

**Zahakiel:** Pastor, please offer an opening prayer.

**Pastor Chick:** Dear Father in Heaven. We ask for an outpouring of your Holy Spirit as we gather in spirit and in truth seeking more of the Sabbath blessing. In Yahshua's holy name, Amen.

**Zahakiel:** Amen.

**Elyna:** Amen.

**Adriel:** Amen

**Naraiel:** Amen

**Barb:** Amen

**Lucan:** Amen

**Zahakiel:** Happy Sabbath to everyone.

**Natti:** Amen

**Zahakiel:** This week, we have a relatively basic study but one that I hope will lead to a discussion with a bit more "meat" on it than is normal for our Friday sessions. Tonight's topic is called "Out of Judgment."

Recently, I saw a brief clip of a show on television in which a preacher was explaining the timeline of the last days as he understood it. I didn't watch it for very long, but from the little that I saw it was clear that his teaching differed from the Adventist perspective in a number of ways.

In our recent Feast of Tabernacles, one of our more interactive and engaging sessions occurred when Pastor "Chick" asked our members to list and to briefly discuss the differences between the CSDA Church and the SDA Church with regard to our doctrines and practices. We saw that there were some exceedingly important ones, such as the concept of Victory over sin, and there were some important (but less critical) ones, such as the view of the Godhead now being understood as a Trinity in the modern SDA Church.

With so much confusion going on about prophecy, and the end-times, even (perhaps especially) in conservative Christianity that actually does talk about the Second Advent, it is important to examine what the CSDA view is of the last days. Each of us ought to be well prepared to explain what our expectations are for the events surrounding Yahshua's return, and how this contrasts with both popular and non-mainstream teachings that are abroad in the world today.

In a sense, this is a continuation of the "difference in doctrines" discussion, but with a particular focus on the fulfillment of the events described in the Book of Revelation. Certainly, our teachings are unique enough that the discussion of the particulars should provide us with plenty to talk about...and will also strengthen our faith in the extraordinary claim that we – our tiny, apparently insignificant group – is correct in our beliefs, while the

rest of the world, with its doctors of divinity, its professional theologians, and its world-famous preachers, not to mention the various other religions in general, is wrong.

What I would like to do is go over some of the differences that I consider to be most significant, and then I will invite you to contribute others that come to mind. There are three that I have thought of.

1) The first difference between the CSDA group's beliefs about last day events and most others is the timing.

Of course, we differ from most liberal forms of Christianity with regard to the idea that Yahshua's second coming is, indeed, "soon." While the world has grown skeptical of the claims of Christians that our redemption draweth nigh, the very "worst case" is that for each individual, the judgment is no further away than a single lifetime.

In other words, while two thousand years have passed for the world as a whole, each person living within that time is either still alive today, or has (in their perception) already met their judgment before the Creator, since they are not conscious of time in death. But stating this is not an attempt to avoid the real issue, which is the visible, global judgment of Yahweh. The New Testament tells us clearly that the Second Coming will be no mere invisible, spiritual event, but one upon which every eye shall gaze, and it will be preceded by plagues so catastrophic that even if the judgment did not follow immediately thereafter, the world would never be the same.

The fact is, while every generation of saints had the eager expectation that Yahshua would return in their lifetime, there were events recorded in the Scriptures that were necessary to come about before this could take place. Those of previous generations either ignored the details (through no particular fault of their own, inspiration simply had not yet revealed their significance), or they understood them to be more rapid than they turned out to be.

We, however, are in a unique place in the timeline...where there is nothing left to interpret or misinterpret between where we are now, and the final judgments. Understand this...whereas each generation before us had something that was written to occur before the last plagues and Yahshua's appearance in glory, we have nothing left to go, nothing to ignore or avoid... except for the sealing of the saints that is being taught now, at this very hour, in this very ministry.

In order to extend Yahshua's return, and doctrinally justify another delay, one must insert events into the timeline that simply do not exist in inspiration's writings. Some groups have, indeed, done this. While Adventists look to certain prophecies like the ones in The Great Controversy to learn of the details, a few Churches such as the Davidians actually

insert more events (not just details, but entire sequences of occurrences) between the lines. Even considering those that differ considerably in the details, such as the Davidians, one can confidently say that all Adventists believe that Yahshua's return is "very soon."

However, we differ from the mainstream SDA Church as well in our view of the events and timing surrounding this "very soon." The mainstream Adventist Church awaits a "National Sunday Law" to alert them to when things are about to start really going downhill. While inspired writings describe a scenario a bit more complex than that, this is the general view held by most members. Thus, what many "adventists" are actually waiting for is the "advent" of the sign of Christ's enemy's power, rather than waiting for Christ Himself.

The extraordinary thing about this is that, even if they were right as to the expectation, our own common writings by Ellen White and other early pioneers make it clear that the work NOW is to cleanse the spirit and purify the soul – after that, the latter rain will be received, and that will be the "sign" that the saints are sealed. In other words, many SDAs are waiting for a certain event to tell them when to "get serious," when that event – should it occur – would only signal that they had been waiting too long before giving themselves over fully to what they claim are their convictions.

For CSDAs, the oppressive law already exists, and all that remains, when the saints are sealed, is for it to be enforced globally. What we are waiting for is Yahshua's appearing. But what the saints of Yahweh are NOT "waiting" for is a sign to be serious; indeed, the idea of waiting before committing is alien to the converted heart, which has nothing to change in order to be clean of hands, heart, and conscience before the Eternal Father.

On paper, most Adventists, like most Christians, will say that they are living their faith now, and not waiting for anything. And yet, when pressed, they will quickly admit that they could "do better," that they "aren't where they need to be yet," and that they continue in sin until "something" changes, such as the latter rain or some personal occasion of enlightenment. And while they wait, their names are coming up before the Judgment Seat for the Living... when they hear the Victory message, and the Gospel in its fullness, they are summoned before Yahweh to stand in the judgment, but their eyes are on the things of the world, the laws and policies of human beings, not the Due Process of Divine Law.

2) The second difference is the nature of the judgment.

Many Churches believe that Christians will be spared the last experiences of a dying planet. They will be taken to Heaven before the tribulation takes place. To justify this belief, they often point to a verse in 2 Peter, which reads, "Yahweh knoweth how to

deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." (2Pet 2:9)

This, they say, means that before the last, great temptations occur, we will be saved "out of" them, meaning we will not have to experience them. This is unsound for a number of reasons. Here are just a couple, since we have dealt with this before:

a) The word "tribulation" is not used here, and is an entirely different concept. Whenever the word "tribulation" is mentioned in the Bible in relation to the saints, the Christians are already IN it for one reason or another. (e.g., Rev 1:9, 2:9, 2:10, 7:14, 1Th 3:4, 2Cor 7:4) There is not a single verse showing a Christian avoiding tribulation; indeed, it would be counter-productive, since the Scriptures tell us "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Yahshua the Messiah." (1Pet 1:7)

The very word "tribulation" comes from a device used, not to separate wheat from chaff, but to process the wheat until it is ready for use. The tribulation is specifically for the saints, to purge them of the world, so that they will be pure to stand in the presence of a holy God without fear or guilt.

b) Even if we were to equate temptations with tribulation, Yahweh still does not save us "out" of temptations in the sense of having us avoid them. Yahshua was tempted IN all points, just as we are. It is because we must endure, and overcome, temptations, that Yahshua's ministry was filled with sorrows and hardships. He did not experience hardships so that we would never experience hardships. No, He modeled the Christian character reacting TO those trials, and told us plainly that if the world treated Him poorly because of His loving nature, it would do the same to us.

Some have said that these predictions were for the saints living before the final generation, those who were martyred under various oppressive laws and policies in the past. And yet, the apostles tell us clearly that they expected each generation to be the last, and wrote with the pen of inspiration that what they have said "are written for our admonition, upon whom the ends of the world are come." (1Cor 10:11)

3) The third major difference is, in my view, the most important. It also involves issues of timing and judgment, but it is specifically about the nature of the redeemed themselves.

Except for Creation Seventh Day Adventists, essentially every group in the world is expecting Yahshua to make them sinless at, or just before, His return. Despite the infinite price that the Savior has paid for our (actual, practical) freedom, they believe that sin is an inevitable consequence of living in sinful flesh.

Yahshua lived the divine contradiction for us, specifically to show us what perfectly doing Yah's will looks like even in sin-cursed, degenerated bodies, subject to weariness and want. He then not only instructed us to do likewise, but "breathed" on us His Holy Spirit to give us both the inclination and the power to do so, should we receive the new heart. The redeemed who experience last day events will be born again, victorious, followers of the Lamb. They experience the resurrection of the dead (themselves) while still alive in our first bodies, as another kind of "firstfruits" of Yahshua's promise to bring the deceased back to life. The lives that we now live in victory are every much a miracle as the actual raising of the dead upon the Son's return. In fact, I have called this the "last miracle" in our previous study, because for those of us who experience it, what was once "super-natural" now becomes merely "natural." Wonderful, but "natural."

The Last Day Events will be survived only by those over whom death has no claim because, between the plagues, the withdrawal of the Holy Spirit and the actual glory of the returning Son...everything that CAN die WILL die. I say again... the end of the world is to be a repeat of Noah's flood, for the same purpose, only with fire instead of water. It is designed to purify the earth, to wipe it clean of every trace of transgression of Yah's Holy Law. It is designed to destroy, and what Yah does, and what Yah designs, does its job perfectly. All that can die, all that is subject to death, will experience it in that day...this is no light matter, and the Father and Son have been warning humanity for two thousand years to prepare. Obviously, it is worth taking with great seriousness.

For the believers, the judgment has, in a sense, already taken place, and is continuously going forward. Much like the Day of Atonement itself, it was both an event (anti-typically in 1844) and an ongoing process. Much like the Sabbath, it is both a day (the seventh of the week) and an ongoing principle alive in the heart of the faithful.

I know of no other people on the earth who have the Sabbath more fully, and thus understand the Judgment more fully, as not just a time when Yah says, "You go to my left, and you go to my right," but as a light from Heaven that will burn away all evil from those who are willing to stand in that light.

The "Redeemed" as understood by the CSDA Church are very different in nature from those of other, false brides of the Messiah. I will end here, although there may be much more to say about each of these three differences, AND more differences that may be listed, because I would like to hear your thoughts on these matters. I would like to know what critical differences you see in the beliefs of CSDAs and the beliefs of others when you discuss topics like Revelation with those in your circle of influence.

And do not make the mistake that others have when considering what the "Gospel" is. The Book of Revelation is a Gospel book...it is the "good news" about the end of sin, and is the

only place that actually spells out what the Gospel looks like, from a doctrinal perspective, giving us the symbolic representation of three messages borne by three angels.

I open the floor, therefore, to any who would like to contribute.

**Adriel:** C

**Zahakiel:** Go ahead.

**Adriel:** I usually am able to glean more from the studies as I go through them to prepare them to post. So I will post to FB any thoughts I have. End

**Elyna:** C

**Zahakiel:** I've observed that often we say we will continue a discussion on Facebook, and it tends to fall off pretty quickly, and also, merely constructing a list of differences does not necessarily require a detailed analysis of what has come before. Go ahead.

**Elyna:** This may not be exactly in line with the events of the time of the end as you are asking, but it is a difference in interpretation that I believe even SDAs, though they have the records of the books of SOP. I don't remember having learned from the SDA teachers the right interpretation of this passage from the book of Revelation. It is the passage found in Rev. 12:7-9 which speaks of the Red Dragon. According to Uriah Smith, the author of the book "Daniel and Revelation," as a matter of fact almost from those verses to the end, the events are relating to Satan's battle with Yahshua on the earth at the first coming, not while he (Satan) was still in heaven. Here is the passage: And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

It was quite a revelation to me when I read that this morning. I can't remember having heard anything different than that this war took place in heaven. Uriah explains why it could not have been with the rest of the verses of the chapter. To me this is an important difference in interpretation of prophecy. It is very enlightening and would be worth a review if anyone wants to. End

**Zahakiel:** Well, I would appreciate you sharing with me the reference there... after all, there are and have been some issues I have had with Uriah Smith's interpretation of a few passages, and I suspect this might be one of them.

**Elyna:** Oh, that is in Daniel and Revelation on Chapter 12 of Revelation.

**Zahakiel:** It does not seem reasonable to me that John would call Yahshua "Michael," and describe war with His angels, identify the place as "heaven," and the result of Satan being cast out "into the earth,"

**Elyna:** A

**Zahakiel:** and then claim that this is taking place ON the earth afterwards. 😊 Go ahead.

**Adriel:** C

**Naraiel:** C

**Elyna:** I had a lot of interjections too when I started reading it, but I could see his point clearly by the end of his explanation of those verses up to verse 12 I believe. It made sense to me. End.

**Zahakiel:** I will give it a read. Go ahead, Jody.

**Adriel:** That is how I understand it as well. (What Bro David said.) 😊 End (I will also read it)

**Gadriel:** C

**Zahakiel:** Go ahead, Giselle.

**Naraiel:** Writing...One difference between the CSDA group's beliefs about last day events is the right understanding of what constitutes the TEST for God's people, which is inherently connected with issues of conscience and a global spiritual conflict, instead of a global religious catastrophe. For example, Adventists who are expecting the Sunday Law have been conditioned by tradition (not by inspired writings) to expect a global religious catastrophe when the Mark of the Beast comes in. However, the tribulation is about a small group of saints undergoing persecution from the world as a whole... and not an active persecution by most individuals in the world, it is simply the system of which they are a part forcing the faithful to choose between integrity to the instructions of Heaven, or destruction. End.

**Gadriel:** Mas que aportar una cuarta diferencia doctrinal entre CSDA Y SDA me gustaría aportar una diferencia aportada por la Hna. Giselle en la última Fiesta de los Tabernáculos y que aun guardo en mis archivos. 😊 Excuse me, please.

**Zahakiel:** Yes, I think that is a significant difference as well... the scope of the persecution.

**Adriel:** Q

**Zahakiel:** Revelation was written for a very small group of saints at the time, and refers to a very small group when the events actually take place. The fact that the book itself has become well known doesn't change that.

**Zahakiel:** Go ahead.

**Adriel:** So are we expecting a literal death decree? End

**Elyna:** A

**Zahakiel:** I've understood it to be a fulfillment of the Scripture that they 'should' be killed, which is not quite the same as making a death penalty. Further, I think we have generally discussed that the "witnesses" who are slain are not so much individual humans, as the message that they bear. Go ahead.

**Elyna:** I am not sure for certain, but I know that the CSDA Church is the only one so far that is standing straight to the Beast and his image. I had a SDA friend that recently shared with me that on the 50th jubilee, the Pope is expecting all religious leaders to meet with him to discuss world peace. Obviously, we can think of those who have been there in the past. But that does not spell out literal persecution for the saints, though we know that we shall be. End.

**Lucan:** C

**Zahakiel:** Go ahead, Jaime.

**Gadriel:** Naraiel: Well, another difference is that the SDA Church is retaining the "letter" of all the things that have been revealed to them, and have lost the Spirit and Essence of Yah's character. In fact, they retain and defend the judgment of the dead, but they no longer know anything about the Judgement of the Living. Paul says that "the letter" by itself kills, and the Spirit quickens and gives life. If they are spiritually blind and dead, they can't know about the Judgement of the Living. End.

**Zahakiel:** That is very true. Go ahead, Luke.

**Lucan:** Those in my circle of influence are rarely active Bible students. Among those that might qualify, even rarer are those who give more than a passing thought to Revelation. So, it is a little difficult for me to consider a list of differences between us and others" Even among Adventists, as Sis. Guerline has raised, there is variation in the details. We believe that Philadelphia is the state of the last true church, for example. Many would question whether the 7 churches even represent ages. Fundamentally, I think Bro. David's study has covered the core of our positions. For CSDAs, Revelation is a book about not only the past and somewhat about the future, but mostly the present. Yahweh rarely reveals the details of a prophecy too far in advance of when it is needed. For us, it is needed presently. It describes events that we are presently reacting to and experiencing. For most, Revelation is a mythical book of symbols and unnecessary extra reading. For

Adventists, it validates their historical legitimacy, and gives some warnings to unify the people against some far distant, future persecution. For CSDAs, it gives us an understanding of where we are currently, and how to respond to that.

Regarding a death sentence... We have talked about that, like many of the details surrounding the closing moments. I do not know if we have had a definite answer revealed, as even a statement that we "should" be killed has yet to be issued. I am not sure if it truly matters. At the point in time such a decree would be enforced, it will be too late to make any changes. Whether the decree is for literal death will be immaterial to the saints. It cannot be enforced against us with any success, and it cannot be used to persuade those who have sealed themselves against the truth at that time. If our people are not ready to stand and face a literal death decree before bowing to the image, today, then we have failed regardless of whether or how it comes. <End.>

**Zahakiel:** Thank you for these comments. I understand your point regarding comparing our doctrines to "others," though I would say the differences that you have listed, such as the issue of the identity of Philadelphia, and the matter of the seven Churches, are an invitation for us to ensure that we know what we teach in distinction to all the others not (and I hope I was not understood this way) in order to produce a listing of all the (mostly false) teachings about its details. As you mention, even among SDAs there may be legitimate differences in understanding.

Just as a relevant aside, as others have been commenting here, I have had the opportunity to re-read the portion of Daniel and The Revelation that Sis. Guerline referenced. I would be interested in examining this from a SOP perspective, but as I went over it, I remembered that...this is one area with which I would likely disagree with Uriah Smith. I note with some interest that the SDA Bible commentary does appear to incorporate some ideas of his,

**Pastor Chick:** C

**Zahakiel:** but like Smith himself, it neglects certain details of John's vision that seem to definitively identify it as the first conflict that actually took place in Heaven, such as the fact that Michaels "angels" fought along with Him to overthrow Satan and holds up verses such as the reference to Lucifer as the accuser of the "brethren" as proof that this obviously took place after man's fall... which is not (to me, anyway) convincing, since there are far simpler explanations for that phrase.

**Zahakiel:** Go ahead.

**Pastor Chick:** If you consult "My Final Chapter" (last page graphic) it shows the timing that we all seemed to agree on at the completion of that work. END

**Adriel:** C

**Zahakiel:** Go ahead.

**Adriel:** I will re-read that. I seem to remember Bro. David saying in one of our studies quite a while back that he thought there was more to learn of our understanding of John's visions. Does anyone else remember that? End (not necessarily about the death decree)

**Zahakiel:** I remember saying something like that. As Luke pointed out, these are things that become clear to us more often AS they unfold as before.

**Pastor Chick:** For reference <http://www.pastorwalterchickmcgilllawsui...>

**Adriel:** (Ah, okay. 😊) (Thank-you for the reference Pastor 😊)

**Zahakiel:** Are there any further comments, questions, or clarifications? All right, then I will ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for the instructions and inspiration you have given, to guide us through the last days. We are blessed as we come together to refine our understanding, that we might all be joined together in the same mind, judgment, and speech. We ask for your continued blessing during the Sabbath hours, and we thank you, knowing you have heard our request and are pouring your Spirit out upon your people. In Yahshua's name we pray, amen.

**Pastor Chick:** Amen.

**Barb:** Amen

**Gadriel:** Amen

**Adriel:** Amen

**Zahakiel:** Amen.

**daphna dee:** Amen