

Holding Back the Winds



We read in the Book of Revelation, the symbols of which chronicle our current experiences: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.’” (Rev 7:1-3)

The CSDA Church has experienced several periods of time in which it appears that the winds of strife, which were about to blow, have been held back. We have freely confessed to being surprised by this for, although all that has been predicted to come to pass has done so without exception and in the anticipated order, the timeline has gone on longer than we would have initially thought.

Every prophet with apocalyptic insights (*i.e.*, inspired thoughts about the end of the world) has written that the time of the end would be “soon.” Many if not most have believed that it would take place in their lifetime, and their blessed hope would be that they would see Yahshua returning in their generation. The unique thing about the predictions of the nearness of the end as read in CSDA writings is that in every other case, there were a number of large-scale prophecies that had yet to be fulfilled before the last movements could take place.

Even among early Adventists, it was expected that a National Sunday Law would arise, and would expand to global proportions before the time of the end was fully identified. Unfortunately, this was taken as an absolute, unconditional prophecy (a concept that cannot properly be applied to predictions of this type) and the current state of Adventism is now in a “wait and see” posture regarding the Second Advent. This has had the most undesirable effect of lulling the proposed watchmen to sleep, leaving behind precious few to sound the alarm, now that the things which have been prophesied of the end of days has come to pass.

In other words, with nothing left to be fulfilled before Christ’s return, (since the last round of persecution is upon us even now) when a Creation Seventh Day Adventist says the return of the Son of Man is “even at the door,” this conveys a far more meaningful sense of urgency than at any time in the past.

This may, at first, seem at odds with the way this article began, speaking of delays in the unfolding of events that have caused us some surprise, but if you look at the reason why the winds of strife are held back from the quote in Revelation, the mystery

should immediately become clear. There are some whom Yahweh intends to save, to seal, that have not yet taken hold of the meaning of present truth and current events. There are yet some who will receive the seal of Yahweh before the persecution, which is already upon us, becomes obvious even to the unspiritual and degenerate minds.

For those who have been following the Seventh-day Adventist trademark lawsuit against the Bride of Christ, the latest news is this: In a recent ruling by the judge assigned to the case, Pastor Walter McGill’s motion to have the injunction that was entered against the Church (forbidding us to use the God-ordained name of “Seventh Day Adventist” in our labors to save the lost) suspended until the appeals process is finished was denied. At the same time, the General Conference’s motion to force Pastor McGill to explain to the court (*i.e.*, “show cause”) why he should not be held in contempt was *also* denied.

If this seems like a “draw,” it really isn’t, and for two reasons.

First, the injunction ordered by the judge is still in effect; the Church’s name “Creation Seventh Day Adventist” is still illegal for use in the United States in abhorrent violation of Yahweh’s desires, freedom of conscience for the members of that Church, religious liberty, protestant principles, and sound Seventh-day Adventist doctrine. As we have pointed out before, in phrasing their case in mercantile terms (*e.g.*, intellectual property, consumers, products and services, unfair competition from a rival company), and “praying” to the courts for relief from the imagined evils of misrepresentation, the General Conference of Seventh Day Adventists have pulled the “wool” of their sheep’s clothing over the eyes of the United States legal system, and have used the civil courts in an idolatrous manner for religious purposes. This is an act expressly forbidden in the inspired writings that Adventists claim to hold dear, and certainly forbidden in the Word of God. Even so, taking the name “Seventh Day Adventist” as a part of the name of Christ’s Church remains Yahweh’s most recent instruction regarding the name of His people, and as such His people are bound by their faith to obey. Let those devout SDAs who are yet in the mainstream organization (named in the lawsuit as plaintiffs against other Adventist believers) understand that this is their opportunity to escape from such corruption, and to be free of the *corporate accountability* to which their leaders have subjected them without their knowledge or consent.

Second, while Pastor McGill’s motion to stay the injunction was merely “denied,” the General Conference’s motion to begin the process of holding Pastor McGill in contempt was “denied without prejudice.” This means, in simple terms,

that the Conference may present their request again at any time in the future, and it will be considered afresh. Since the Church cannot comply with the current injunction and still retain its integrity as a protestant Christian organization, it appears to be merely a matter of time before the Conference re-files its grievances with the human courts (rather than addressing its perceived woes to the Almighty who is the true Judge of all things relating to His earthly ministers and ministries) and the wheels of imperfect, human justice once more begin to roll against the saints.

This is not a draw, no; it is merely a delay. We pray it is a delay that will prove, at least to a few souls, an extension of a time of great mercy. For those already within the Body of Messiah, it is a call to draw near, and get our spiritual houses in order. It is a time, not for slackening the guard, but for fervent watchfulness and prayer, lest the surprises we experience become unpleasant ones very quickly. It is a call to reach out with great zeal to those who might listen, be educated, and enter the Ark of Safety.

For those who are in the persecuting Body, it is an opportunity for them to understand that while it is not their *fault* that they are a part of what has become an apostate and oppressive ecclesiastical corporation, it is their *responsibility* once they know about it to follow the course laid out to them in the latter part of Acts 2 (verses 36-42).

For those who are not yet within the Body of Christ generally, (because they are in another church, no church, or the world) this period of time represents a powerful invitation to put away all the claims that this current age has upon their bodies and souls, and devote all their energies to seeking the Kingdom of Heaven. Note that this does not mean they should get busy doing “things,” like hours of rote Bible study and open acts of charity (although inspired versions of these things are certainly not valueless). It means that they should spend time with the Father and Son in prayer, speaking to them as Friends longing to rescue them from peril, and meditate upon what it truly means to be in Sabbath rest. As Yahshua said to those who asked Him about entering into Yahweh’s labor force, “This is the work of God, that ye believe on Him whom He hath sent.” (John 6:29) Every other “work” must spring forth naturally out of this belief, or it is – from the standpoint of eternity – useless.

Let none who have seen the signs of these times, and comprehended the meaning, delay. As it is written of this great evil, standing in a place it should not be (a formerly faithful Church) and poised to oppress the faithful flock, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judaea flee into the mountains; let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes. “ (Mat 24:15-18) This time has come. Let us go forth into the world with the last warning, and let us not delay for any earthly consideration that may be in our houses, nor let us look back with longing at the things we must now depart without retrieving. “Remember Lot’s wife.” (Luke 17:32)

- D.P. Aguilar



One of Ellen White’s most notable statements about the ministry of Christian healing is this one, “Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel’s message, God’s methods of treating disease will open doors for the entrance of present truth.” [Testimonies, Vol. 7, p. 59]

While those who work in the health-related aspects of the ministry in the mainstream SDA Church are well acquainted with the statement that their contribution is intended to be “the right hand of the Gospel,” several aspects of the above statement often go unacknowledged.

For example, “God’s method of treating disease” is specified, and this is easily contrasted with “the world’s method of treating disease.” As faithful Adventist believers, CSDAs have continued to promote the cherished pioneer position that natural remedies are the best, and that drug therapy is to be avoided as injurious to the body. While it is true that “They that be whole need not a physician, but they that are sick,” (Mat 9:12b) indicating that those who are sick should indeed visit doctors, it must be understood that a) the physicians of Yahshua’s day and their methods were a lot closer to Yahweh’s ideal for healing, and b) doctors continue to be very useful for diagnostic purposes and for the emergency treatment of physical wounds.

The Creation Seventh Day Adventist Church has taken a firm position of avoiding extremes, of applying divine wisdom and careful reasoning to everything we as the children and representatives of Yahweh do and approve. This is seldom more evident than in our work as healers; healers of the spirits, bodies, and minds of those who are in need of care. It should also be noted that the quote from Mrs. White specifically connects the medical work with “the third angel’s message,” this being the one that resists the “mark of the beast,” or the world’s methods of doing things, including not only treating injuries, but also worship and governmental policies. The committed Christian, who belongs to Yahweh in both body and soul, (1Th 5:23) sees all these things as being intimately connected.

