

The New Gospel vs. The Old Gospel

By Henry Mahan

Bible Text: Acts 17:16-31

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All right. This morning let's turn to Acts chapter 17 now. Whether God gives me any liberty to deal with this subject is totally in his sovereign will. But I can openly say that I have given much thought, much thought and much prayer to my subject today and quite a bit of preparation. I prepared this message while I was in Louisiana last week and I came upon a new book by a young man printed by Intervarsity Press, a young man by the name of Metzger I believe. And he not only contributed a great deal to this message, but inspired me in his writings to deal with this subject.

I get encouraged when someone else stands up in a day of compromise and declares boldly what God has taught him. I get encouraged.

Brother Bill Clarke was here the past two weeks and he heard many of you of our young men preach. He heard brother shepherd and brother Nybert and brother Blair, brother Atkins, brother Weimer and several more. And I guess if he said this to me one time he said it a dozen times. "I am so encouraged. I am so encouraged."

He says we are getting old, but God is raising up a new generation of preachers to preach the gospel of his grace. I am so encouraged. Are you? I am encouraged.

Now none can deny that this is the most religious generation in American history. Would you deny that? Is that not true, David? This is the most religious generation in the history.

I don't know a great deal about history, but I have lived now seven decades, count them. That's right, seven decades, 20s, 30s, 40s, 50s, 60s, 70s and 80s. And in my life time I have never seen as much religion as we have today. It is on the television no matter where you go. You drive late at night and turn your radio all the way across the band. There is somebody saying, "Jesus, God, heaven, hell, Bible, salvation, sin, Holy Ghost, gifts..." Isn't that right? And in every town there are churches almost on every corner. There are more churches, preachers and religious organizations in America than ever, ever before. That's right, isn't it?

And here is something I have never seen in my life time. Religion is today front page news. Even the scandal magazines religion is on the front page, front page. That is unusual. But instead of rejoicing over this unusual revival of religion, men and women who

know and love God and who worship the living God are troubled in their spirits. Is that not right? Troubled over what we are hearing and what we are seeing. I am troubled. I am troubled for my generation. I am troubled like Paul.

And turn to Acts, if you will, chapter 17. Paul came to Athens and this troubled him. It stirred his spirit. In Acts 17:16, “Now while Paul waited for them at Athens his spirit was stirred in him, troubled in him, when he saw the city wholly given to idolatry.” And the word there is “full of idols, full of idols,” full of man made shrines and altars and religious buildings and...

“Therefore disputed he in the synagogue with the Jews and with the devout persons, religious persons.” He disputed with them. They didn’t have the same God, the same gospel, the same message. The devout people, the religious people, Paul disputed with them.

“And in the market place with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him and some said, ‘What will this babbler say?’” This vain fellow, base fellow. What has the babbler got to say? What does the fanatic have to say? What’s the radical got to say? Who are...who do you think you are?

And other some, “He seems to be a setter forth of strange gods.”

A fellow said to a friend of mine not long ago, I mean they were...have been friends for many years, went to the same church together years ago, but this man has learned the gospel of God’s grace and his friends said, “We are worshipping two different gods.”

Strange gods, who is this strange god you are talking about? A setter forth of a strange god because he preached unto him Jesus Christ and the resurrection, the power of God.

And they took him and they brought him to Areopagus saying, “May we know what this new doctrine whereof thou speakest is?”

Somebody asked me whether or not, “Have you got some kind of new doctrine?”

“No,” I said, “yours is new. Mine is as old as eternity, old as the covenant of grace, old as Moses.”

“What is this new doctrine you have got?”

“For thou bringest certain things to our ears and we would know thereof what these things mean. For all the Athenians and strangers which were there spent their time in nothing else but either to tell or hear some new thing.”

Beware of the man who says, “Now, I got a new revelation.” Beware of the man who says, “God told me this last night to tell you.”

If I tell you anything it better have been said earlier than last night. That's too late because the book has been closed. And if anybody adds to it God will add his burdens and afflictions.

Then Paul stood in the midst of Mars Hill. Oh, what a courageous man. And he said, "You men of Athens. I perceive that in all things you are too religious." That is the word, now. Superstitious, religious. Too religious. "For I passed by. As I passed by I beheld your devotions and I found an altar with this inscription, even an altar to 'the Unknown God.'"

In case there is a god that we have left out, we will build an altar to him, too.

"Whom, therefore, you ignorantly...you ignorantly worship, him declare I unto you."

The God that my generation doesn't know is the God I preach.

They said to our Lord, "Why we have one father even God."

He says, "The devil is your father. You neither know me nor my father."

Now I know, I know that I may preach this message, but the majority of this world is not going to hear it. You will. But the majority will not hear it. For like the men of old, they are content with the form of religion. They are content with the form. They are content with their tradition. It is good enough for momma and daddy. It is good enough for me. It is good enough for me, the tradition.

In fact, the Lord said over here in Ezekiel. I will read. You don't need to turn. He said in Ezekiel, he said to me, "Son of Man, now you go and get thee into the house of Israel and speak my words to them. Go to this religious generation, the house of Israel, now and speak my words to them. For thou art not sent to a people of strange speech and a hard language who don't understand you or you them. You are not going to a bunch of strangers. You are going to people who claim to know God. Not to many people of a strange speech and of hard language, whose words thou canst not understand and they can't understand you. The one's I'm sending you, the people to whom I am sending you, they understand what you are saying and you understand what they are saying. You all can communicate. But the house of Israel will not listen to you. They will not hear you. And the reason they will not hear you is they won't hear me," God said. "That's the reason they won't hear you. He that heareth me, heareth you. And the reason they are not going to hear you is they are not going to hear me. For," he said, "The house of Israel will not hearken to you for all the house of Israel are impotent. They are hard hearted and stiff necked and they will not listen."

And I will tell you this. To receive this message takes a discerning ear. Did you know that? A discerning ear. And it takes an anointed eye to understand what God shows. It takes a discerning ear to hear his voice and an anointed eye to see his glory and a regen-

erated heart to understand the mysteries. Yes, it does. For the natural man receiveth not the things of God. They are foolishness to him, neither can he know them.

Paul said in 1 Corinthians two, "Eye hath not seen, ear hath not heard neither hath it entered the heart of man the things God has prepared for them that love him. But he hath revealed them unto us by his Spirit. For the Spirit searcheth the deep things of God and makes them known to us." So it takes a discerning ear, an anointed eye and a regenerated heart to understand the difference between the false and the true.

And I will tell you this. Now listen to me. And if I have heard this once I have heard it a thousand times. Many will continue to find something good. It may be just a morsel. It may be just a morsel. It may be just a tidbit, but they are going to continue to strive to find something good that the religionists say and something good that the religious do in order to justify the religious.

"But, brother Mahan, he said this."

I know he said that. What didn't he say?

And we just insist on justifying these religious men when our Lord said, "Woe unto the false prophets."

And we want to avoid being different. We just want to...we hate to be different. In this society of conformity watch our young people. Conformity is the rule. It is not the exception, it is the rule. We hate to be different. We hate to dress differently or listen to different kind of music or go to a different place or believe a different gospel. We just hate to be different. We have got to conform. We hate to be despised.

But I'll tell you this. I like what the apostle Peter said over here in Acts chapter nine when they told him, "You just quit preaching this message now."

In Acts chapter four they said, "You go on and have your religious services, now. And you go on and play church and you go on and preach. But you just don't preach this name anymore. You just don't preach this gospel anymore now."

And I like what he said here. He said in verse 19 of Acts four, he said, "Whether it be right in the sight of God to hearken to you more than God I let you be the judge. Shall I listen to you or God?"

Charlie, I love you. We have been together a long time. But should I listen to you or God? There is no question there, is there? Well, should you listen to me or God? That goes both ways.

And he went on and he said, "We cannot but speak the things we have seen and heard. I am going to bust if I don't tell it. My cork is going to bust. I have got to tell it." That's

what he says. "I have just got to declare what I have seen and heard. And this is what I have see and I hear. Now you listen to me."

Today's religion uses a Bible. Everybody who is preaching today, it doesn't matter whether they are preaching works or grace, whether they are preaching salvation by baptism or by the mercy of God or whether they are preaching salvation by the deeds of the law or, as brother Ed prayed, by the preciousness and person and person and work of Christ Jesus, they are going to use this book right there. Every true preacher and every false preacher is going to have a Bible this morning, every blessed one of them. And they are all going to use words like God. They are going to use words like sin, salvation. They are going to talk about Jesus Christ. They are going to talk about heaven and hell. They are going to talk about the Holy Ghost. They are going to talk about righteousness. And some of them just might use the word justification. And nearly every one of them will use the word grace.

And though the words are the same... They are the same words my Lord used when he was here, the same words the apostle Paul used when he was here. The words are the same. But the meaning is quite different. One man says God he means one thing. Another man says God. He means someone else. One man says sin and he doesn't know what sin is. He confines it to an outward act. Another man uses the word sin and knows it is an inward principle that determines the outward act. One man uses the word Jesus and he is talking about a frail, defeated, frustrated, compromising superstar who didn't know where he came from or where he is going. Another man uses the word Jesus and he is talking about the omnipotent, omniscient, omnipresent eternal God. So one of them is another Jesus.

That's what Paul said. They will come preaching another Jesus, another gospel and another spirit. Now if he said to do, you had better well bear with the babbler. It would be better to hear the babbler babble about Christ than to hear the other one babble about something else, huh?

And there are four critical areas. There are four critical areas. I know what I am talking about. I am not a novice. I have been here and I have been there. And there are four critical areas and here they are. I will give them to you. Number one, today's...and your religion is either man centered or God centered. The core of it is God or man, one or the other, just two religions, grace and works. And today's man centered religion, number one, has a wrong view of God, a totally wrong view of God.

Now listen to me. See if this is not true. See if this is not true. And I know some of you listen to these fellows. I listen to them, too. I read the paper. I want to know what is going on around me, don't you? But what is the average preachers...? Listen to me now. Let's do some thinking.

I used to have a teacher way back yonder in the third or fourth grade. And she would say, "Now, put your thinking cap on."

I remember two things in school. I remember her saying that all the time, "Put your thinking cap on." And I remember sitting in the lunch room eating my lunch and one teacher come by and say, "Elbows off the table." ‘

Isn't that funny how things like that stick with you? I can't eat a meal now without thinking of her, especially with my elbows on the table. "Put your hand in your lap. Eat with one hand."

But you know this is so. Now listen. What is the average preacher's point of contact with people? What is his point of contact? How does he approach...how does the average preacher approach the people and appeal to them? You know, don't you?

"God loves you and wants to be your friend."

Now that is the point of...is it not the point of contact? That's the point of contact between the average preacher and the congregation, "God loves you. I am telling all of you out there in radio land, television land. I am telling all of you. God loves every Son of Adam. God loves you and I love you and Tammy loves you and Bobby loves you and we are just all full of love. God just loves you. He wants to be your friend. He wants to be your friend."

Well, that may be the sentimental opinion, but that is not what this Word says. Do you know that? That is not what the Word says. Honestly now, it is not. Would you care to turn to Psalm chapter five? Psalm chapter five. Now listen to me. I am not...the babler is not telling something that is not so. Psalm chapter five it says here in verse five, "The foolish shall not stand in thy sight. Thou hatest all workers of iniquity."

My friend, the flood was not a demonstration of love. The flood was a demonstration of holiness, justice and wrath, was it not? As fire reigned down on the perverts of Sodom... And you have no different message to the perverts of San Francisco than you do to those of Sodom. It is the same God, the same message and the same sin, isn't it? Well, you have no right to tell them God loves them.

The rain of fire on Sodom was not an act of love. It was not a demonstration of love. It was a demonstration of holiness and justice and righteousness and wrath. Is that not right?

See that man Lot climbing up that hill? There is the love of God. He ought to have died with them.

See the man floating on the water in the ark named Noah? There's the love of God. He ought to have died with them, but God loved him.

Turn to Psalm seven. Paul said, "Am I become your enemy because I tell you the truth?" Psalm seven verse 11. Listen. "God judgeth the righteous." God is angry with the wicked. God is angry with the wicked every day, not just in the future. He is angry with

the wicked this Sunday morning. He is angry. “He that hath the Son hath life. He that believeth on the Son of God hath life. He that believeth not the Son of God shall never see life.” The what? What is that word? Don’t be afraid to use it. Wrath of God.

Paul said in Hebrews, “Our God is a consuming fire. Our God is a consuming fire.”

And I will tell you this. He said, “Jacob have I loved. Esau have I hated.”

And I will challenge you, I challenge you. I don’t need to challenge you because you have read the Word, but I challenge any man. The book of Acts is the beginning of the Church, the first sermons they preached, the first churches they organized, the first pastors they ordained, the first elders, the first acts of the apostles after our Lord arose, the first ministry, the first of everything, wasn’t it, the book of Acts?

Did you know that the word love does not occur in the book of Acts, not one single time? In all the sermons that Stephen, Peter, Paul and all the witnessing and reasoning they did before kings and rulers, not a one of them ever said it, “God loves you,” not a one of them.

You see, my friends, God is our creator. He made us for his own glory. Isn’t that what the Word says? He is the Creator. He is the creator. He said that in Revelation four. If you would care to turn over there I will just tread it to you, Revelation 4:11. Listen. Revelation 4:11, “Thou art worthy, oh Lord, to receive glory and honor and power.” Whether he loves you or not he is God. Whether you are in his purpose of love or not he is worthy to be honored. “For thou hast created all things and for thy pleasure they are and were created.”

God is our Creator. And God is our God to be adored and worshipped. We are the sheep of his pasture. You are not your own. We didn’t make ourselves. He made us. He is our God and worthy to be worshipped. He is our King, worthy to be served and obeyed and honored and glorified. And every knee shall bow.

I hear preachers say, “Oh, friend, make Jesus your Lord.”

And I want to say, “You can’t do that. You can’t make him Lord. God made him Lord. He is your Lord. You can bow to him and you will either now or in hell, but you will. You will bow to Christ. Every knee will bow. And you will confess that he is Lord. Every lip is, every tongue is going to confess it because he is Lord. He is Lord by decree. He is Lord by design. He is Lord by [?]. He built this world. He built this universe. It’s his. And you are his. And he has got all that power at the overall flesh. Do you know that?”

And God is holy. Holy and reverent is his name. God’s chief attribute is holiness. I remember one time years ago we were ordaining a preacher named R.T. Kindle here in this church and there were a bunch of us back in the office. This was back in the...before some of you was born. It was back in the office. And there was a preacher there older

than the rest of us and knew a little more than the rest of us put together. And he looked at brother Kindle and he said, "Give me one word, one word to describe God, one word."

And R.T. struggled with it and I struggled with it and the rest of them struggled with it and finally the preacher said, "I'll give you one word. The word is holy, holy."

Now you ask the average person what's the chief attribute of God, he will say love. And that is not so. The chief attribute of God is his holiness and it is, his holiness. His love is a holy love. He cannot demonstrate his love except in accord with his holiness. Did you know that? They are the holy angels. This is the holy Word. The tabernacle was the holy of holies. God is in his holy temple.

It says here in Psalm 99. Don't turn to it. Let me read just three times, "Let them praise thy great and terrible name for it is holy. Exalt ye the Lord our God. Worship at his footstool. He is holy." Verse nine, "Exalt the Lord our God. Worship at this holy temple for the Lord our God is holy." He is what? Holy, holy, holy, the seraphim said. And if he loves you because he loves me, it has got to be in accord, John, with his holiness.

All right. How does God love us in keeping with his holiness? He loves us in Christ. That's where God's love is. Oh, God is love. There is now way I could speak on it like it ought to be preached for God is love. Bless God his love is everlasting. It is infinite. It is unchangeable, indescribable. It is incomprehensible. God loves. God is love.

But I will tell you it is a holy love. And that love is in Christ. Nothing can separate me from the love of God which is in Christ Jesus our Lord.

So if you are in Christ, God loves you. Yes he does. He loves you. You didn't love him. He loved you first. You love him because he loved you, but he does love you.

But if you are out of Christ I can't tell you God loves you. God is angry. And God is going to judge you some day. That is so. Is that not so? Why don't they tell us that? It is unfair to tell a man God loves him when God is angry with him. That is not right.

And I will tell you something else about my generation, the average preacher and church presents to this world an impotent God, an impotent God. They preach a God that is waiting on the will of the creature. He wants to release his power. He wants to release his grace. He wants to have his way, but you won't let him. He is standing at the door knocking. You won't let him in. That's sad. Poor God.

I hear them. They say, "God wants to save you. God has a wonderful plant that he wants to effect in your life, but you won't let him." Chuck, you won't let him. That's a shame.

There are so many wonderful things out there waiting for you. God can and he will if you let him. God is knocking at your heart's door, you won't let him in. God is not willing that anyone should perish. That is not the will of God. God's will is that everybody be saved. But people won't let him have his will.

I was talking to a young intern Tuesday night after the service. He is in his last year of internship over there in Shreveport, Louisiana. And he and his girlfriend were visiting with me after the service. And I said, "What made you start coming to this church here?" I said this is a small church of...the preacher is a nobody. How come you are not down at one of the big churches being a doctor and being your physician?

He said, "I went to them." He said, "I used to go to these places." He said, "I had an interest in God and a desire to know God and I read the Bible and I would go hear these preachers."

And this is a quote. But he said to me, "When I would leave the congregations after hearing those preachers, I would say to myself, 'God has to be greater than that.'"

Isn't that wonderful? I like to cry. I said, "Bless you. Oh, if I could find some more like you I would try to tell you how great he is, how great he is."

David said, "Our God is in the heavens. He hath done whatsoever he pleased. Whatsoever the Lord pleased that did he in heaven and earth and the seas and all the deep places."

Old Nebuchadnezzar said, "The Lord ruleth in the armies of heaven and among the inhabitants of men and giveth it to whomsoever he will."

God said, "Have I not purposed this? Shall I not bring it to pass? Have I not spoken? Shall I not do it? My arm is not short that I can't save."

Let me tell you something. If there is a sinner between the walls of this building today under this room, upon whom God has set his affection and given to his Son, but you will come. You will come. He will make you willing in the day of his power and you will come willingly and you will come lovingly and you will come lovingly and you will come permanently. That's right. And you will come to his feet. And you will come as a bondsman. And you will come.

You say, "I ain't coming."

Oh, if you are one of his you will.

He said, "My sheep will hear my voice." [?] "And they will follow me."

I guarantee it. I am not preaching a weak, impotent God who wants to and can't. I am preaching a God who says, "Of his own will begat he us with the Word of truth," a God who says, "Thy people shall be willing in the day of thy power," a God who worketh all things after the counsel of his own will. And you can run around talking about free will, man's will, this will, that will all you want to, but I know whose will is going to be done because my Lord said, "Pray, thy will be done on earth as it is in heaven." Huh?

Great God how infinite thou art. What worthless worms are we? Let the whole race of creatures bow and praise alone give to thee. They throne eternal ages stood e'er seas and stars were made. Thou art the ever living God were all the nations dead. Eternity with all its years stands present in thy view. To thee there is nothing old appears and, great God, there is nothing new.

God never discovers anything, Paul.

Secondly, our man centered religion—now stay with me. I'm not going too long. I spoke long on that point because that is where you ought to be speaking, greatness of God. If a man ever sees that, he will see the rest. Right, Bob? He will. He will see the rest.

But our man centered religion has a wrong view of man, a wrong view of sin. Now most everyone believes... Now I know this is so and you do, too. Most everyone believes that man is a fallen creature. They believe man fell. You won't find hardly anybody that doesn't believe man fell except the evolutionists. They think he is climbing. But everybody believes...and we know man fell.

But here is the problem. He is not totally dead. That is what the 99% of the religionists believe that man is not totally dead, that man has retained the power to choose good or evil. Now, don't they believe that? That's what you believed when you used to be in that other place, what the rest of you believe. He has the power to choose good or evil. He has...man is fallen, but his will is not fallen. He has the will. He is a free moral agent who can will to come to God if you can give him the facts.

Well, I am telling you this. Man doesn't need the facts. He needs a new nature and then the facts. Man doesn't need friendship. He needs to be born again because he is dead.

Like brother Brewer said, "He is graveyard dead."

Man's will is not free. Man's will is in bondage to sin. Christ said, "You will not come to me that you might have life." In fact he said, Brian, "No man can come to me except my Father who hath sent me draw him."

Men do not seek God. They do not understand God. They don't even believe they are away from God to start with. Why should they come? Isn't that right? They don't even believe they are away from God. They call bitter sweet and sweet bitter and good evil and evil good.

There is none good. The natural man is enmity. By one man sin entered this world and death, death, death, death, death by sin. And so death passed upon all men."

"What are you saying, pastor?"

I am saying that the Bible says that spiritually we are dead. We don't have a spark of life. We are dead. We don't have a spark of light. We are in darkness. Dead and in darkness. We are at... Listen to me. We are without help, without hope, without Christ and without God in this world. Did you understand what I am saying? That is what the Bible teaches. You hath he quickened who were dead in trespasses and sin, dead, dead.

And that is true of the most religious. Here a man called Nicodemus came to the Lord Jesus. Here is a man, a scholar, a man of integrity, and morality, a man of law and religion and heritage, an outstanding, upstanding influential man in the community, a teacher of the Scriptures. And he stood before our Lord and our Lord said to him, "Nicodemus, even you must be born again. Even you are so dead and lifeless and godless and hopeless and helpless that you have got to have a supernatural act of God in order for you to even see the kingdom of God, for you to even understand what I am talking about. I can tell you earthly things and you don't understand. How in the name of common sense could you understand if I told you anything about heaven when you don't have any heavenly wisdom or understanding? You are dead."

Isn't that what he said to that man?

But it is true of every man. I am telling the truth. We don't need men to do something for God. We need God to do something for us. That's what I am saying. That is what I am preaching. That is what I am declaring to you. God is not sitting around saying, "Won't you let me in your heart?" You have got to have a new heart. You need to cry like old blind Bartimaeus, "Lord, that I may see."

But the preacher looks at you and says, "You can see. Just look to God."

"But I can't see. God has got to do something for me to enable me to see."

Do you understand that? Well, it is so anyway. There is none that understandeth. There is none that seeketh after God. There is none that doeth good. All have sinned. You have got to be born again.

And that's...there is no need in me dragging folks down the aisle and doing all these things, you know. God has to do something for us.

The woman with the issue of blood said, "Lord, have mercy."

The woman with sick daughter, "Lord, have mercy."

The leper said, "Lord, if you will, you can make me clean."

I tell you we are out here running around doing something for God and God has never done anything for some of us. And when he does, what you do then will be worthwhile.

I tell you this, thirdly. Our man centered religion not only has a wrong view of God and a wrong view of man. God is not in need. We are. But they have a wrong view of the Lord Jesus Christ the wrong view of the Lord.

Now let me tell you something. Let me tell you something, will you? Unto us a child is born, one who never lived on this earth, a child, formed in the virgin's womb and brought forth after nine months, a little baby. But unto us a Son is given. He who made woman was made of a woman. The infant of days is the ancient of days. And the Son is not born. He is given. He is declared to be the Son of God. He always is, always was and always shall be. His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. And in the same breath that the prophet calls him a child he calls him the Father.

There is one to hang onto, isn't it? In the same breath he talks about his garments being dipped in blood. He calls him the Prince of Peace. In the same book he calls him despised and rejected of men, he calls him wonderful, wonderful.

Jesus Christ is prophet, priest and king from all eternity. Did you know that? Jesus Christ is not a remedy God thought up after a need arose. Please hang on to that. He is not a remedy that God came up with after a need presented itself. He is the eternal, everlasting Lamb of God slain from the foundation of the world. He is the surety of that everlasting covenant. He is the prince and mediator of that mediatorial kingdom that God has delivered unto him. And when he has accomplished all of it, even put down the last enemy, death, he will deliver it up to the Father.

When did God give him that kingdom? After Adam fell? Surely you don't think that. God gave him that kingdom before time began. Chosen in Christ before the foundation of the world. And he said, "All that my Father giveth me will come to me. And this is the will of my Father which sent me that of all which he hath given me, I will lose nothing. I will raise it up at the last day. He is the eternal prophet. He is the eternal priest. He is the eternal king. He is the eternal surety. He is the eternal representative. He is the eternal mediator."

God said, "Christ be my first elect," he said. And then chose us in our head. That's it, bud. That's it. He is the king.

The Old Testament reveals the Lord Jesus Christ. To him give all the prophets witness. And let me tell you something now. He came into this world to redeem his people. And I want to tell you something. It is not the doctrines of grace that men despise. It is the Christ of grace. It says, "Grace and truth came by Jesus Christ." It is not imputed righteousness that men hate. It is Christ's righteousness, as opposed to your own. It is not particular redemption that men hate.

Ask Mr. Spurgeon, "What is your theory of the atonement?"

He said, "The atonement is not a theory. It is an experience."

It is not particular redemption men hate. It is this right here. Did Christ succeed or did he fail? Did he by himself purge our sins or didn't he? That is what men hate, an effectual, sufficient atonement without anything added that anybody does, did or will do. He paid it all.

Oh, yeah. He came into the world to redeem his people and the angel said, "Joseph, call his name Jesus. He shall save his people from their sins, all of them, past, present and future and present them holy unblamable, unreprouvable in God's sight. Oh, I believe that.

I was 61 years old and I believe it more now than when I heard it in 1950. It gives me more joy and comfort and rest and peace to know that salvation is of the Lord. And it is secure in Christ. I would like to tell the world about that. I would love to. I would love to. Christ did not fail. Christ is not just an offer. He is a gift. He is a gift. He shall not fail.

And then last of all and I'll close. But our man centered religion has the wrong view of God, the wrong view of sin and the fall and a wrong view of the Lord Jesus Christ. He is Lord.

You know, I see that on the signs everywhere and then I hear him say something else. Is he Lord? What is a Lord? Where the Word of the King is there is power, power, power, invincible power.

And then man has a wrong view of preaching. Cal, has a wrong view of preaching. Let me tell you something. Now, listen. Don't misunderstand me please. But our main objective in preaching is not to win souls. No it is not. Our main objective in preaching is to glorify God. Is that right, Cecil? And if that...you see, if that changes, if my main...when I get up...when I prepare these messages and pray over them and come up here to preach and open this Word and preach, if my main objective is to influence or turn you or make you respond or make you do something, I will form and fashion this message to do that. I'll take the edges off. I will say, "Now, I won't say this because he couldn't take this right now, maybe take it later." I'll manipulate it and figure... But if I come only with the Word of God and say, "I am going to preach this if everybody quits me. I am going to preach this if everybody calls me a babbler. I am going to preach this because it is the truth. It is God's Word. It is God's character. It is God's glory. It is Christ's glory. I am going to preach it for the glory of God."

That ought to be on my main objective. Totally not take into consideration what any man, how any man will respond to it.

Now then, secondly, my main objective in preaching is to glorify God.

He said, "Cry."

I said, "What will I cry?"

He said, "Tell them all flesh is grass and behold your God." That's the two fold message. That's the two fold message of evangelism.

But, secondly, I preach the gospel for God's elect. Paul said, "I endure all things whether it be prison, scourging, stoning or prosperity, I endure all things for the elect's sake that they may come to a knowledge of Christ." And you are not going to come to a knowledge of Christ if I don't preach Christ. You are not going to come to a knowledge of the living God if I don't tell you who he is. A man's relationship with God depends on his thoughts of Christ and his thoughts of Christ depend on his view of Christ and his view of Christ depends on what he has heard of Christ. That's what we talked about, wasn't it?

But, thirdly, let me tell you this. And I don't apologize for this. This is the truth. The gospel I preach and the word of the King whom I represent is not a bare invitation. It is a command. I don't preach the gospel as a bare invitation. God commands you to repent.

You say, "Well, I'll give it some thought."

You will give it some thought?

"Well, I will consider believing on Jesus."

You will consider believing on Jesus?

The king doesn't invite slaves to do his will. He commands them. Is that right? God commandeth men to repent. Christ said, "This is my commandment that you love one another. You don't have an alternative. You don't have an alternative."

Praise God from whom all blessings flow. You had better praise him.

You say, "That preacher is trying to win me to the Lord."

No, he is not either. That preacher is trying to tell you who God is and warning you, you better praise the Lord. My Lord can do without me and you both. Now he doesn't need you, Bob Coffee, does he? And aren't you glad we know that?

John Chapman, are you glad you found that out? You need him.

We can spell church around here without you and without me. But we can't spell it without God. That's...he is all I need, huh? That's just so, isn't it? Let's quit trying to appeal to people's baser nature, flesh.

And I will tell you. Our choice is not the basis of salvation. It is his choice. He chose me. And I chose him. He loved me and then I loved him. He sought me and I sought him. He called me and do you know what I did? I like to hold on to him.

And I will tell you this and you might as well just go ahead and butcher it all up. But salvation is not accepting Jesus as your personal Savior. If that is all you have done, then like the old country boy said, "You lost as a blind horse in a snowstorm." Salvation is bowing to the Lord Jesus Christ, bowing down.

They say, "Stand up for Jesus."

Not me. I said, "Bow down. Bow down."

Fall at his feet. Worship him. Worship him. That's right. If thou shalt confess with thy mouth Jesus to be your personal savior? No, to be your Lord. That is what it says. And believe in your heart God raised him from the dead. And God raised him from the dead to give evidence that he made him Lord. Thou shalt be saved.