seventh-day Adventists. There has been a long and unexplained delay.

By late 2009, it was evident that the Gen. Conference

attorneys were going to attack the Eli-YAH people via a court-ordered discovery process. They were eager to obtain names of any associates of the defendant, bank account numbers of all named individuals, etc. It was to be an all-out legal inquisition calculated to "kill" the Eli-YAH people utterly. Consequently, by early 2010, most of the CSDA Church members in the

United States Field had fled the country to certain safety and out of reach of the United States court jurisdiction.

As I looked back through Pastor "Chick" McGill on my participation in the plans *returning*. for leaving America was *Elijah and Jezebel* was that the "wheels of legal and who is Jezebel?"

In this issue...

My Cave the archives, I noticed that Elijah, leaving the U.S., and significant. My expectation Who is Elijah in this generation,

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membership was so very small, and we needed every soul to remain free and capable of continuing the work of the "fourth angel evangelist," I consistently gave counsel intended to safe-guard the Church constituency.

One flagrant and unpleasant accusation was levied against me by Vance Ferrell, a Seventh-day Adventist tabloid publisher. I wrote an article June 11, 2010 entitled, My Reputation, wherein I summarize the statements published by Mr. Ferrell against me as follows:

"It is said that I fled to Africa to avoid the

consequences of my actions in America related to the SDA trademark lawsuit. Somehow it is concluded that I am "endangering other Advent believers."

'Chick McGill stays out of the country, so he will be safe from prosecution; but he apparently, or thoughtlessly, does not mind endangering other Advent believers.' [Vance Ferrell, *End of the McGill Lawsuit...*; WM 1529, page 4]

'It is quite obvious that if McGill had not fled the country, the court trial would have taken place. Both sides would have fully presented their briefs, and a jury would have decided the case. They could well have decided in favor of McGill!' [*Ibid*, page 5]

'But then, as the trial neared, you did not want to appear as if you had become afraid to not go through with your repeated statement that you would go to prison before you would take down the sign. So you fled the country—and remained out of the country. And then told everyone that you had missionary work in Africa that you needed to do instead.' [Letter to Chick McGill from Vance Ferrell, March 1, 2010]

These elements of falsehood were published and sent to thousands of Adventist believers around the country and the world who would maintain some potential for believing the tainted report." (cited from My Reputation)

I continue to contend that the conclusions of Mr. Ferrell are inaccurate. However, as I have investigated and observed the perplexing indecision of the Federal court system in Tennessee for the past year, I have been inspired to a deeper self-examination along with a serious reevaluation of the sacred writings.

"Not by a mighty manifestation of divine power, but by "a still small voice," God chose to reveal himself to his servant. Thus he desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing God's purpose. While Elijah waited for the revelation of the Lord, a devouring fire swept by: but God was not in the flame. A tempest rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord." (*Review and Herald*, Oct. 23, 1913)

While the story of Eli-YAH in the Old Testament is not a perfect template for the movements of the modern Eli-YAH people, there are interesting parallels that may be drawn and insights to be gained.

"What doest thou here, Elijah?" the voice inquired; and again the prophet answered, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

The Lord assured Elijah that the wrong-doers in Israel should

not go unpunished. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation. Some were to be especially chosen to fulfill the divine purpose in the punishment of the idolatrous kingdom." (*Ibid.*)

"Elijah's retreat on Mount Horeb, though hidden from man, was known to God; and the weary and discouraged prophet was not left to struggle alone with the powers of darkness that were pressing upon him. At the entrance to the cave wherein Elijah had taken refuge, God met with him, through a mighty angel sent to inquire into his needs and to make plain the divine purpose for Israel.

Not until Elijah had learned to trust wholly in God could he complete his work for those who had been seduced into Baal worship. The signal triumph on the heights of Carmel had opened the way for still greater victories; yet from the wonderful opportunities opening before him, Elijah had been turned away by the threat of Jezebel. The man of God must be made to understand the weakness of his present position as compared with the vantage ground the Lord would have him occupy.

God met His tried servant with the inquiry, "What doest thou here, Elijah? I sent you to the brook Cherith and afterward to the widow of Sarepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel, and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here?" (*Prophets and Kings*, pages 167, 168)

Eli-YAH is inclined to defend himself, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." This appears to bear the facts as they really are to the mind of Eli-YAH. We read that after Eli-YAH had slain the prophets of Baal...

"Jezebel, who was hardened in sin, became infuriated. Bold, defiant, and determined in her idolatry, she declared to Ahab that Elijah should not live. That night a messenger aroused the weary prophet and delivered the word of Jezebel, given in the name of her pagan gods, that she would, in the presence of Israel, do to Elijah as he had done to the priests of Baal. Elijah should have met this threat and oath of Jezebel with an appeal for protection to the God of heaven, who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would be his protector against the hatred and threats of Jezebel." (*Testimonies for the Church*, vol. 3, page 289)

After fleeing the threat of Jezebel, Eli-YAH was divinely fed and directed to the mount of YAH where he found residence in a cave. ""What doest thou here, Elijah?" In these words the Lord virtually said to Elijah, 'I sent you to Ahab with a message, and how is it that you have strayed away here? Was it because Jezebel threatened to take off your head for bearing the living testimony which resulted in the death of the priests of Baal? What sent you here?" Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word." (General Conference Daily Bulletin, March 20, 1891)

The inspired writings reveal more regarding the impulsive flight of the prophet.

"Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation." (*Prophets and Kings*, page 160)

And what was the result of YAH's confrontation with Eli-YAH at the mount?

"The Lord answered Elijah that the wrongdoers in Israel should not go unpunished. Men were to be especially chosen to fulfill the divine purpose in the punishment of the idolatrous kingdom. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation." (*Ibid*, page 169)

YAH gave Eli-YAH instructions to return to his post and perform certain sacred consecrations along with a special work for those who had not yet bowed to the deceptions and seductions of Baal. There was also need of a renewed message of judgment to be pronounced upon the violators of YAH's law.

There is a story in 1 Kings 21 about a cherished vineyard owned by Naboth which he inherited from his fathers. The dominant king Ahab coveted said vineyard and sought to claim it for his own. Jezebel crafted an evil plan to kill Naboth and take over the vineyard. We may develop some of the symbols candidly.

The vineyard was given to the children of YAH, and it could not be transferred by any decision of man. Through the wicked schemes of an apostate church, many modern Naboths lost their "legal rights" to the vineyard. It was incumbent upon Eli-YAH to bring judgment upon the wicked system that made void the law of YAHWEH. "Without hesitation the messenger of the

Lord replied, 'I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity.' No mercy was to be shown. The house of Ahab was to be utterly destroyed..." (*Ibid*, pages 206, 207)

"In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be." (*Ibid*, pages 170, 171)

It is in this time of woe, just before the close of human probation and the second coming of Christ, that the voice of Eli-YAH is to be heard with a certain sound. He is not to be hidden from view in a cave but standing upright in the face of the king.

"Those who, standing in the forefront of the conflict, are impelled by the Holy Spirit to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith and weaken the most steadfast will. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity." (*Ibid*, page 174)

And so it is with the Eli-YAH people, as they now return to their post of duty, after having been in hiding from the threat of the wicked Jezebel, their faith is renewed and strengthened to meet the final tasks set before them.

"In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath." (*Ibid*, pages 186, 187)

I have heard "the still small voice" as I departed from "my

cave." He asked me, "What are you doing here?" I answered with a clean heart and pure motive, "I have jealously stood in defense of your name and declared your faith to the world. 'I, even I only, am left; and they seek my life, to take it away." I believe this would reflect the testimony of each member in the Creation Seventh Day Adventist Church. We have realized our calling to the mission of Eli-YAH. No other church upon the earth is declaring the truths of this present generation as we understand them. And yet, YAH reminds us, "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19:18)

"What must I do?" I asked. He told me that a work is yet to be done in America. Some must be baptized and others sternly reproved and corrected for making void the law of YAH. The Eli-YAH people will be known for who they are. So, YAH called a Feast of Unleavened Bread to be held in Guys, Tennessee from April 5th through April 11, 2012.

"My cave" of comfort and security shall not prevent me from keeping the appointed time of YAH. May the work of the Eli-YAH people be completed in a blaze of glory as the house of Ahab is finally destroyed.

Writing from Africa,

- Pastor "Chick" McGill

"In the full light of the sun, surrounded by thousands,—men of war, prophets of Baal, and the monarch of Israel,—stands the defenseless man, Elijah, apparently alone, yet not alone. The most powerful host of heaven surrounds him. Angels who excel in strength have come from heaven to shield the faithful and righteous prophet. With stern and commanding voice Elijah cries: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word." Not one in that vast assembly dared utter one word for God and show his loyalty to Jehovah.

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel! This blindness and apostasy had not closed about them suddenly; it had come upon them gradually as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. And now, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, they remained neutral. If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God."

- Ellen G. White



The Bible is a Book of hope, love and peace. It is a Book of salvation. Nevertheless, the Bible is also a book of conflict, chronicling as it does the great controversy between Christ and Satan for the mortal soul on both an individual and a cosmic scale.

Even though Yahshua the Messiah and Lucifer the Adversary are the grand exemplars of the battle between Good and Evil, we also see "types" of both in the human figures of sacred history. We find Cain and Abel, Moses and Pharaoh, David and Goliath, and we may name a great many others.

Two figures in particular, however, stand out for their timelessness. Although we have no evidence that they ever met in person, the conflict between the prophet Elijah and the pagan queen Jezebel was so fierce that the messenger of Yahweh fled for his very life. In overcoming this final trial, fear of death, Elijah passed beyond all the power of sin, and was therefore prepared for translation into the Kingdom of Heaven without passing through the grave – but he was predicted to return in spirit and in power, first as a forerunner to Christ in John the Baptist before the "Day of Salvation," (2Cor 6:2) and again, and more explicitly, before the "Great and Dreadful Day of Yahweh." (Mal 4:5)

The Seventh-day Adventist prophetess Ellen White wrote, "Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, 'You are too earnest, you do not interpret the Scriptures in the proper way." [Testimonies to Ministers and Gospel Workers, p. 535] She further wrote that this "somebody" was not to be understood as a single person, necessarily, but rather, "Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent." [Maranatha, p. 22]

Those who have been active in evangelism within Adventism for any period of time will know, however, how those verses have been misused by offshoot groups such as the Davidian movement, using the statement that they would be declared "too earnest" as an excuse to cast off Christian graces and the emulation of He who would not quench a burning flax. Of course, there is fervor, of course there is straightness, in the teaching of a messenger from the Most High, but it is balanced

with mercy; and moreover, it is not the harshness of the message that defines who Elijah is. What defines the group of people who represent Elijah is the way in which they match the character, and perform the tasks, of this prophet.

Our first question, then, is, "Who is Elijah?" We will declare that the members of the Creation Seventh Day Adventist Church take on this role in the last generation, and we can conclude this with assurance, for we use the same techniques to identify the spirit of an individual as is common to all Scriptural interpretation.

Specifically, we find that Elijah, in his ministry, performed seven "works;" and although faith is the measure of character, we are also aware that we are *known* by our works, for "every tree is known by his own fruit." (Luke 6:44) The works of Elijah were these:

- 1. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal 4:6) The CSDA Church seeks to not only reconcile people to Yahweh, the Everlasting Father, but also to heal breaches within the earthly family as well. As a result of our ministers' efforts, husbands and wives have reconciled, and children have drawn closer to their parents. The work of the Father and Son is never one of alienation, although some, in turning from Him, turn also from their earthly families as well. The work of the true Gospel, however, is to consider the happiness of its recipients from every possible angle.
- 2. "And Elijah said unto all the people, 'Come near unto me.' And all the people came near unto him. And he repaired the altar of Yahweh that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Yahweh came, saying, 'Israel shall be thy name.'" (1Kings 18:30, 31) The Church of Christ gathers the Tribes; all who are Christ's are "Abraham's seed, and heirs according to the promise." (Gal 3:29) The people who come as Elijah gather the Tribes in the Sealing process mentioned in Revelation 7, Ezekiel 9, and the last part of Matthew 13:30. The CSDA Church seeks out those who are tired of the "sin-repent cycle," the deception preached in all Christendom that they cannot be *truly* free from sin, but must content themselves with partial victories and continuous

apologies to the Savior. The Gospel is more than this... it is righteousness by faith, it is victory over sin, it is true freedom... and those who are willing to believe this promise are gathered as Abraham's children.

- 3. Referencing the verse above, the Church of Christ also repairs the altar. The altar is a place of worship. The Elijah people restore the worship of the true Creator. How is this? "Thus saith Yahweh, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer 6:16) "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, 'The repairer of the breach, the restorer of paths to dwell in." (Isa 58:12) Those who are engaged in the work of restoring pure doctrine, and pure worship, free from pagan superstitions, are engaged in this work of Elijah.
- 4. "Then the fire of the Yahweh fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, 'Yahweh, He is the Almighty One; Yahweh, He is the God." (1Kings 18:38, 39) Aside from the literal understanding of this verse (that Elijah will teach people to say that *Yahweh* is God) this may be understood from a broader perspective as well. In addition to restoring the doctrines and worship of the Almighty, Elijah will also - more specifically - set the name and character of the Almighty before the people. To know Yah's "name" is to know what He is like; doctrines by themselves, and practices by themselves, can save no one, but they are designed to lead us to saving knowledge of the Father and Son. As it is written, "And this is life eternal, that they might know thee the only true God, and Yahshua the Messiah, whom thou hast sent." (John 17:3)
- 5. Following up on an earlier verse, "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Yahweh came, saying, 'Israel shall be thy name. And with the stones he built an altar in the name of Yahweh." (1Kings 18:31, 32) It is not enough, as indicated earlier, to merely restore the right doctrines and modes of worship. The Church of Yahshua, who represent Elijah the prophet, must also require a "covenant" from those with whom it associates. The stones for the twelve tribes represent a "seal" or a "covenant" between the people and the Almighty. This is a common symbolic theme to both Testaments. (Josh 24:27, Rev 2:17) In the New Testament era, the "stone of the covenant" represents membership – organized and official - in the Body of Christ. While there are some who despise order and organization in the Church, Paul tells us that all must be done in such a manner, and in accord with the "types" set forth in many verses such as Nehemiah 9:38.

- **6.** "And Elijah said unto Ahab, 'Get thee up, eat and drink; for there is a sound of abundance of rain.' And [he] said to his servant, 'Go up now, look toward the sea.' And he went up, and looked, and said, 'There is nothing.' And he said, 'Go again seven times.' And it came to pass at the seventh time, that he said, 'Behold, there ariseth a little cloud out of the sea, like a man's hand.' And he said, 'Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." (1Kings 18:41, 43, 44) Elijah speaks great, invincible faith. His trust in the promises of Yahweh, whether it is for rain or salvation, is absolute, and the smallest sign from On High is understood to be confirmation of the promises. Elijah teaches people to "Talk and act as if [their] faith was invincible," [Christ's Object Lessons, Chapter 12] because, if they will consent to do so, it will be!
- 7. Looking to the end of Elijah's mission, we find this extraordinary account, "And it came to pass, as [Elijah and Elisha] still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2Kings 2:11) At the end of his labors on earth, Elijah was taken up to Heaven alive. The last generation of saints will teach and practice perfect victory over all known sin (1John 3:9) and as a result "follow the Lamb withersoever He goeth." (Rev 14:4) As they have been set free from the corruption of the flesh through sin, they will also – by Christ's grace -transcend the limitations of the flesh. Unlike John the Baptist, who was only a partial fulfillment of Elijah's ministry, "we which are alive and remain shall be caught up together with [the resurrected saints] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1Th 4:17)

Of those seven, only the very last has not yet come to pass. Nevertheless, the strength of the first six would lead one to expect, naturally, that the seventh will also be fulfilled when the final harvest ends.

And now our second question: "Who is Jezebel?"

One of the things I mentioned, which I believe merits some further study, is that for Elijah to complete his tasks, he first had to overcome a "final trial." He had to meet, and master, his character flaws through the power of the Savior – like everyone else. If you read the account in the Book of Kings, after the incident in which Elijah had the priests of Ba'al slain, Ahab's idolatrous wife from Sidon threatened his life, and the prophet fled. Jezebel's name means "Ba'al raises me up," or "Ba'al is the husband," and this is a most significant name.

There are many lessons we could draw even from this little bit of information. Here we see the importance of a divinelyplanned marriage, for Ahab, already poor in character, would not likely have made idolatry so blatantly open in Israel had it not been for the influence of his heathen wife. Here we see the importance of being firm as steel to principle in our devotional lives, for the people, by allowing the worship of other gods in Israel, soon even forgot that there was such a thing as an "altar to Yahweh," which Elijah had to restore.

If we are the Elijah people, and we can see parallels between what the prophet did and what we – as a people – are called to accomplish, it is reasonable to conclude that our tests will be similar. Satan, although he is always refining his methods and becoming more subtle, is not particularly creative. He may inspire creativity in humans to mock or defile the things of Yah, but in general he tends to stick to the same basic procedure every time. Thus, there will be a Jezebel against the Elijah people, threatening their lives and their commitment to the Gospel work. And who is Jezebel? We know, with assurance, that the name has an application in the spiritual realm, for it appears again in Revelation as a trial to the Churches, and so as with anything else in the Scriptures we may define an individual, and a concept, by looking at characteristics.

Elijah's Jezebel, as we already saw, was married to the king of Israel. She had replaced genuine worship of Yahweh with the worship of Ba'al. She threatened to kill the prophet of Yah when he sought to restore the true worship of the Almighty to the chosen people, and as a result of that he fled. This much we can draw from the literal histories. But there is more to learn as well (although anyone familiar with the CSDA message and a bit of spiritual insight should already see clearly the application) from the description of Jezebel in Revelation.

We read, and it is the single reference in the New Testament though it comes in a long passage: "And unto the angel of the church in Thyatira write; 'These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:

even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev 2:18-29)

In the article "The Desire of Ages," which I wrote to examine each of the seven Church ages described in Revelation 2 and 3, I explained that Thyatira is presented as the age of "continuous sacrifice." In history it indicates the maturation of the Roman Catholic Church, the institution of the "Mass" by which the Savior is sacrificed in essence over and over again, and the true principles of Biblical Christianity being put to public, open shame by the blending of its holy concepts with demonstrable paganism.

As we expect, in the very last days a lot of the "cycles" of Revelation will repeat themselves. Just as the fall of Jerusalem in 70AD was a partial fulfillment of Yahshua's prediction about the end of the world, and just as John the Baptist was a partial fulfillment of Elijah's return, so we find that Jezebel represented the unfaithfulness of the apostolic Church in the same way that the earthly Jezebel represented the unfaithfulness of Israel.

The Jezebel of Revelation's initial fulfillment certainly said "Ba'al" or the king – in this case the power of the Roman world – was the "husband," for she was an apostate spiritual woman leaning upon the power of her earthly lord. There is no question in the mind of any Protestant that she introduced the worship of Ba'al into the experience of the chosen people. By her branding of any opponents as "heretics" and committing them to the dungeon, the sword, or the flame, she certainly threatened the true messengers of Yahweh and forced them to flee... but there were some who learned the lesson that Elijah, initially, did not.

There were some who departed from the ranks of fallen "Israel," but not in fear of their lives. There are some who drew apart, and re-established the worship of Yahweh anew. But here the parable's parallel becomes less perfect. Under the theocracy of the Old Testament, Israel the nation was not only a chosen people, but also a chosen land. Yah had placed His temple in Jerusalem, and to depart from the land (to be "cut off" from the people) also represented a departure from the faith

No such physically significant location was established under the New Covenant – certainly not with the Church at Rome – and so when the Reformers planted Churches in Germany and other European countries, they were not following in the footsteps of Jeroboam, who tried to make his own holy places in northern Israel. (1Kings 12:26-33) It is true that when threatened in one place, the preachers of righteousness retreated to the mountains, or other regions, but it was so that the work could continue to go forth, not merely to escape Jezebel's threats.

By examining the historical Jezebel, and by seeing a partial fulfillment in the days of the Apostolic/Roman Catholic Church, it should be obvious who the Jezebel for the Eli-Yah

people is.

We have a woman, married to the secular power, introducing idolatrous ideas into the true worship of Yahweh, and threatening the true prophets of righteousness with destruction.

While the first prophetic fulfillment of Jezebel was instrumental in the formation of the Beast, the final fulfillment (as should be no surprise) is instrumental in the formation of the Image of The Beast.

Any Adventist would agree that the second Beast of Revelation is the U.S. Government. By itself, it is not particularly evil, although it is secular (despite the efforts of some) and that is its weakness. Because it is a part of a new, secular order it seeks not to please Yahweh, but to please its people, so that its officials can be re-elected as often as possible. This alone would not be such a bad thing under ideal circumstances, except that its people themselves are becoming less and less Christian, and unbalanced amounts of influence are being given to vocal minorities who often represent the sections of the population most opposed to Biblical principle.

Any Adventist *used* to agree that any procedure involving religion entered into with this second Beast was sure to lead to terrible trouble. Unfortunately, this is no longer the case, and after a gradual slide into insensitivity regarding this matter, Adventists as the "chosen people" have seen themselves become a collective woman who has introduced idols into true Christianity, and who has married the wrong "king." Furthermore, Adventists as the chosen people have seen themselves go from a people anticipating persecution for their faith to a people who are corporately (by representation) and individually (by financial and passive support) responsible for the persecution of others.

The General Conference Corporation of Seventh-day Adventists has threatened the true messengers of Yahweh, and Yah responds in the words of John's vision, "And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Note that there is no hope for Jezebel herself; she will be cast into a bed. Ezekiel tells us that a bed of unfaithfulness – represented in his day by un-circumcision among other things – is a pit of slaughter. (Ezek 32:25) The Book of Proverbs also includes the same imagery; a "strange," or adulterous, woman is a "narrow pit." (Pro 23:27; cf. Pro 22:14) Those who are "with her" will also go into great tribulation, although they may repent of their deeds, as it is written. Those who are following along with Jezebel may, perhaps, not know that there is an altar in Israel. They may have never seen the twelve stones – one for each Tribe – that Elijah is rebuilding. This is their hope. If those who are with Jezebel see Elijah rebuilding the altar, they may flee from the "strange woman," from the violent, idolatrous

queen who "saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow." (Rev 18:7)

But Elijah himself must not flee. Elijah, like the Reformers, may move about to avoid immediate persecution and a cessation of the message, but it is not for fear of his life that he departs from the troubled places. When the first Elijah fled the first Jezebel, his thought was not to continue preaching the Gospel. He had become disheartened, saying, "I only, am left; and they seek my life, to take it away." (1Kings 19:14)

In the Eli-Yah message, among so small a people, this temptation may arise. We may think, "We few are the only ones left in this wicked generation, and they seek our lives and our freedom, to take it away." But we cannot, as Elijah did, cause this to prevent our boldly speaking the Gospel message. We cannot let it disrupt the preaching of the First, Second and Third Angels' message, including victory over sin, purity of doctrine, and an understanding of the Mark of The Beast. We must take courage, even from the faithlessness of others; and we may be confident – for we are responsible for more than Elijah, Enoch and Moses – by reading how those records ended, with the prophet taken alive to Heaven in triumph.

We must manifest full faith in our Father to direct us from beginning to end regarding the work we have to do as His final messengers and, though our enemies be many and open hearts few, we do trust that the work that began in glory will not end in any lesser glory. We have our Jezebel against us, but the same Mighty One who spoke gently to His servant, telling him the way in which he must walk is the same loving Father who speaks to us even now, inspiring us with hope, and reminding us that there are still those out there who have not yet bowed knee to Ba'al, for whom Ba'al is not their husband. They are waiting to be made members of the true Bride, and to begin awaiting the true Bridegroom.

- D.P. Aguilar

Feast of Unleavened Bread 2012

As our cover article has indicated, the Creation Seventh Day Adventist Church will be holding the Feast of Unleavened Bread in Guys, Tennessee this upcoming April. All who share an interest in the Advent message, the end times, freedom from sin, and the unity of the saints are strongly exhorted to make attendance plans.

Those who have been following the legal persecution thus far are likely aware that a number of our members have fled the country. As many are returning for this convocation, it is a certainty that this marks the last such gathering in the United States of the people of Yahweh for the sacred times. The shortness of time is impossible to overstate, as is the importance of perfect unity and complete conformity to the law of God. We strongly encourage you to seize this final opportunity to experience the fellowship and instruction of Yahweh's Church in person.

When:

April 5—11

Where:

Creation Seventh Day Adventist Church

1162 Old Highway 45 South Guys, Tennessee 38339

Please call or email in advance to discuss arrangements to attend. While donations are welcome, food and lodging are provided free of charge.

Call: 731-607-9546 Email: csdachurch@hotmail.com "Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour."

- Ellen G. White

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