

The Only Gospel that Glorifies God

By Henry Mahan

Bible Text: Galatians 1:6-8

Henry T. Mahan Tape Library

Zebulon Baptist Church

6088 Zebulon Highway

Pikeville, KY 41501

Website: <http://www.sovereign-grace.com/13thstbap.htm>

Online Sermons: <http://mahan.sermonaudio.com>

Now, this morning we are going to face the issues of our day head on. Some of the things that I am going to say will be, to the natural man, to the religionist, most offensive. But to be true to the Word of our God and to be true to the souls of our hearers we are going to have to face these issues honestly, openly and plainly.

Now, let me establish two things in the beginning. First of all, this is true, as sure as God reigns, as sure as this Bible is God's Word, as sure as Jesus Christ is God's Son. And that is there is but one gospel. There is but one gospel.

Now, that's what Paul is saying here in Galatians one, verse eight. He talked about the gospel of Christ and he says in verse eight: "Though we, or an angel from heaven. I don't care," he said, "if it is an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Now, in 2 Corinthians, if you will turn over there with me, chapter 11, verse four, Paul warns the church at Corinth of people coming in like Satan in subtlety and craftiness seeking to get folks to follow them. And he says "They'll preach," verse four, "another Jesus."

They will use the name, but not the character. They will talk about sweet little Jesus boy. They will talk about Jesus Christ Superstar. They will talk about Jesus who is wringing his hands in heaven hoping somebody will let him have his way. That's another Jesus. That's another Jesus. That's not the Jesus that's God that has all power over all flesh, that does as he will in heaven, earth, the seas and all deep places, the conquering, victorious Christ Jesus, Lord of all to whom the Father hath given all things, power over all flesh, authority in heaven and earth. That's another Jesus.

And he said, "You will receive another Spirit." Yeah, they are the spirit of antichrist and the spirit of the devil, the spirit of error, "which you have not received or another gospel which you have not accepted. You might well bear with me." That's what he is saying there, another gospel.

All right. This gospel, there is just one gospel. Paul called it "my gospel" in the sense that he was saved by it, that he was separated to it. He called it the gospel of God. It

didn't originate with us. It originated with God. It didn't originate in some synod. It didn't originate in some denomination. It didn't originate with men at all. This is the gospel of God. And this is the gospel of God's grace, free grace. The gospel of God's grace and then not only that but it is the gospel concerning his Son, Jesus Christ our Lord. It is the Gospel of God, the gospel of grace and the gospel of Jesus Christ. There is but one gospel.

Turn to 1 Corinthians 15. Listen to Paul here. "Moreover, brethren, I declare unto you the gospel." Not a gospel, the gospel, the good news, the glad tidings. There is but one gospel, one gospel. How that Christ...well, let's read on.

Verse one: "which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved," by this gospel, "if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received." I got it from God. I read that to you a while ago. "That which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Now, that's what the Word declares. There is one gospel. It is the ancient gospel. It is the gospel Moses wrote about.

While the Pharisees and religionists said to Christ, "We have Moses."

He said, "Moses wrote of me."

That rock in the wilderness, that rock was Christ. That passover feast, that passover is Christ. Christ is our passover. That's what Scripture says.

Mike quoted in his prayers, "Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." No new gospel. This is the everlasting gospel. This is the ancient gospel. This is the gospel of God, the gospel of Christ, the gospel of grace. But today in our day, 1983, it cannot be said we have one gospel. We don't have one gospel. We have hundreds of denominations and millions of churches, millions of churches all over the world, not just hundreds and thousands, I mean millions of buildings. And we have many gospels. We have many ways to God.

You know that and that's just honesty. We have many ways to God. No use saying it's not true. Even the Baptists that are associated together in the Southern Baptist or American Baptist or Association of Regular Baptists or Conservative Baptists or Primitive Baptists or Enterprise Baptists or all the rest of them, they even have many gospels among them. They just associate together to send missionaries, cooperate to teach the same international Sunday school lesson. But you go to different Baptist churches and you'll hear a different gospel. That's so, a different gospel. We have many gospels. You know it and I know it.

First of all, there is the gospel of salvation in the Church. That's exactly right. Some of you sitting right here in this auditorium came out of denominations and churches that profess to have the power to save sinners. Of course that's true. The priesthood of the Church. That is being taught by many denominations today. Salvation is dispensed by the priest and by the Church. And you know it is so.

A friend of mine was working somewhere one time years ago. And there was a fellow employee who was a Catholic. The same thing could be said of a Mormon or a lot of Baptists. But, anyway, this man happened to be a Catholic. And my friend was saved. He knew God. He knew the gospel. And he was going to witness to this man. He was going to read the Scripture to him. He started reading the Scripture and this man said, "Hold it. Don't read the Bible to me."

He said, "What?"

He said, "Don't read the Bible to me. Don't you read it."

Here is what he said. Listen. "Don't quote any Scripture to me. My salvation is in the Church. My salvation is in the priest. If the priest is wrong that's his fault. If the church is wrong that's their fault. But I'm leaving it up to them so don't quote any Scripture to me."

He said, "That's terrible."

Maybe somebody right here has got the same prejudice. You may be sitting right there this morning listening to me preach with a prejudice in your mind and bigotry in your heart. "I don't believe what he says."

How do you know? You haven't heard me yet.

But that's the way we are, you see.

"I don't believe what Mahan preaches."

"Have you ever heard him?"

"No, but I don't believe what he preaches. I don't believe what they say preachers."

Well, I'll tell you this. I don't preach salvation in the church. A man is not saved because he is a Baptist, Methodist, Catholic, Presbyterian, Episcopalian or whatever. Salvation is in Christ. And you miss Christ you will go to hell. I don't care you are, how long you have been a church member or your daddy may be a preacher. But you miss Christ, you miss salvation. Salvation is not in the church. The church has no power to save sinners.

And I'll tell you this. I know this is so and you do, too. No use putting your head in the sand. There is a gospel of church ordinances today. There are people who actually believe that they contact Christ through that water. Now, they do and you know that's so. You know that's so. Men preach baptism as the door into the church and the door into Christ and the door into salvation. That's so and you know it. You hear it all the time. They even pronounce it different. They don't say baptize, they say baptize. You can recognize one just by the way he pronounces baptism. That's right.

They preach salvation by baptism and men rely on their baptism. They rely on their obedience to church activities. I'm telling you. There is no salvation in the water. Simon Magus was baptized and perished. The thief on the cross was not baptized and went to paradise. Is that so? You know it is so. You know it is so.

Many people are baptized who never know Christ and there are people who know Christ who have never been baptized because of sickness or infirmity or death even. Paul said, "I thank God he didn't send me to baptize." He said, "I thank God I baptized none of you but two or three of you." He said, "He sent me to preach the gospel. He did not send me to baptize, but he sent me to preach the gospel." If baptism is a part of the gospel Paul would be preaching baptism, but he divided the two, did he not, Tom?

There is no salvation in baptism. A man is not saved because he is baptized. Now I would say this. A fellow that refuses to be baptized, if he refuses he is indicating a rebellious heart. He is indicating that he doesn't know Christ either if he refuses to do what Christ told him and commanded him to do.

There's no salvation in the Lord's Table. You can line up in front of a priest or a preacher, anybody else and get that wafer on your tongue and perish. The Lord Jesus Christ didn't institute the Lord's Table as a sacrament. Don't you ever call it a sacrament. It's not a sacrament because it has no saving power. It's the Lord's Table. It's communion. It can't save. It has its rightful place.

Then there is a gospel of morality. I get so tired of hearing this: "Well, he is going to heaven because he is a good man." Or, "She is going to heaven because she is a good woman."

Now, my friends, I'm going to be as plain as I can. The people of God are a holy people. "If any man be in Christ he is a new creature." We are chosen in Christ that we should be holy. Our Lord said to you, "My friends, if you do whatsoever I command you, if you don't have love and grace and mercy and an attitude of righteousness and seeking for holiness in your daily living and honesty and integrity you have missed Christ." That's just so. You've missed Christ.

God's people are a holy people. They are a righteous people. They are an honest people. They are a people who love and forgive. But I'll tell you this. When we have done everything we can do we are still unprofitable sinners. And all our righteousnesses are filthy rags. Now, that's so. I don't know how to explain it. The believer is a paradox.

He is full, but he will tell you right away he is the most empty man in the world. He is righteous, but he will tell you he is a sinner. He will tell you that.

“Oh, wretched man that I am.” He will tell you that he is rich, but he will tell you he is poor, rich in grace and poor in obedience. That’s right, that he is knowledgeable, but he is ignorant, that he is panting after holiness, but he cries out because of his sins. Salvation is not in morality. Salvation is in Christ. And you can take the best, most honest, most moral person in this building and in the sight of God that person is unclean, ungodly and undeserving of God’s mercy. That’s right, before God.

Now, we may justify ourselves before men. We may stand toe to toe and eyeball to eyeball with anybody and say, “I’m as good as you are. My life is clean as your life.” And it may be in the sight of men. Your reputation may be above reproach, your character above reproach before men. But God doesn’t see as man sees. Man looks on the outward countenance, God looks on the heart. And your heart is not as pure as God. You are not righteous in the sight of God. We are unclean and we are ungodly. That is, guilty before God.

The law doesn’t require you to love God. It requires you to love God with all your heart, mind, soul and strength and you don’t do it. That’s sin.

The law of God doesn’t require that you love your neighbor. It requires that you love your neighbor as yourself. Love him like you love yourself. You don’t do it.

I just asked you this simple question. If somebody’s wife’s got to die this afternoon would you say, “Well, let it be mine, don’t let it be Mike’s?”

Come on now. Would you? No. Well, then you don’t love him like you love yourself. You love yourself more. If somebody’s child’s got to sustain a crippling injury this week, let it be my child or let it be my grandchild. Don’t let it be somebody else’s.

Well, you can’t say that. You can’t. You wish you could, but you can’t. I’ll just be honest with you. If you had a box up here like John Thornbury said, “The vote.” Let me go to hell or let somebody else go to hell. I wonder which one you’d drop in.

We don’t love other people. We love ourselves. That’s who we love. There is none good, no not one. There is none.

You say, but who does that? God does. “For God so loved the world, that he gave his only begotten Son.” That’s exactly right. “He thought it not robbery to be equal with God and yet made himself of no reputation.” The love of Christ is pure, holy, immaculate, infinite love. And we have got to come up with that same kind of love.

I can’t do it. That’s the reason I can say salvation is not in morality. It’s not in the law.

And then there is a gospel of decisionism. This is another gospel. Come to the front and make your decision for Jesus. We're going to have a campaign in this town.

And I'll just tell you honestly, openly, publicly, I will not support it. I'm not going to support these hand raising, decision making, aisle walking soul winning campaigns. "Salvation is of the Lord." And I know salvation is a decision. I know that. I know that. I know that salvation is a man receives Christ and loves Christ and bows to Christ and confesses Christ. But this kind of gospel God has done all he can do, now it's up to you. That's another gospel. This gospel that says, "Jesus Christ has done all he can do. He died for every son of Adam to make salvation possible, now you make your decision today and accept Jesus and you'll be saved." That's not so. That's not the gospel.

"God's done all he can do. It's up to you. You take the first step and God will meet you."

If I can take the first step I don't need God. That's right, isn't it, Cecil? What do I need with God?

The first step is to come out of the grave. The first step is to give myself life. The first step is to give myself sight. The first step is to give myself a knowledge of God. And if I can do that without God I don't need God. Is that right, Charles?

And they'll preach these little sermons, you know. And they'll have everybody stand. The choir will start singing softly and say, "Everybody cheer for heaven as if you were already there. Raise your hand."

And everybody will raise their hand. They made a decision when they were 11 years old or 12 years old or 13, came down the aisle, "Honey, don't you think it's about time you accepted Jesus. Honey, don't you think it's about time you joined the church. Don't you think it's about time you were baptized?"

"Yes, momma."

Betty went and Elizabeth went so I went and we go all down the aisle. We made our profession. I'm sure for heaven.

Or they had a revival and my wife was crying, my children were crying so I accepted Jesus to make them quit crying, made my decision, accepted Jesus as my personal savior.

I can't find in the Scripture where it commands anybody to accept Jesus as their personal savior. I haven't found it yet. I find in there where you are said to bow to him as Lord, Richard. I find that in the Bible. Bow down. Kiss the Son. Submit to Christ. Bow down, rebel. I can find that. I can find, "Confess Christ as Lord." I can find that.

He is not your Savior if he is not your Lord. And I'll tell you why your churches are empty on Sunday night and Wednesday night. You've got 1000 members of that church or 500 members and you can't get a handful to prayer meeting. I'll tell you why. They've made their decision and never bowed to Christ. They accepted Jesus as a personal Savior and somebody else is their Lord. Their job is their Lord. Their wife is their Lord. Their children is their Lord. Their ambition is their Lord. Their money is Lord. Entertainment is Lord. Television is Lord. Everything else is Lord. Christ is not Lord. And they'll bring 175,000 down the aisle this Sunday somewhere and they'll all accept Jesus as their personal savior and not one out of 100 will bow to him as Lord. They don't expect them to. Decisionism is damning.

I'll tell you this. When a man comes to know Christ, when a man makes that decision, when he bows to Christ, when Christ comes into his heart and Christ makes him a new creature from the sole of his feet to the top of his head he gives him a new Lord, a new life, a new family, a new ambition, a new objective, a new walk, everything is new. He is a new creature. You don't ever have to preach tithing to him. You don't ever have to preach soul winning to him. You don't ever have to preach baptism to him. You don't have to preach any of those things. He is going to do them because that's what his Lord said to. That's what he wants to do. He's a new creature. You don't have to beg him to come to church.

I tell you another gospel and that is the gospel of household salvation. England, Holland, Scotland and Grand Rapids, Michigan are full of covenant religionists who trust household salvation.

“What do you mean by that?”

I mean this: It's a mom and daddy who are church members, real religious. The daddy may be an elder, a deacon or a member of the church and momma, too. And a little baby is born in the home. So they bring that baby up in front of the preacher and he dresses in a silly looking robe, you know, and has something hanging down here that he kisses and got this little book, you know, and that baby is there and they have a godmother. And isn't that a terrible name? And a godfather. That's a pizza place, you know. But here's the godfather and the godmother and whoever standing around and that preacher gets some water and throws it in that screaming kids face and that's supposed to fix him up.

And, brother, let me tell you something. I know this is so. I preached for those people. They think that's salvation. They think. And what they do, that baby looks back to that experience that he was unconscious, completely unconscious and he reads his creed and his catechism and he is catechized by his father and he is educated right up into religion and takes his place in the church and goes straight to hell. That's exactly right.

There is nowhere in this Bible that you have either commandment or an illustration of an infant getting water sprinkled on him in the name of God. It's not there. It's just not there. It's paganism, absolute paganism. And people who participate in it are pagans and those who support it are pagans. That's exactly right.

Baptism is for believers. That's what Scripture says. "Go and teach all men and baptize them. Go make disciples and baptize them."

I'll tell you how baptism is hedged about. It is hedged about by faith. You ask that man, just like Paul or Philip said to the eunuch. The eunuch says, "Can I be baptized?"

He said, "You can if you believe. If you don't, you can't." Isn't that what he says? That's exactly right.

And so you can put that to that little infant you've got in your arms. Ask him. He is so many days old. Ask him. "Do you believe on Christ?"

"Waa." That's all he says.

Well, he's got no right to be baptized. "Waa," means no, Joe. Household salvation, covenant religionists.

You say, "Well, we're just doing something."

Yeah, you're doing something. You sure are. You are establishing a system of error is what you are doing and you better drop it. And I mean right now just like you would drop a hot potato because God almighty will not have anything competing with Christ for the glory.

There are thousands of other gospels. There is the gospel of eternal election. "I'm saved because I'm elect." No you're not. Election is not salvation. It is unto salvation. A man will never be saved until he believes on Christ. Read that article on the back of the bulletin next Sunday about Spurgeon. You'll see what I'm talking about.

There is the gospel of lodge membership.

You say, "A man wouldn't trust his lodge to save him."

Oh, yes he does, too. Don't you fool yourself.

You say, "I don't. I'm a lodge member and I don't trust it."

Your buddies do. Now, that's just so. I've had them hand me those lodge membership certificates and say that's my ticket to heaven. Absolutely. Absolutely. I don't mind lodges. I keep the Bible out of them. Keep the Bible out of them because they are not religious organizations.

There is one institution. That's the church. And you've got no business meeting around in funny hats and aprons and calling God in on it. That's exactly right. And you're asking for a shot, you're asking God to deal with you.

You say, "You push against masons."

Oh, no. Brick masons, stone masons, all the other masons. It doesn't matter to me. But I'm telling you this. You'd better not meet down there and carry on some little silly organizational ceremony and tradition in the name of God and call it salvation because God is not in it. God is in Christ and the preaching of the gospel and he is not in a bunch of pagans getting together and calling God to bless their paganism. That's so, now. I'm telling you the truth.

Like I said, I'm going to offend some folks. But the gospel is offensive. I'm saying you go ahead and get there. I think the Shriner's crippled children hospital is one of the finest things in the world, but just don't call it religion because it is not. It's not salvation. It won't help you be saved either. Christ is salvation. God blesses his church.

Mormonism, Buddhism, Mohammedism, death bed repentance, all these are gospels.

You say, "What's the gospel you preach?"

Let me give it to you in six things here quickly. I'm preaching the gospel of God's free grace in Christ Jesus, God's free grace in Christ Jesus.

Number one, man fell. "God created man upright and he sought out many inventions." God created man holy and without sin and he fell. He made a covenant of works with Adam. He said, "You do this and live." Adam disobeyed it and died. Now, that's so. Is that Scripture?

And Romans 5:12, you turn over there just a moment, Romans 5:12. Let me show you something. "Wherefore," Romans 5:12. "Wherefore, as by one man sin entered this world." Sin entered the world through Adam, one man. "And death by sin," spiritual death, "so death passed upon all men." That's you, me and everybody else. Death. What kind of death? Spiritual death, eternal death. That's right. The death of sin. The body of death.

Look at Romans 5:19, Romans 5:19. Listen to this: "For as by one man's disobedience many were made sinners." One man, that's Adam, that's representation. Adam sinned, we sinned. Adam fell, we fell. Adam died, we die.

You say, "Well, babies are born innocent."

Then why do they die? Why do they get sick? If there is no sin there is no sickness. If there is no sin there is no death. "The sting of death is sin." If a baby is innocent a baby cannot get sick and it cannot die. The reason it gets sick and dies is because it is a sinner. It is born in sin. It is shapen in iniquity. It is brought forth speaking lies. That's so. And one day it will demonstrate it. You don't have to teach that baby to lie. He's born knowing how to lie. You've seen godly parents bring up children in godly church going

homes and that child turn out to be a thief. Why? They didn't teach him to be a thief. Joey is born a thief and he did what comes naturally when he grew up. That's the reason it's so much easier to hate than it is to love because we're born hating. The reason it is so much easier to do wrong than to do good is because that's our fleshly nature. Man is dead. He is born dead in sin. He is born an enemy of God.

You say, "I don't hate God."

You don't hate your god. You hate the God of the Bible. That's the difference. You don't hate your god. Nobody hates his god. The Buddhist doesn't hate his idea of God. The Mohammedan doesn't hate his image, imagination. That's where the word image came from, imagination. You make unto thee a graven image according to your imagination. You have imagined God. You didn't get God by revelation. You didn't get God by the Holy Spirit's teaching. You got God by your imagination.

"I think this."

"Your thoughts are not my thoughts." That's what God says.

Man is dead in trespasses.

Salvation, secondly, is impossible with a creature, absolutely impossible. Christ said that. The disciples said, "Who can be saved?"

He said, "With men it is impossible, impossible."

Why is it impossible for man to be saved in himself? Because he can't please God. In the flesh no man can please God because he can't keep the law and "cursed is everyone that continueth not in all things written in the book of the law to do them."

God's law hasn't been repealed. Christ didn't come to destroy. He came to fulfill it. God's law hasn't been put on the shelf. It's still right where it was, a revelation of the holiness of God. And you'll keep it and you'll obey it and you'll honor it and you'll exalt it and you will magnify it or you will perish.

"What?"

That's right. Or somebody will have to do it for you. But it's going to be honored. It's going to be magnified. But that's impossible with men, impossible.

Thirdly, almighty God elected a people to salvation. I'm not embarrassed to say that or ashamed to say that. If I could preach to the world this morning I'd say it because it is so. It's so. God said he chose us in Christ before the foundation of the world.

"But what about this?"

Well, you do something with my “what about” and then I’ll do something with your what about. “What about this?” “

God hath from the beginning chosen you to salvation.” Is that what Scripture says?

Christ said to his disciples, “You didn’t choose me. I chose you.” Is that in the Scripture?

Well, do something with it.

“Oh, but I want to deal with that in ‘who will have all men to be saved.’ ‘God’s not willing that any should perish.’ ‘Christ tasted death for every man.’”

I’ll deal with that when you deal with this. God chose men and passed by angels. Is that right? Exactly. The angels fell and men fell and God chose to save men and passed by the angels. That’s what the Bible says. “He took not only himself the nature of angels. He took on himself the seed of Abraham.”

God almighty passed by the Philistines and the Hittites and Amorites and the Babylonians and the Egyptians and every pagan country in the Old Testament and chose Israel. Is that right? You know it’s right. And he gave Israel a tabernacle and gave Israel a law and gave Israel an ark and gave Israel a mercy seat and didn’t give them anything. Is that right? You know it’s right.

You say, “That’s Old Testament God.”

“He’s the same. He changes not yesterday today and forever.”

And what God did he is doing. And what God’s doing he will do. If you want to find out what God’s doing you find out what he did. Is that right? Find out what he did.

He said, “I’m God. I change not. I change not.”

He elected a people. Yes, he did. He elected a people and gave them to Christ and made Christ the surety and our Lord said, “All that the Father giveth me will come to me. And I’ll not lose one of them.” That’s the Scripture.

Now, we just well face it, we just well bow to it.

Well, people don’t like it.

They never have. The Lord Jesus Christ came into this world and they nailed him to a cross. The apostle Paul came and they put him in prison and killed him. Every disciple who preached the truth, they killed them but one, John on the isle of Patmos and exiled him, shut his mouth. John Bunyan, put him in prison for 12 years to keep him from preaching one thing: the grace of God.

Everybody who has ever preached anything suffered for it: Martin Luther they hounded him and hunted him all over Europe. He couldn't preach in the grace of God.

Men don't care if you preach salvation by works. They will not hear salvation by pure free grace. They won't do it. But that's the way salvation comes.

Christ came into this world in the flesh and died for those people. Our salvation is not an effort. It's an accomplishment. Our Lord Jesus didn't die to make salvation possible. He died to make it dead certain, dead certain. And as the priest bore the names of the tribe of Israel before the mercy seat on the Day of Atonement, our Lord Jesus bore the name of every believer on his breastplate of righteousness. And we don't have a possibility of salvation, we have a certainty of salvation.

"I lay down my life for my sheep. My sheep."

Salvation is not just an offer. Salvation is an accomplishment. It's in Christ. The debt is paid. And if he paid it I don't owe it. If my sins are under the blood then they are not on me. "Payment, God's justice cannot thrice demand, first at my bleeding surety's hand and again at mine." That's not justice. Our God is just. He said, "I'm a just God, a just God."

I don't preach a limited atonement. Our Lord's atonement is not limited. It is sufficient to save 10 million worlds if God is pleased to save them. If God almighty saves one sinner or 10 million sinners Christ has to die. Christ has to shed his blood. If God saves one man, if not but one man is saved by the grace of God Jesus Christ has to do everything he did, everything. If God saves 10 billion Christ has got to do everything that he did. It's not limited in its power. But I'm telling you this. It's particular and sufficient and effectual in its scope. There is nobody in hell for whom Christ died on that cross.

Now, you can put that down. There is nobody in hell for whom Christ died. If somebody is in hell for whom Christ died, then he has a right to walk right up to the throne of God and point his finger in the face of God and say, "You are unjust."

And God says, "Why am I unjust?"

"How come I am paying for sins that Christ has already paid for? How come I'm dying a death he's already died. How come I'm enduring a hell he's already endured? How come I'm suffering for sins that he's already suffered for? I demand to be turned loose right now."

That's exactly right.

But you say salvation is by Christ and faith.

Oh, I see. Christ didn't pay it all, only a part of it. And really and truly it's left up for us to finish his work, make it effectual. That's not the gospel, not the gospel.

The Holy Spirit effectually calls them. And they'll come. They'll come. The Holy Spirit effectually calls them. We are saved and called with a holy calling, not according to our works, but according to his grace that's given to us in Christ before the world began.

And they'll come. That's what our Lord said. He said, "No man can come to me except my Father draw him." And he said, "They shall all be taught of God and every one that's taught of God cometh to me. Everyone that learned of God cometh to me."

When God gives them ears they hear his voice. When God gives them eyes they see his glory. When God gives them hearts they understand his grace. And they run to Christ.

Brother Pruett told us last week, he said he was sitting in a restaurant down there in Louisiana, the owner is a member of their church and is watching a little boy about two or three years old and he had a hold of an ear of corn. They had this bowl of corn boiled in heavy butter and have the sticks in it and you eat it. And it was time to go and he was still chewing on that ear of corn that butter and everything running. He loved that corn on that cob. And he wouldn't turn it loose.

And his daddy said, "Now, put your corn down. Put your coat on. We've got to go."

He just held it that much tighter and chewed on it.

His daddy said, "Son, if you don't put the corn down I'm going to whoop you."

He held it that much tighter.

He said this, "Son, come on now, honey. We've got to go home. Put the corn down." He begged. He threatened. He did everything.

And the owner went to the counter under the cash register and pulled out a Hershey bar and he walked up to that little boy and held that Hershey bar out and that corn just dropped just like that, just dropped.

And I'm telling you this. When a man sees Christ with anointed eyes, all that he is in his righteousness and beauty and his glory, in his affection, in his saving power, he'll drop his corn. But he isn't going to do it until. And the only one who can reveal that is God the Holy Spirit.

And they'll come to Christ. If they ever see his beauty they'll lay down their idols, they'll drop these other things. They'll drop them and they'll look to Christ. That's what I'm saying. And they'll keep coming to him. They'll never perish.

I said that's what we're preaching.

Scott, I ask you. How do you know that's the gospel?

Well, let me give you five things. And I'll quit. You write them down and study them later for yourself. How do I know that's the gospel?

Number one, that's the only gospel that glorifies God, that gives him all the glory. That's right. Salvation as a free gift through the merits of Christ bestowed upon an unworthy sinner by the eternal grace of God. Salvation full, alpha to omega, beginning to end, all of grace is the only gospel that glorifies God.

This gospel: If you'll do this, if you'll do that. That's doesn't glorify God. That glorifies me. This gospel of the soul winner, that glorifies men.

"I won 175 souls to Jesus."

You never won anybody to Christ. You might have been close by when the Holy Spirit won them, but you didn't do it. You're not a Savior. There's only one Savior and he gets all the glory.

He says, "My glory I will not share. I will. I'm a jealous God."

He said he chose the foolish, he chose the base, he chose the despised "that no flesh should glory in his presence."

"Of him are you in Christ Jesus."

It's all of grace. It's all of God. That's the reason the first will be last and the last will be first. That's the reason this so-called reward system in heaven is an abomination. It is not of God.

"I'm going to have more crowns than you. I'm going to live in a bigger house than you."

Why?

"Because I did this."

Oh, salvation by works, reward by works. Jesus Christ did it all for me. What I have he gave me. What I know he taught me. What I wear he gave me. What I eat he gave me. I have nothing to call my own.

I take that back. I've got one thing I own. It originated with me. It's all mine. That's my sins. They are all mine. But everything else is Christ's.

Secondly, it's the only gospel that's true to the Old Testament Scriptures. It's the only gospel that is true to the Old Testament Scriptures. Christ died for our sins according to the Scriptures.

Do you know what Scriptures that is? Old Testament. Nearly every time in the New Testament when the word "Scriptures" is used it's talking about the Old Testament. Right, Cecil? Absolutely. And this gospel I'm preaching is a gospel that's true to every type, every prophecy, every promise in the Old Testament. As God moved, God is moving. As God worked, God is working. What God did he is doing. He hasn't changed.

When you go back to the Old Testament, Noah found grace in the eyes of the Lord. That's the same way you come. Abraham was called by God out of idolatry. That's the same way you come. The people of Israel when God said, "When I see the blood I'll pass over you." And he's the one that gave the sacrifice. He's the one that told them the sacrifice and he's the one that perished over them as they hid under the blood true to their Old Testament.

Thirdly, watch this now. The gospel I'm preaching is the only gospel that enables God to be just and justified. Now, you've got deal with this. How can be just and justify the ungodly? Now, if you preach a salvation, you've got to preach a salvation, got to have one that honors God's holiness, that satisfies God's justice and it magnifies God's law. It has to because God can't change.

You see. Read Romans three, verses 19 through 26. Read Isaiah 45:20 through 22. "I'm a just God and a Savior." I'm saying that God is just and holy. He will not compromise. He will not take the edges off his law. He is unchangeable, unapproachable. And he is going to stay that way. And if you and I get to God we've got to come holy, immaculately, pure and justified and righteous and sanctified and without one taint stain or spot. We have to have a holiness like his. There is just one way and that's in Christ. It's got to be worked out by another. It's got to be accomplished by another. It's got to be the free gift of God. He makes us sufficient and meet to come into his presence.

And this is the only gospel that enables God to be just and justified, the only one. Now, I'll tell you this. It's the only hope, it's the only gospel that gives real hope to a real sinner.

Now, listen to this Romans chapter seven. Here is one of the most religious, here is one of the most faithful, here is one of the most dedicated, here is one of the most God used men in all the world, the apostle Paul. And listen to him.

Verse 19 of Romans chapter seven, verse 18. He says, "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

You say, "Paul was unsaved."

Now, you wait a minute.

“When he wrote that.”

You hold on.

“For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man.”

That’s a saved man. “I delight in the law of God. But I see another law in my members. I see flesh, human nature, thinking imagination.”

Do you see that?

“Warring against the law of my mind, warring against my spiritual nature, bringing me into captivity to the law of sin. O wretched man that I am!”

Now, then, what kind of gospel are you going to preach to him? He can’t save himself and he can’t keep himself saved. It takes the grace of God. It takes the gift of God. It takes the power of God.

And he goes on and says this. “Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. I have the victory.”

So this is the only gospel for real sinners. This is the gospel that saves the Mary Magdalenas, the Saul of Tarsus, Simon Peter, a thief on the cross. This is the gospel that will save Jew and Gentile. It will save a prisoner or a member of congress. It will save a rich man or a poor man. It will save a drunkard or a harlot in the gutter or it will save a pious preacher if he can be brought down to look to Christ.

That’s right. It’s the real gospel for real sinners. And the only real gospel.

And then, last of all, it’s the only gospel that will keep a man saved.

Jude. I’ll tell you. And that’s the reason...I’ll tell you exactly why these folks preach Paul is in grace. I’ll tell you exactly the reason why that a man be saved today and lost tomorrow. Well, I’d preach that, too, if I preached salvation by works because if you quit working you’re done. Your salvation is by faith and I don’t...if my faith fails then I’m done. I’m done. If salvation is my morality and my morality has a kink in it I’m done. But if salvation is by Christ, by his righteousness, by his blood, by his obedience, by his intercession, by his victory I’m never done because where he is I am, what he has I have. And that’s my only hope of persevering. That’s my only hope of being preserved. That’s

my only hope of being kept. I don't know what lies ahead. You don't either. You don't either.

I'll tell you this. I've been around in the ministry 35 years. I've watched folks come and go. I've watched folks with as much zeal as you've got come and go. I've watched folks preach, preach with tears streaming down their faces, preach accurately orthodox stuff. Haven't you?

Now, they wouldn't give you a flip for the gospel. They quit.

How do you know you're not going to quit? I know one thing. Verse 24 of Jude says this: "Now unto him that is able to keep you from falling."

Unto whom? Unto your preacher. He'll keep you. Your momma will keep you. Your works will keep you. What? "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." That's my gospel.

And I'll tell you this. I know this gospel. I know it. I have not one doubt about it for those five reasons because it is the only gospel.

I'll repeat them to you briefly. It's the only gospel that glorifies God. It's the only gospel true to the Old Testament Scriptures. It's the only gospel that gives real hope to a real sinner. It's the only gospel that will keep a man saved. It's the only gospel.