

What Think Ye of Christ

By Henry Mahan

Bible Text: Revelation 1:12-17

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I was sitting there thinking when brother John B. Flanding was reading the Word of God, one of my favorite portions of the Word of God, the 17th chapter of John, our Lord's great high priestly prayer. But John, it is has been almost exactly one third of a century, 33 and 1/3 years ago that I sent out from this place here in Ashland a call to all the people whom we know in this country who believed in the sovereign grace of God and invited them to come to Ashland and have a Bible conference presenting those glorious doctrines of grace.

And brother John and two of his friends drove from California, brother Stark, brother Bierower and brother Flanding drove from California and came over here and rejoiced in the gospel of God's redeeming grace. And that is the same gospel that I am preaching today a third of a century later. And, by God's providence, here John is camped to enjoy and rejoice in that gospel with us.

Oh, how marvellous is the good providence of our Lord. You see, my friends, I have no new gospel to preach. Somebody said last week in the Bible conference, "Here is brother Mahan who has been preaching this gospel for 37 years and he is preaching it again tonight." But I am content with my gospel. I am totally content with my gospel. I am not seeking any new gospel. You see, my gospel is the gospel of God. To whom shall I go? It is his gospel. It originated with him. It is of the Lord not only in its origination, but it is of the Lord in its execution. It pleased God to bruise him. It is of the Lord in its application. It is God that saves the sinner. Salvation is of the Lord. It is of the Lord in its sustaining power. We are kept by the power of God. It is of the Lord in its ultimate perfections. So my gospel is the gospel of God. I need no better foundation. I just need more faith in him who is the foundation.

This gospel that I preach is the gospel of God's free grace. It is not only God's gospel, but it is the gospel of his free grace. I don't need another gospel. I just need more of that grace. I don't need a better covenant, I need more confidence in that covenant, his covenant. That is what I need. It's what you need. You don't need a better gospel. There is no better gospel than the gospel of God. You don't need a better foundation. You don't need a better covenant. You need more faith, grace and confidence in him who is the chief cornerstone. Is that not right?

And this gospel that I preach is the gospel concerning his Son. That is what this message is all about tonight. I don't need another righteousness. The one that Christ perfected is quite sufficient. I just need to rest in that righteousness. Now, that is what I need. I need to rest in that righteousness. There is no better righteousness. There is no better robe. I just need to wear it and rest in it. That's right. That's right. This gospel is concerning his Son. I don't need another way. I need more help along the way. Christ is the way. Christ is the way, not a way, the way. He is the truth and the life.

And my question tonight is this. This is my question. And I believe this message is of vital, vital importance and I wish that you would hear it tonight and I wish you would get a tape from Rodney and hear it again because I am going to express some things that I feel quite deeply. And, by God's grace, I have proven, I have proven. My question tonight is: What think ye of Christ?

I appreciate this billboard out here and I appreciate my son Paul's diligence in putting powerful Scriptures out there. And Saturday morning I didn't have my message for tonight. I went down town and I drove back and that just jumped out at me as I passed the church: What think ye of Christ? What think ye of Christ?

And as I went on down 13th Street I said in my heart and mind, "That's it. That is the whole thing." What do you think of Christ?

Now, this question has to do with thoughts. I am not talking about your denominational ties. I am not talking about your theological position. I am not talking about your family tradition, now. I am talking about your thoughts, your private, personal, individual thoughts. That is what I am talking about. What think ye? Not what profess ye, what think ye? What really think ye, think ye?

As a man thinketh in his heart so is he. As he thinks in his heart...What do you think really sincerely think?

And do you know this question not only involves your thoughts, it involves...this question has to do with you. What do you think, not what did your momma think. That has got nothing much to do with it. This question has to do with your thoughts. And it is not... "Well, I have got Dr. Gill's commentary."

That is not the matter right now.

"But I've got Spurgeon's works."

It is not what did Spurgeon think. It is what do you think? See what I am saying? What do you think?

Well, I have read all the writers.

"I will have you know that I have been to school."

It is not what your professors thought. I am not asking that at all. I am saying this question has to do with thoughts, secret, personal intent of the heart. What do you, you think? What do you think of Jesus Christ? That is the question.

I will tell you this. You get a hold of this. I have got a star by this. A man's salvation, a man's redemption, a man's relationship with almighty God, a man's future, his eternal way being depends on what he thinks of Jesus Christ. Did you know that? I am telling you the truth. A man's salvation, his eternal well being, his relationship with God depends on the relationship he has with Jesus Christ, what he thinks of Jesus Christ. Did you know that? That's right.

What think ye of Christ?

He that seeth the Son and believeth on him hath eternal life and shall never turn unto condemnation. He that believeth not the Son, the wrath of God abideth on him. If any man love not our Lord Jesus Christ let him be anathema, accursed. The Lord is coming. That's right. Now stay with me.

And what I am asking now, this is so important. Thoughts, Not tradition, not theology, not your catechism or creed, I am saying your thoughts. I am saying your personal...your thoughts. What think you of Jesus Christ, not of me, not of his messenger. But I think preachers are no good. I agree with you. Most of them aren't. But I am not asking you what you think of preachers.

"Well, I could never be a Baptist."

I couldn't be the kind most of them are either. I don't have any use for 99% of the Baptists in this world. They are a shame to the name. But that is not the question. I am asking you your thoughts about Jesus Christ. He is the issue. And I will tell you this. Your salvation, your religion, your relationship with God...

He that honoureth the Son, my Son, my Father will honor him. That's right.

"No man cometh unto the Father, but by me," Christ said.

Your salvation depends on what you think of Jesus Christ. And let me tell you this. What you think of Jesus Christ, your thoughts about Christ depends on your understanding of who Christ is. Now, come on. I am getting to it now. Your salvation depends on what you think of the Christ, the Christ, the Lord Jesus, the one whom God sent. He said, "Eternal life is to know thee, the only true God and Jesus Christ whom thou hast sent," not the one who is preached, the one God sent. Not the one the world celebrates his birthday next month. That's not the one. I don't care what you think of him. He is a phony. I am talking about the one God sent, the Jesus God sent.

And, you know, that is always clarified in the Scripture. That they might know thee and Jesus Christ whom thou hast sent. There are other people named Jesus. But there is one the Father sent. And your thoughts of him depend on your view of him. It depends on your understanding of him.

One time he said to his disciples, he said, “Whom do men say that I am?”

“Well,” they said, “Some say you are John the Baptist. Some say you are a great prophet. Some say you are Elijah. Some say you are this, that or that other.”

“But whom do you say that I am?”

“Oh, thou art the Christ. Thou art the Son of the living God. And we believe and are sure that thou art the Son of the living God.”

“Oh,” he said, “blessed are you. Blessed are you. Flesh and blood didn’t reveal that to you. My Father revealed that to you. Blessed are your eyes. You see. You have an understanding. You have a view of Christ. Blessed are your eyes. You see. Blessed are your ears. You have heard, not the wranglings of men, but you have heard the voice of God and you have a saving view of Christ.”

Are you with me? A man’s relationship with the Father, his salvation, depends upon what he thinks of Jesus Christ. What he thinks of Jesus Christ depends on his view of Christ, his understanding of Christ. And, thirdly, his view of Christ and his understanding of the person and work of Christ depends on what he has heard about Christ. That’s right. What he has heard.

Do you know why people have a warped view of the ministry of Christ and the person of Christ and of the work of Christ? Because they have heard a warped Christ preached, a perverted Christ. It depends on what you have heard. It depends on what you have learned. It depends on what you have been taught.

Turn to John six and I will show you that. In John chapter six. Now come on. I will show you. Are you with me? Do you know what I have said? This is heavy, but it is true. Man’s relationship with the Father, with God depends on his thoughts of Christ. And his thoughts of Christ depend upon his understanding of Christ, his view of Christ and his view of Christ depends on what he has heard.

Faith comes by hearing. It is the ear gate because he is not going to send you any visions. You are going to hear it.

Now, listen to John six, verse 31. The Jews, these are religious folks. These are intelligent people. These are religious leaders. These are folks that have been to seminary, a few other places. They have tradition. The Jews murmured at him because he said, “I am the bread that came down from heaven.”

And they said, “Is not this Jesus?”

Now, they have got a view and an understanding of him. Let’s see what it is. See what their view is of Jesus.

The son of Joseph? Oh. Whose mother and father we know? How is it then that he says, “I came down from heaven.” Who does he think he is?

See their view, their understanding of Jesus?

And our Lord therefore answered and said to them, “Murmur not among yourselves. Don’t murmur about me and my claims and my gospel. Murmur not among yourselves.”

There is a lot of murmuring. Murmuring...we can get up and preach the sovereignty of grace, the elective grace of Christ, the efficacious death of Christ, the atonement of Christ and there is murmuring. Christ the bread, Christ the water, Christ the life and there is murmuring.

He said, “Don’t murmur.”

Murmur, murmur, murmur. That is what folks do. Murmur.

You don’t know anything, but you still can murmur. He said, “Don’t murmur among yourselves. No man can come to me, to me the Savior. No man can come, can believe, can receive, can come to me, except the Father which hath sent me draw him.”

Got to draw him out of darkness, draw him out of deadness, draw him out of ignorance.

“Except the Father draws and I will raise him up on that day of eternal glory. I will bring him out of the grave.”

It is written in the prophets. This is not a new declaration. This is an old declaration. It is written in the Old Testament. And they shall all...they shall be all taught of God. You have got to be taught to know who Christ is.

If you have a saving view of Christ, if you have an intelligent, spiritually intelligent understanding of Christ you have got to be taught. Did you know that? Taught of God. That’s right.

These folks murmured over here and said, “Well, he is just the son of Joseph. He is just a great healer. He is just a great preacher.” They hadn’t been...they had been taught by somebody else, not by God.

And most of my religious generation has been taught, too, but not by God, not by God, you see. For he said, “Every man that hath heard and hath learned of the Father will come to me.”

Turn to John 16. Let me show you that again, John 16. This is the problem. My generation is trying to figure out God in their own wisdom, natural wisdom. And the riches of God's purpose and providence can't be found out by natural wisdom. It is higher than heaven. What can you know? It is deeper than hell. What can you know? His judgments are past finding out. They have to be revealed. They have to be revealed.

And he said in John 16, verse 13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth for he shall not speak of himself. And whatsoever he shall hear that shall he speak and he will show you things to come. He will glorify me. The Holy Ghost will glorify me. He will receive of mine and he will show it to you."

That is the only way you can find out who Christ is, is for the Holy Ghost to show you who he is. The Father has got to teach you. The Holy Spirit has got to show you.

All things that the Father hath are mine. Therefore I said to you, he will take of mine and he will show it to you. He will show it to you.

And man's salvation depends on his thoughts of Christ, who is he, what did he do, why did he do it, where is he now, where did he come from, who sent him, what was his work all about, is he the passover, is he the smitten rock, is he the high priest, is he Melchizedek, is he the promised seed, is he the Son of David? Who is this man Jesus Christ? What do you know about him? What are your thoughts about Christ will determine your relationship with God and your thoughts about Christ depend on your view of Christ. Have you seen him? Have you seen him? Have you seen him?

He that seeth the Son hath everlasting life.

But the only way you can see him is by the Spirit of God with the word of God to reveal Christ to you, the Christ of the Bible.

Now, here is Paul's fear. Turn to 2 Corinthians 11. Here is Paul's fear. And this is my fear. And this is what troubles me so. This is what troubles me so. If men hear of another Jesus, another gospel and another Spirit, there is no way they can think rightly of Christ. In order for your relationship with God to be real and genuine, your saving relationship, it depends on your thoughts of Christ, your personal, inward thoughts of Christ. They have got to be Christ glorifying. They have got to be God glorifying. They have got to be true to the Word. It has got to be the Christ that God sent and the Christ of the Bible.

Is that not right, Cecil? Your thoughts of Christ.

And you can't think rightly of Christ if you haven't had a God given view of Christ, if you haven't seen him. I am not talking about with these eyes. I am not talking about...that is the worst thing that could happen to you. I am talking about seeing him in the Word, seeing him in the covenant, seeing him in the fulfillment of his suretyship, seeing him as

the mediator, seeing him in his glory, power. And the only way you are going to seek Christ is for God to teach you through his Word. That's right.

And Paul says, "Here is what scares me about this preaching business." In 2 Corinthians 11:1, "Would to God," he says, "Would to God you could bear with me a little in my folly, indeed, put up with me. Bear with me. Do bear with me." Paul said, "I am just an earthen vessel. I am just a human being. But God put me in the ministry and God sent me to you with the message of his grace. For I am jealous over you. I am jealous with a godly jealousy. I have espoused you to one husband that I may present you as a chaste virgin to Christ with pure love for him and a pure devotion to him, not enamored with the works of the flesh and the deeds of the law and robbing him of his glory, but with a pure love for Christ. For," he said, "I fear. I am greatly concerned lest by any means as the serpent in his subtly, through his subtly and in his craftiness beguiled Eve, deceived her, led her astray, told her a lie, that your mind should be corrupted from that singleness and simplicity that is in Christ."

Everything is in Christ. It is the singleness and simplicity of Christ and directness of Christ and fullness of Christ. Your mind must not be directed away from that. [?] he that cometh. And they do come. They come in droves. They come covetous, seeking their own way and seeking their own gain and seeking their own glory. They come preaching another Jesus.

They use the word "Jesus." They use the word "Son of God, Son of man." They use the word "Savior." It's another Jesus. It's another Jesus whom we have not preached.

Or you receive another Spirit. They are talking about the Holy Spirit and you get the Holy Spirit. You are baptized with the Holy Spirit and you jump up and down. You speak in tongues and you wave your arms and you do all these things. The Holy Ghost gives you enthusiasm and excitement and emotionalism. But the Holy Ghost our Lord talked about over here doesn't glorify himself, he glorifies Christ. He doesn't call attention to himself, but to Christ. He doesn't call attention to his gifts, he calls attention to the glory of Christ. He will glorify me.

Another spirit which you have not received and another gospel, another gospel that is not the gospel.

He said, "You might well bear with me." That is what that word "him" in italics is me.

"Oh, I am trusting Jesus."

My question is: Which Jesus are you trusting? That is the question. What think ye of the Christ? What think ye of God's Christ?

You see, my friends, and this is what a lot of people right now are having problems with. They say, "Well, you mean I wasn't saved back there when I came down the aisle and it doesn't matter what kind of preaching it is just so a fellow accepted Jesus."

I am saying, "Which Jesus did you accept?"

The question is not when were you saved. It is by whom were you saved? That is the question. That is the question. The question is not when were you saved. The question is by whom. The question is not do you believe, it is whom do you believe? That is the question. What think you of Christ? Who is he? Who is your Savior?

They said to David, "Where is your God?"

That is a good question.

He said, "Our God is in the heavens. That is where our God is."

"What is he like?"

"He does whatsoever he pleases."

You tell me about your Jesus. Is he the helpless one? Is he the defeated one? Is he the frustrated one? Is the one that wants to and can't? Is he the one that stands on the other side of that door trying to get in and none of us will let him in? Is that your Jesus?

That's not this one. When he got ready to bring the walls of Jericho down he brought them down. He didn't even knock. The question is not do you have a reason for the hope. The question is: Is it a valid reason.

Do you see that, Ronnie? That's what I am asking.

The Bible...we ought to be able to give a reason for the hope in you. All right. Give me your reason. Is it a valid reason? Is it one God will meet? Is it one God will accept?

It's not enough just to have a reason. Is it valid? Will God accept it?

I will tell you this. I will tell you this. Everybody sitting here, me included, you tell me, you tell me what you truly think of Jesus Christ, what you truly think of Jesus Christ and I will tell you what you think of the character of God. I will.

I know...I am know genius by any means. I can't look into people's minds. I am not a...I can't tell you who your doctor is because Doris ain't on the line yet. But if you will tell me what you truly think of Christ I will tell you what you think of the character of God. And I will tell you, secondly, what you think of the condition of sinners by nature. And I will tell you, thirdly, what you think of salvation by grace or works, if you will tell me what you think of Jesus Christ. You tell me right now what you think of Jesus Christ.

You see, he is the issue.

What think ye of Christ?

Now, stay with me. I am telling you the truth. You may not like it. All...everybody may not like it, but it is so anyway. You tell me what you think of Christ and I will tell you your opinion of the character of God.

You see, because Jesus Christ, Jesus Christ is the revelation of the Father. He said, "No man has seen the Father save the Son and he to whom the Son will reveal him."

And if you will tell me about your Jesus I will tell you about your God. I will tell you about your Jesus' Father. And I will tell you about my Christ. I will tell you about the one...what I think of Christ.

Number one, in Christ Jesus I see God's eternal, unchangeable, infinite love revealed. I see in Jesus Christ God's deliberate, covenant and purpose fulfilled. I see in Jesus Christ God's grace to sinners bodily presented. Emanuel, God with us. God so loved that he gave.

When I see Jesus Christ, Mike, I see the love and mercy and grace of God embodied in human flesh. That's right. My God loved me. I didn't love him. I didn't go to heaven and bring Christ down. He sent Christ down on purpose, fulfilling a covenant and that Christ is the surety and ransom and redeemer of that blessed covenant and it shall be fulfilled. He cannot fail. That is what I think of God. That is my God.

You can tell who my God is by who my Christ is.

Secondly, I see in Jesus Christ God's sovereignty, God's purpose. God's eternal will is revealed in Christ Jesus. Jesus Christ is the surety of an everlasting covenant. God said, "My purpose shall be accomplished. I have spoken. I will do it. I have purposed it. I will bring it to past. Mine elect in whom my soul delighteth he shall not fail nor be discouraged."

Turn to Isaiah 53, Isaiah 53. Listen to this. I see my God when I see my Christ. And it is the only way I can see God. It is the only revelation I have of...What is God like? Christ. What did God do? What did Christ do? What does God say? What did Christ say? You tell me about your Jesus and I will tell you about your God.

Look at Isaiah 53. Now you are familiar with verse four through five. "Surely he hath born our griefs and carried our sorrows." But look at verse 10. "It pleased the Lord to bruise him. He hat put him to grief. When thou shalt make his soul an offering for sin."

Who did all this? Well, wicked men with wicked hands nailed Christ to the cross. They did what God determined before to be done.

My Lord said, "No man takes my life from me. I lay it down."

Peter drew his sword to defend Christ and he said, "Put up your sword. Why," he said, "I could call from heaven and a legion of angels would come down here right now."

He walked towards that Golgotha's hill bearing his own cross and as they wept and lamented he turned and said, "Don't weep for me. Weep for yourselves and for your children."

My Lord's death was not an accident. It as a deliberate carrying out of the Father's eternal will; the appointed savior, dying the appointed death at the appointed hour for the appointed people fulfilling the appointed prophecies.

Tell me about your Jesus. And if he is a weakling, your god is a weakling. And if he is a failure, your god is a failure. And if he can't do what he set out to do, your god can't do what he set out to do.

Show me your Christ and I will show you your god.

That's exactly right. Read on. He shall see his seed. He shall prolong his days and the pleasure of the Lord shall prosper in his hand. And if it would not prosper the Lord wouldn't have put it there.

That's right. The Father has given all things into the hands of the Son because he will accomplish it. That is my Christ. That is what I think of Christ, the conquering Christ, the victorious Christ, the willing Christ, the successful Christ.

Fourthly, well, thirdly, God's righteousness and holiness is revealed in Christ. Jesus Christ came down to this world. He didn't become a man by accident. He became a man by design. You see, the law of God, the holy, unchangeable perfect law of God was binding on us. And in order to redeem us, our representative had to do all that the law required of us, acting in the flesh as a man. And he became a man. God became a man. God to satisfy, man to suffer. And he was subject to every jot and tittle of God's perfect, holy law and for 33 and a half years our Lord fulfilled perfectly his...God's holy law.

He did it on purpose and he went to that tree and he died on purpose. And when I see Christ as a man, thirsting, hungering, sweating, weary, earning his bread by the sweat of his brow, tested, tempted in all points I don't become angry with God who subjected his Son to this misery, a man of sorrows, acquainted with grief. I see God's holiness. I see God's righteousness. I see that my God cannot be righteous and holy unless toward me and redeem me unless my substitute does what Christ is doing.

It raises God in my esteem to see Christ suffer.

Do you see what I am saying? God spared not his own...when I see him hanging on that tree I see the holiness of God. I see the justice of God. God must be just if he is going to be justifier. I see that when we stand...when we stand in the last days and God sends men to condemnation, they are going to get justice. Do you see what I am saying? Justice.

When God takes his children into his kingdom, they are getting justice, too, because Christ fulfilled justice on their behalf and God can bring them into his kingdom justly and righteously because they don't owe anything. Their debt has been paid.

Do you see what I am saying?

Tell me about your Christ. I will tell you about your god. I will tell you about your god. I will tell you about what you believe about the condition of man. You see, Christ paid it all, all the debt I owed. I don't make a contribution to what Christ did because I am not able. I don't have anything to contribute. In my hands no price I bring, simply to the cross of Christ I cling.

Let me tell you this. It was because of our inability that Christ had to come. It was because of our insufficiency that God had to send such a great gift, such an unspeakable gift as his Son. It is because of our absolute inability that Christ had to fulfill and suffer and die all that was required of God, our inability.

So when I see Christ I see the love of God. I see the sovereignty of God. I see the purpose of God. I see the holiness of God. I see the righteousness of God. I see the truth of God. I see the inability of man.

He did it. I couldn't do it. He did it all. I couldn't. He in his sovereignty and sufficiency fulfilled it. I will tell you this. God's justice and truth in Jesus Christ, in God's wisdom and power, is revealed in Christ. And God's acceptance of Christ is his acceptance of us.

You see, when our scapegoat went to the grave and lay there and they rolled the rock, the life is over and the death is over and he is in the grave. On the third day, the first day of the week the angels of God came down and rolled away the stone and our Lord came out of the grave.

Do you know what that says? It says that the Father is satisfied. Justice is honored. The law is satisfied. And God has accepted all believers in Christ. That's right. When he accepted Christ he accepted us. When he accepted his work he accepted it as our work. He accepted his righteousness. He accepted it as our righteousness. When he accepted his sin offering he accepted it as our sin offering and it is finished.

Now, then, let me tell you this. You listen to this. So it is not the doctrines of grace that men are rejecting. It is the Christ of grace. That is what it is.

You say, "I just don't care for the doctrines of grace."

No, that is not your problem. And you who are listening to this tape later on, your problem is the Christ of grace because the doctrines don't mean a think apart from the person. In fact, there is no doctrine apart from then person. Our gospel is not the doctrine. It is the doctrine of Christ.

See, I am telling you. If the Christ of free grace is seen, the rest is easy. If you ever see...if you ever see God's holiness, God's requirements and man's insufficiency and inability and you see the Christ of free grace and the free gift of Christ, the doctrine is easy.

And I will tell you something else. It is not the doctrine of imputed righteousness that men hate. That's not it. I hear them saying that imputed nonsense, imputed righteousness. That's not it. Do you know what it is? It is the Christ of righteousness they hate. You can't hate a doctrine. A doctrine can't touch you. A doctrine...the word is a...more or less a theory or a statement or a writing. But it is not the doctrine of imputed righteousness men hate. It is the Christ of imputed righteousness. That is exactly right.

Once it is admitted, once it is admitted that God's holy, perfect, immaculate law is binding on this sinner and without a complete fulfillment of that law this sinner can have no relationship with that God and so Christ came and did what this sinner can't do. He fulfilled that law and gave to his Father that perfect obedience. And God can accept me clothed in his righteousness. That is imputed righteousness. Who did it? The doctrine didn't do it. The Christ did it. That's right.

It is not the doctrine of limited atonement men hate. That is not it. You can't hate a doctrine. You can hate a person who believes it, but you can't hate a doctrine. The doctrine is intangible. What do you hate? Where is it? You can't hate... You hate that Christ of the atonement. That's what men hate. They don't hate the doctrine. They hate the Christ of effectual substitution. That is exactly the point.

Did he die? Yes, he died. Did he put away sin? He put it away. Come on, now. Did he put it away?

"Well, no, really, he didn't. There are some people for whom he died that he didn't put away their sin because they have got to meet him at the judgment and pay for them in hell."

Then he failed.

So the Christ is the one you have got the problem with.

Did he die? Did he pay the debt? Then I don't owe it, do I?

"Oh, yeah, you still owe it."

Then he didn't pay it, did he? You are confused because your Jesus is confused. That's right.

Did he die? Yes he died. Did he put away sin? Yes, he put away sin. Did he pay the debt? Yes, he paid the debt. Did he redeem our souls? Yes, he redeemed our souls. That is my Christ. That is my Christ. And that is a revelation of my God.

Can God payment twice...can he...God's justice twice demand once at the bleeding surety's hand, then again at mine? Not the God of the Bible. Justice and righteousness can't do it.

So it is not the atonement. People needn't give me that. It's not the doctrine of a limited or particular redemption they hate. It is the Christ of redemption. They are not going to let him be the full, free abundant Savior. They are not going to do it.

And then, last of all, it is not the doctrine of election that men despise. That is not it. It is the crown rights of King Jesus. Does he have the right to do with his own what he will? That is your problem. If anybody here...if anybody has wandered in here who does not believe in the electing grace of God, it is not election you hate. It is the right of Christ to save whom he will.

That is where it is, Paul. They hate the king.

“Can I not do with my own what I will?”

John, isn't that what he said?

“Can I not do with my own what I will?”

Is he God? Does he have a right to show mercy to whom he will? That is what he said to Moses. He said, “Show me your glory.”

He said, “All right. I will cause all my goodness to pass before you. I will be gracious.”

And what a wonder that he should be gracious, what amazing grace it is, that astounding, unexplainable mercy it is that God should be gracious to anybody.

“But,” he said, “I will be gracious to whom I will and I will show mercy on whom I will. Can I not do with my own what I will?”

Is God a man? Does he have the right to show mercy? Does the Son quicken whom he will?

Our Lord said that. Brother Flanding read it. “Thou hast given to me power over all flesh that I should give eternal life to as many as thou hast given me.”

I tell you. We are on...we are on the solid foundation and we are dealing with essential matters.

Tell me about your Christ. I will tell you about your God. Tell me about your Christ and I will tell you about the condition of the sinner. You tell me about your Christ and I will

tell you whether or not you are trusting his grace or your works for salvation. Pure grace or works.

Have you seen Christ? What did you think of him? I mean the Christ of God. Have you seen him? What did you think of him? What did you think of him? What do you think of him tonight? I am talking about the sovereign, redeeming, sufficient Christ. What do you think of him?

Well, Abraham saw him. Abraham saw him and took his treasured possession at the command of that God and would have slew him. Moses saw him and Moses walked away from the rank and honor and greatness and power and treasures of Egypt and went out in the desert for 40 years. Job saw him and under the heaviest burden of persecution by his friends and desertion by his family and attacks by the arch enemy of hell, in the weakest voice he cried out, "Thou he slay me, I will trust him."

Isaiah saw him and he said when he saw his glory he spake of him. "By his stripes I am healed."

Simeon saw him and took him up in his arms and lifted his eyes to heaven and said, "I will die now, thank you, Lord. I have seen thy salvation."

Thomas saw him and fell at his feet and cried, "My Lord and my God."

And I want to read you something in closing from Revelation one. John saw him. John saw him. If you will turn over to Revelation one, John saw him. He said in verse 10 of Revelation 1, "I was in the Spirit on the Lord's Day and I heard behind me a great voice as of a trumpet saying, 'I am alpha and omega. I am the first and the last. And what thou seest write in a book and send it to the seven churches which are in Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.' And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks." That is those seven churches he just named. "And in the midst of those seven churches one like unto the Son of man."

He didn't see the crown of thorns, but he knew the brow. He didn't see the nails, but he knew the hands. He touched them, handled them. One like to the Son of man. And he was clothed with a garment down to the foot. That is the robe of the priest and the king who wore the robe all the way down to his feet. He as clothed in his kingly robes, in his priestly robes and girt about the paps with a girdle of gold signifying majesty, strength and glory.

"Brother Mahan, you know how they picture him."

Yeah, I know how they picture him, but I know how John saw him, too. Yeah, I know what the average person thinks when they say they see Jesus, not this one.

And he says here his head and his hairs were white like wool. That signifies purity. You know, the Song of Solomon, Bob, she said his hair was black and bushy. But to her that was a youth and strength. But here John sees him in his eternality, in his wisdom and in his purity. His hair whit as snow, white as wool, the ancient of days. And his eyes were as a flaming fire. He sees all. He sees the heart. He sees the intent. He sees the motive. Those burning, fiery piercing eyes can pierce right into the very secret innermost dark chambers of a man's soul. He sees. He knows.

This ain't this little weak, impotent Jesus I hear preached today. This is the king, girt about the paps with a golden girdle and his kingly robes and those piercing eyes, a flame of fire. And his feet like fine brass strength for his church and judgment for his enemies. He will walk all over you. Fine brass, as burned in a furnace.

And his voice...I hear people speak about that still small voice. All right, but let me tell you this, "I heard one with a voice like a trumpet," John says and the sound of Niagara Falls. I wonder how far you can hear that falls, many waters. His voice is heard. There is not any language in which his voice is not heard...the voice of many waters.

And he has in his right hand seven stars. Those are his ministers. That's his ministers, not these fellows that enter the ministry. It is the ones he put in the ministry. It is not these fellows that go to school to study to be a preacher. It is these folks that are taught in the school of the Holy Ghost to present the gospel. He had him in his hands.

Most preachers today are in the hands of the associational missionary or they are in the hands of the district superintendent or they are in the hands of a board of deacons or they are in the hands of the women's missionary society, scared to death of some skirt. Or they are in the hands of covetousness. But he said, "My seven ministers in my hands..."

That's right. [?] in Christ now. And he had in his right hand seven stars and out of his mouth went a sharp two edged sword. That sword is the Word of God. It is the gospel to healing. And it is also God's quickening word of judgment. It cuts both ways. That's right. If he is not the savor of life unto life to you he will be death unto death. We are not playing games. Everybody sits around and argues about the Bible. They are fools is what they are. A bunch of arguing fools. This gospel is not to be argued about. It is to be bowed to and believed and received and loved. That's right. God cuts you off with the other side of that sword. That's right. It has a healing side and a judging side.

And his countenance as the sun in its strength. You talk about...you talk about power. Have you ever looked at the sun? The only way you can look at the Son, this Son is for your eyes to be anointed with the eye salve of grace so you can see him. He is so glorious and magnificent and wonderful the natural man can't see him. Put his eyes out. No man can look on God and live. A man's eyes have been anointed with the grace of God and the eye salve of grace he can look at the Son in his full strength, the countenance of his Lord because he has a heart that is tuned to him. He is willing for him to be Lord. He is willing for him to reign. He is willing for him to have the crown rights. He is willing

for him to do with his own what he will. He can look on the very grand Christ and not back off because he is honest.

These religious hypocrites have a twisted vision. They can't look at him. It is like your little kid can't look at you when he has done something wrong. He has come around like this, you know. He will glance up there once in a while and...but when that innocent heart can look in the full glory of a parental state, "I ain't done nothing." You are boss. That is right. And you can look at his glory when he is boss.

Do with me what you will, but be merciful. That leper that came to him and said, "Lord, if you will you can make me clean." He can look him right in the eye. "If you will, you can make me clean."

I bet you old Nicodemus couldn't look him in the eye. He had other fish to fry.

And when I saw him I shook hands with him and I said, "I am on your side. I will be a friend to Jesus."

"But when I saw him," John said, "in all of his glory, I fell at his feet as dead."

Have you seen him? What think ye of Christ? That's right. I fell at his feet as a dead man.

Well, I tell you. What think ye of Christ? What think ye of Christ? It's not what you think of my doctrine, it is what you think of Christ. And your relationship with a holy God is going to completely ride upon, depend upon, rest upon what you think of Christ. And I will tell you, what you think of Christ depends on your view.

Do you have John's view? He said, "I saw him. I heard his voice." And he wasn't shifting around hoping somebody would let him in a door. Man, the glory of it, the glory of I, the majesty of it, oh the glory of it.

But I tell you. And I feel sorry for this generation because a man's view of Christ depends on what he has heard and what he has learned. And my generation like I grew up this way. I never heard nothing. The Jesus I heard preached, I felt sorry for him. That's just...didn't you? I couldn't worship him. This is the Christ of the Bible.

I tell you my...our eternal redemption and salvation is in somebody's hands, not mine. And I sure want them to be strong hands, don't you? I want them to be invincible hands, hands that cannot be defeated. And he says, "No man is going to pluck them out of my hand. My Father which gave them me is greater than all. No man can pluck them out of my Father's hands."

My hope is built... Let's sing that son, Mike. My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Je-

Jesus' name. Spend the evening and the week considering this question: What do you think of Christ?