

MY TARGETS

Not by might, nor by power, but by my spirit, saith the LORD of hosts. (Zech. 4:6)

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands. (1 Samuel 17:47)

It was Sabbath, February 4, 2012 when the Spirit of YAH came upon me, taking me back to the story of David and Goliath. I was soon seeking the spiritual understanding of what must be gleaned from that victorious experience.

Almost twenty-four years ago, YAH came to me via a dream and instructed me as to what my mission was to be. He showed me what looked like a checker-board arrangement of boxes (or cages) with baby chickens in each confined area. The chickens were well-organized and identical in appearance. Almost immediately a Scripture came to mind—Matt. 23:37, 38: “**O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.**”

The Most High extended His Hand down from Heaven, handing me a smooth stone with specific instructions. He told me to identify the chicks that were not moving and strike them with the stone in their foreheads. As I looked at the scene, I could perceive none of the chicks moving, and the thought of the slaughter repulsed me. I refused the command of YAH. The second time, He reached down from His high estate, offering the stone to me with the same instructions. For the second time, I was totally repulsed and declined to take the stone from the Almighty's Hand.

It was upon the third effort by YAHWEH to persuade me that I humbly took the stone from the Master's Hand. I chose one of the baby chickens and crushed its forehead with the holy stone. Following my obedient act, YAH said, “That is what you are to do.”

From that day forward, I wrestled with the meaning of what I had dreamed. It was revealed to me later in 1988 that Ezekiel, chapter 9, had commenced.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the

man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

The Remnant Messenger comments on this passage:

He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to execute His judgments. Let the ministers awake, let them take in the situation. The work of judgment begins at the sanctuary. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Read Ezekiel 9:2-7. The command is, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Saith God. "I will recompense their way upon their head." (*Testimonies to Ministers and Gospel Workers*, pp. 430, 431)

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates. (*Ellen G. White 1888 Materials*, p. 1303)

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary." Says the prophet: "They began at the ancient men which were before the house." Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together. (*Maranatha*, p. 296)

It is the three angels' messages that accomplish the sealing of God's people as described in Ezekiel, chapter 9. The Spirit of Prophecy explains who these angels are.

The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. (*Maranatha*, p. 173)

As a consequence of my study and meditation, I was confirmed in the mission that YAHWEH had mandated to me as a type of Eli-YAH who vindicated the name of YAH and slew the prophets of Baal. While the scene was repulsive in nature, the process of judgment had to take place, and the investigative judgment of the living found its beginning in 1988 according to the unrolling of the scroll.

Twenty-four long years have passed, and the judgment of the living proceeds unimpeded. However, signs of the times indicate planet earth is nearing its final hour. Gross darkness covers

the land and its inhabitants. “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.” (Isa. 60:2) This prophecy has been fulfilled in part, but “His glory” has not yet been completely revealed. It is “Eli-YAH’s final work” to manifest the glory of YAH to the nations.

Now I refer back to the story of David and Goliath for a bit of symbolism that may be applied to the time in which we live. We have known for a long time that David represents Creation Seventh Day Adventists in “the spirit and power of Eli-YAH,” and Goliath, the General Conference of Seventh-day Adventists, in the “fictitious person” of her General Conference Corporation. We have often considered that a “Mt. Carmel showdown” would be tantamount to the collision of David and Goliath in the midst of two armies “encamped for war.”

We read how the “command was given to clothe the youth in the king's own armor. The heavy helmet of brass was put upon his head, and the coat of mail was placed upon his body; the monarch's sword was at his side. Thus equipped, he started upon his errand, but ere long began to retrace his steps.” (*Patriarchs and Prophets*, p. 647)

Creation Seventh Day Adventists began defending their SDA trademark lawsuit by employing the “king’s own armor,” and after repeated experiences of defeat, we “began to retrace [our] steps.” The inspired pen reminds us, “Reach the people through Christ; you cannot reach them through yourself. Reach them through the Spirit of God. God calls upon us to put on the armour. We do not want Saul's armour, but the whole armour of God. Then we can go forth to the work with hearts full of Christ-like tenderness, compassion, and love. (*Australasian Union Conference Record*, July 28, 1899) This is to be “My Target” when dealing with “the people.” And it must be the aim of all genuine Christians as they evangelize. Doctrinal debates won, the honor and favor of men gained, and court victories attained amount to nothing of eternal substance in the Kingdom of YAH, for His Kingdom is not of this world. Christ said, “**For the Son of man is come to seek and to save that which was lost.**” (Luke 19:10) The lost souls were His targets, and saving the lost is all encompassing in the “fight of faith,” realizing “the battle is the LORD’s.” (1 Samuel 17:47)

When reading further into the David-Goliath confrontation, we notice that David chose “five smooth stones” for his arsenal. I recall that the Advent movement which culminated in the Seventh-day Adventist Church formation was pillared with five basic doctrines, setting them apart from all other denominations and listed as follows: 1) The Sanctuary doctrine—the whole plan of salvation laid out in type, 2) the message of the Second Advent of Christ—the “blessed hope” of every Christian, 3) the truth about the Sabbath—which forms the framework of the seal of God, 4) the true State of the Dead—sending home to the heart of man “the death of self,” and 5) the Spirit of Prophecy established after a long period of silence from the prophets.

As we approach a proud and defiant Goliath (in the “fictitious person” of the General Conference Corporation and its lawyers) in the midst of the two armies “encamped for war,” the humble David (in the person of CSDA believers) takes only one smooth stone from the arsenal of five stones with which he targets the forehead of the mighty warrior. “The war between the two great armies is waged upon the commandments of God and the faith of Jesus.” (*Advent Review and Sabbath Herald*, May 3, 1898)

The forehead is significant here, for this is the very location that the seal of YAH and the mark of the beast are taken. We are told by inspiration that “the Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. [...] While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.” (*The Great Controversy*, p. 605) “The Sabbath is the sign of God; it is the seal of His law. Isa. 8:16. It is the token of His authority and power. It is a sign whereby we may know that He is God, and therefore it is appropriately said to be placed *in the forehead.*” (Ibid, p. 691)

Regarding the instant controversy between Creation Seventh Day Adventists and the General Conference, “My Target” must be *the forehead* of the giant—the seat of its “intellect.” The Seventh-day Adventist Church has for decades been the champion of Sabbath observance throughout the world. But when she, with pride and arrogance, and enraged at the simplicity of the Gospel heralded by “the hated sect” of Creation Seventh Day Adventists, lifted up the helmet (“the hope of salvation”—1 Thess. 5:8) of the giant General Conference Corporation, she fell prey to her own designs, losing the protection of YAH through an adulterous union with Caesar. She implanted her own idolatrous “mark” in her forehead, losing all “hope of salvation.”

When Christ encountered the religious leaders of His day, He informed them, “**For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.** And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**” (John 9:39-41) It is necessary to target the forehead in order to reveal the truth. One smooth stone must be thrust into the forehead of those who are ignorant of their sin. The resultant work is one of judgment, either for life or for death. Those who are blind (ignorant) and honest at heart will naturally repent and accept the seal of God in their foreheads. Those who say they can see, but are willfully blind, will remain in their sin and the “mark of the beast” shall be embedded in their foreheads forever.

Amazement spread along the lines of the two armies. They had been confident that David would be slain; but when the stone went whizzing through the air, straight to the mark, they saw the mighty warrior tremble, and reach forth his hands, as if he were struck with sudden blindness. The giant reeled, and staggered, and like a smitten oak, fell to the ground. David did not wait an instant. He sprang upon the prostrate form of the Philistine, and with both hands laid hold of Goliath's heavy sword. A moment before, the giant had boasted that with it he would sever the youth's head from his shoulders and give his body to the fowls of the air. Now it was lifted in the air, and then the head of the boaster rolled from his trunk, and a shout of exultation went up from the camp of Israel. (*Patriarchs and Prophets*, p. 648)

The one smooth stone that David hurled to the unprotected forehead of Goliath is a symbol of the “Sabbath Stone” that must be cast into the foreheads of the professors of religion. Those who take the “mark of the beast” will have said mark embedded in their foreheads just as the stone made a deadly impression in the forehead of Goliath. The proud and defiant will fall on their faces, and the “sword of the Spirit” will take off their heads. “Not by might, nor by power, but by my spirit, saith the LORD of hosts. (Zech. 4:6)

The Sabbath is the “seal of God” and a fit symbol of YAH and His Son in their unyielding unity and covenant of peace. The Rest offered by the Holy Pair is eternal life, and “**this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom [He] has sent.**” (John 17:3) This is a true saying and worthy of our remembrance—“in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, ‘Remember the Sabbath day, to keep it holy,’ the Lord said also to them, ‘Ye shall be holy men unto Me.’ Ex. 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God.” (*Desire of Ages*, p. 283)

As I march forward to the battle “in the spirit and power of Eli-YAH,” I obediently take the “Sabbath Stone” from the Almighty’s Hand, and with “My Targets” in view, I shall hurl the smooth Stone of Righteousness to accomplish its intended purpose.

Writing from Africa
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