

MY GOSPEL

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. (2 Timothy 2:8-10)

I await the “bonds” expected for the sake of *My Gospel* while I seek the salvation of the lost and all modern Israel. The time for my incarceration is delayed as “the winds of strife” continue to be held in check by the Almighty Hand of YAHWEH. I rejoice in the freedom that is ours through the gift of creation and spiritual rebirth.

Before being locked away and unable to “buy or sell,” I am inspired to share with you the essence of *My Gospel*. I intend to delineate the teaching in such a way that no one can possibly doubt the truth of it from Scripture. Simply stated, *My Gospel* is “Christianity.” But, what *is* pure and unadulterated Christianity? The answer to that question will take up the bulk of this brief essay.

The cross is at the very center of Christianity. In it the Christian may glory—“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” (Gal. 6:14) It is at the cross that we meet with “YAHshua” the Savior *from sin*. It is in taking up the cross that we become the disciples of the Savior of mankind. It is therefore most important that we should know the meaning of the cross. It may help us to enter into this experience more fully by keeping it constantly in mind. By making the word *cross* itself a reminder of what is bound up in it, we may find daily blessings in the following memory tool:

C is for Crucifixion;
R is for Resurrection;
O is for Obedience;
SS is for Self-Surrender.

Now let us call to mind a few Scriptures that deal with this experience: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Gal. 2:20) “If we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection. [...] If we died with Christ, we believe that we shall also live with him.” (Rom. 6:5, 8) “Through the obedience of the one shall the many be made righteous.” (Rom. 5:19b) “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” (Rom. 6:13b) In all this experience we are to be one with Christ. It is through his crucifixion, it is through his resurrection, it is through his obedience, it is through his self-surrender, that we can learn the meaning of the cross. And this is the cross without which there can be no crown of eternal life. To be a “Christian” is to be like Christ Himself—“Who gave himself a ransom for all...” (1 Timothy 2:6a) “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8) In this principle of self-sacrificing love lies the template of “death to self” and foundation of Christianity at the cross.

Of course, there is a counterfeit gospel and false Christianity in the world today. It appropriates the names and terms of Christianity, but it denies the essential truth of Christianity. The true gospel is *God manifest in sinful flesh*, “condemn[ing] sin in the flesh.” (Rom. 8:3b) The counterfeit gospel is sinful flesh claiming all the blessings and privileges of “God manifest in sinful flesh,” but without the *experience* of “God manifest in sinful flesh.” This false gospel finds its culmination in the papacy as the result of “the falling away” foretold by the Apostle Paul, when “that man of sin be revealed, the son of perdition.” (2 Thess. 2:3b) But the false gospel is also found in apostate Protestantism (and most importantly in apostate Adventism today), the “image of the beast,” which denies *in experience*, if not in published doctrinal statements, the real gospel of “God manifest in sinful flesh.” As a result of all this departure from the truth, the people of this generation are largely left without the necessary power for victory over sin, and are carried captive by Satan at his will.

This is the gospel that was taught by the Pharisees in the time of Christ. “We have Abraham to our father,” they declared. There are also Pharisees in our time. “We have Ellen White and the ‘Spirit of Prophecy,’” they often say. This is none other than the “gospel of the flesh and of self-righteousness.” It often appears under the guise of great zeal for the commandments of God, but it is always the fleshly interpretation of the commandments, which is the same as “the tradition of men” (Mark 7:8) and is at the core of spiritual Babylon. It is simply man's measure of God's character with only man's power with which to reveal it, and this supplies no defense against sin. It is definitely time that we should know that we are proclaiming the true gospel of “God manifest in sinful flesh,” and that we ourselves know this true gospel as a personal experience. It is so easy for the careless and sin-loving to pervert the true into the false by substituting a mere form for the thing itself, as we regularly see within modern Adventism. This is a present danger among the professed people of God. Many talk of the truth; they preach the theory of the truth; but the heart-felt love of Christ has not become a living and active element in their characters. This is an age of universal apostasy, and those who claim to teach advanced truth mislead the hearers when they do not give evidence that their character and works harmonize with divine truth. Beware of either accepting or teaching the false gospel. “Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col. 2:8)

The Creator has given us a test of genuine Christianity and the true gospel. As the Sabbath is the sign or memorial of the true God, so also it is a test of man's allegiance to God. By keeping holy the Sabbath of the Lord, men acknowledge him as their God, and testify that his claims are paramount with them to the claims of self and of the world. The Sabbath commandment is set in the bosom of the Decalogue, and he who faithfully observes that commandment will not be found violating other precepts of the moral law.

Consequently, the Sabbath is in this last generation, the chief test of Christianity. In keeping the Sabbath men are obliged to separate themselves from all that is in opposition to the work of God. They are made to stand in opposition to human traditions, and to keep aloof from the confederacies of men which are so characteristic of these times. There is nothing in common between God's Sabbath and the world. He who observes the Sabbath set apart by the Creator will be brought in conflict with the traditions, customs, and institutions of the world. Tradition upholds a rival sabbath — the first day of the week which was instituted by papal Rome in letter. Ecclesiastical policy, contrived by the image of the papacy, for sustaining religious institutions, erects a spurious sabbath which denies God's Spirit, making void his law. Religio-political confederacies of men by which much of the world's activities are

largely governed today are conducted upon principles and rules altogether at variance with the requirements of the Sabbath commandment. The Sabbath commandment relates to work and to rest—both in the physical and in the spiritual realms. As we cease our own works and enter into YAH’s divine rest, we exemplify the doctrine of “righteousness by faith,” largely spoken of and hardly demonstrated practically among the professors of Christian faith.

By keeping the Creation Seventh Day holy, Christians signify that their trust is in God alone; that they depend wholly upon his arm, and not on the arm of flesh. Thus at every point the Sabbath becomes a wall of separation between Christians and the world. As such, the spiritual rest of Sabbath exists as the chief test of an individual's Christianity. In this last generation, the people of God are to be completely separated from the world and its innumerable errors, preparatory to the coming of the day of God and Christ's second advent. In the keeping of Sabbath the means of this separation has been provided. A significant spiritual test of Sabbath has been evidenced in the various trademark prosecutions initiated by the General Conference Corporation of Seventh-day Adventists against God's commandment-keeping people. These demonstrations of men's traditions and human enactments in order to sustain religion by civil law relate directly to the question of Sabbath observance. And, as we now see in the events being transacted before us, so fierce will the conflict become on this testing point between Christianity and worldliness that all the power of the world will be arrayed against those in whose lives the Sabbath commandment is honored. But while the Sabbath is a badge which *marks* its wearer for hatred and opposition in the eyes of the world, it is also *a sign* of the union with Him who is infinite in power, and who has everlasting victory over the world for all his followers. He who is wise and can see afar off will not shrink from the spiritual Sabbath test that even now is in progress. (Adapted from *Review and Herald*, July 28, 1903)

In order to keep the Sabbath holy, we must enter into the experience for which God has given Jesus Christ to us—to dwell in our sinful flesh, to work out in our sinful flesh what he worked out when he was walking the earth—the “faith of Jesus” demonstrated in perfect rest and communion with his Father. He came and lived here that we might through him reflect the image of God perfectly. This is the very heart and soul of Christianity. Anything contrary to this teaching and experience is not Christianity. “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know, ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in [sinful] flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” (1 John 4: 1-3) That cannot mean simply to confess that Jesus Christ was here and lived in the flesh as a man. The devils made that acknowledgment, because they knew that Christ had come in the flesh. The faith that comes by the Spirit of God says, “Jesus Christ is come in *my* flesh; he *dwells* in *my* flesh; I have received him as *my* Savior *from sin*.” That is truly the essence and life of Christianity. The difficulty with the so-called “Christianity” of our day is that Christ does not dwell in the hearts of those professing his name. They may be observing Saturday as the seventh-day Sabbath, but they do not rest in his Providence and trust him as a faithful Father. Christ, to them, is an outsider as one viewed from afar, as only an example of holiness. But he is more than an example of holiness for us. He made known to us what God's ideal for humanity is, and then he came and lived it out before us that we might see what it is to be in the image of God. Then he died and ascended to his Father, sending forth his Spirit, his own representative, to live in us and through us. This was done that the life which he lived in the flesh, we may live as he lived. This is Christianity in action and character. It is not enough to merely speak of

Christ and of the beauty of his character. Christianity without Christ dwelling in the heart is not Christianity in the least. The only genuine Christian is the one who has Christ dwelling in his heart. And we can live the life of Christ only by having him dwelling in us moment by moment on a daily basis. He wants us to lay hold upon the life and power of Christianity this very instant. Do not be satisfied with anything else. Give no heed to anyone who will lead you into another gospel. “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:8)

“Christ in, you, the hope of glory,” his divine power, his indwelling presence—that is Christianity. That is what the world needs today, and there are hearts longing for that experience and who will recognize it when it comes into their sphere of influence. I appeal to you—accept Jesus Christ even now, and allow him residence in your heart by faith. For by following him wherever he goes (Rev. 14:4), we shall know what the true Christian experience is, and what it is to dwell in the light of YAH’s presence and to rest in His Sabbath.

“Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever. Amen.” (Rom. 16:25-27)

And there you have it—*My Gospel*—“Christ in you, the hope of glory.” (Col. 1:27) “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;” (Rom. 1:16)

Writing from Keene, Texas
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