

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 General 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 the archives, I noticed that my participation in the plans for leaving America was significant. My expectation was that the "wheels of legal machinery" would turn in type similar to the Hawaii trademark case against Pastor Marik. Since our 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 contending 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. (Ibid.)

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. (3T 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 reprov'd 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
December 25, 2011