

MY TIME

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. (Matt. 26:18)

It was some years ago when the Father revealed to me that the Creation Seventh Day Adventist Church would be called to follow in the steps of YAHSHUA to the cross of suffering. Just as the Creator was misrepresented and maligned, so too, the saints of YAH's creation in the last generation of earth's history, reflecting the character of Christ perfectly, would meet the same treatment by the leading men of religious authority and the governors of the state. It was presented to me as a "civil inquisition" culminating in a "civilized crucifixion"—an attempted religious genocide.

As the time for this fulfillment has drawn closer, on several occasions I have prayed, "**O my Father, if this cup may not pass away from me, except I drink it, thy will be done.**" (Matt. 26:42) In my flesh, the idea of going "to the cross" has not been a pleasant scene to imagine, but in my spirit, I have known the necessity of submitting to the requirements of YAH for "fulfilling all righteousness." "[YAHSHUA] came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God." (*God's Amazing Grace*, p. 141; bracket supplied)

While Creation Seventh Day Adventists corporately carry a label of "the hated sect," it is incumbent on me as a "type of Christ" to bear the weight of the overt maltreatment. Truly all members must face their individual trials with respect to our conscientious stand against the beast and his image, but YAH measures the trials in order to meet the sanctifying needs of each saint.

December 25, 2011 I published an article entitled "*My Cave.*" Within this writing I announced my intentions to obey the voice of YAHWEH by returning to America for the Passover and Feast of Unleavened Bread 2012. I further revealed YAH's divine plan for the holy convocation to be held at the very site of religious persecution of the CSDA Church in Guys, Tennessee.

Over one year ago, Magistrate Judge Bryant recommended to District Court Judge Breen that Lucan Chartier and myself should be fined and incarcerated for contempt of court respecting several violations of the permanent SDA trademark injunction ordered against Pastor Walter McGill and his agents. The delay of a court order or filing of further legal actions has been quite puzzling to many of us. It appears that the District Court Judge has taken a stand similar to Pilate during the trial of YAHSHUA. Perhaps he has found "no fault" in us other than the law that the SDA Church has invoked against us as the Jews did to Christ in His time.

As I have meditated on my duties regarding the future events, I have come to a number of conclusions. I see some parallels to the lives of both Eli-YAH and YAHSHUA Himself. Christ was the "Passover lamb" who was slain for all humanity. It is fitting that the "type of Christ" be maligned at the season of Passover as well. Eli-YAH was called to face the evil king with a message of stern reproof, and I expect my appearance in the USA could easily afford that opportunity. After the resurrection of Lazarus, Christ's reputation spread abroad and resulted in the triumphal entry to Jerusalem as He rode on the back of a humble donkey. While our reputation has not been particularly popularized by any miraculous work as such, one might draw a parallel nevertheless. As Christ entered the city, and the Pharisees saw Him, they said among themselves, "You see that you are not doing any good; look, the world has gone after

Him.” (John 12:19) As the General Conference (Pharisees) notice my bold return to America, they lament that they have had little to no success stopping our use of the name Creation Seventh Day Adventist. In addition, they fear that if I am allowed to continue unscathed, there is the real potential for CSDAs to spread around the world. Soon after His entrance to Jerusalem, the Savior said, “**The hour is come, that the Son of man should be glorified.**” (John 12:23) When the time of Passover comes in 2012, it is “the hour” for Creation Seventh Day Adventists to be glorified.

Questions have been raised about the advertising of the upcoming Feast and my return to America. The people of Israel evidently had some prior knowledge of Christ’s visitation to the city, for they were out in force with palm branches to line the street. In a similar way, the “relevant public” must know that Creation Seventh Day Adventists are returning to their former place of worship for the Feast of Unleavened Bread. That does not necessitate the notification of news media, for they have no interest in worshipping the Most High God. However, all who might wish to participate in the “time of refreshing” should be contacted and informed.

At the time of Passover, Christ was crucified, and the hopes and dreams of His followers were crushed under the load of discouragement. While Creation Seventh Day Adventists have a “more sure word of prophecy” that has been reviewed countless times, sore temptations to a similar discouragement faces them, as “the church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.” (*Last Day Events*, p. 180)

The Savior sought to comfort His disciples prior to His crucifixion when He gave them the promise of His return. “**Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**” (John 14:1-3) This is also the “blessed hope” of all Creation Seventh Day Adventists and those who love His appearing.

The Master spent a great deal of time speaking to His disciples and shared the following: “**Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.**” (John 16:20-22)

As I consider the parallels presented to me, I confess that our experience may closely resemble the days of Christ and His disciples. It is true that “My Time” is at hand. I am praying in the Garden; will you “watch with me one hour?”

The resurrection comes on “the third day.” The parallel does not end with death and trial only. While I cannot “see through the portals of the tomb” (DA 753), I have made plans to return to my post of duty in Uganda. While I may be separated from the congregation by a “chariot of fire,” “I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

Writing from Africa
Pastor “Chick” McGill
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