

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • TV083B

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Romans 1:1-4

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

I’m speaking to you on this subject today: **“SEPARATED UNTO THE GOSPEL OF CHRIST.”**

In **Romans chapter 1:1-4**; follow in your Bible while I read these verses and keep your Bible open there before you because I’m going to be coming back and referring to these verses as I go through the message: **“SEPARATED UNTO THE GOSPEL OF CHRIST.”**

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He promised afore by his prophets in the Holy Scriptures concerning his Son Jesus Christ

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

our Lord, which was made of the seed of David according to the flesh and declared to be the Son of God according to the spirit of holiness by the resurrection from the dead.”

Now, if you want to learn the Gospel, if you would like to be a student of the Gospel of Christ, then I exhort you to study the book of **Romans**. I'm not saying don't read **Matthew, Mark, Luke, and John**, which are called the Gospel according to **Matthew** and the Gospel according to **Mark, Luke and John**.

But if you would learn the Gospel of God then you study the book of **Romans**. Read it along with the life and death and resurrection of our Lord recorded by **Matthew, Mark, Luke, and John**.

But, the book of **Romans** is the clearest account of the Gospel of God's grace. It's a clear account. It sets forth man's ruin in positive terms, in **chapters 1-3**. It sets forth God's purpose in the **8th, 9th, 10th, and 11th chapters**. It sets forth Christ's redemptive work. It sets forth in **Romans 3** *“how God can be just and justify the ungodly.”*

So read the **Book of Romans**. Ask the Spirit of God to be your teacher. Don't approach the Word of God with your mind already made up about doctrines, traditions, ceremonies, plans, and all of these different things.

Just buy you a Bible as the old-time preacher use to say, “Buy you a Bible and ask the Holy Spirit to be your teacher” and sit down with an open heart and an open mind and read the **book of Romans** and ask God to reveal the Gospel of Christ to you, the Gospel of God's grace.

Now this Book is written by a man called, *“Paul.”* That's the way he starts it. But you know, *“the Scriptures came not in old time by the will of man but holy men of God spake as they were moved by the Holy Spirit.”*

The apostle Paul pinned it and God wrote it. The apostle Paul used his hand and his pen to put the words down but God gave him the words. The Scripture says: *“All Scripture is inspired of God, (or the word is God-breathed).*

Now watch how Paul starts this book of **Romans chapter 1**; he says: *“Paul,”* do you see anything there, Paul, not reverend Paul, not Dr. Paul, not Bishop Paul, not Archbishop Paul, not Pope Paul, and not even the apostle Paul; he just said *“Paul”* and that's all.

Isn't it strange that about perhaps the only man who ever really deserved recognition didn't take it to himself? About the only man who ever really earned a title refused to wear one. He just called himself *“Paul.”*

You know, our Lord warns us about this; He says in **John 5:44**: *“How can you believe which receive honor one of another and seek not that honor which comes from God?”*

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

You know, those people went out to hear John the Baptist and they said: “*Who are you? Are you the Christ?*” Well, now think of the answer he could have given them; he could have said:

“I was supernaturally conceived when my mother and father were very old.” He could have said: “I am the fore-runner of the Messiah.” He could have said: “I am a special messenger sent from God.” He could have said: “You know, the Lord said of me; there’s none born of woman greater.”

But this man John didn’t take unto himself any of those titles or that recognition. They said: “*Who are you?*” And he simply replied: “*I’m the voice of one crying in the wilderness; make straight the pathway for our God.*”

You know, James wrote over there in **James 5:17**: “*Elias was a man subject to like passion, as we are.*” Elias was a man, a mere man, just a man, nothing more, but a man sent from God, but still a man.

“*And we have this gospel in earthen vessels;*” we’re clay. Paul said: “*I’m not one wit behind the chief apostle but I’m nothing. Who is he that planteth and who is he that watereth, and who is he that soweth,*” nothing just nothing.

Even the angels of God refused recognition. When John on the Isle of Patmos was going to worship that angel and bow down at his feet, in **Revelation 22:8 and 9** the angel said: “*See that you do it not for I am just like you, a servant of God.*”

Don’t worship men. Don’t worship angels. Don’t worship apostles. Don’t worship church leaders; worship God. How can we miss that?

“*Paul,*” now watch the next thing he says in **verse 1**, “*A servant (bond-slave) of Jesus Christ.*” You say that says “*servant.*” That’s right, “*a servant of Jesus Christ,*” but the word is “*bond-slave, bond-servant;*” that’s a special kind of servant and that’s a special kind of slave.

It comes from **Exodus 21:1-6**; it says: “*If a Hebrew is a servant, that he serves for seven years, and in the seventh year he’s free to leave.*” That was the Old Testament, **Exodus 21**. You couldn’t keep him past that seventh year; he was free to go.

But now, if he says “I love my master and I don’t want to go free, I love my family and I love my master; I want to stay here and serve my master in this same capacity as his slave, as his servant. Then the master is to take that servant down to the priest and they are to bore his ear to the door with an awl and he’s from then on a bond-servant. That means he is a willing, loving, submissive servant.

He’s not held against his will. He’s not there because he has to be; he’s a servant because he wants to be. He wants nothing, no freedom, except to serve his Lord.

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

Now, that's what Paul calls himself; he says: "*Paul*," (a bond-servant of Jesus Christ, and he uses that term frequently), and then he goes on and he says: "*Called to be an apostle*." Notice the words "*called to be an apostle*."

He says: "*I'm not worthy to be one*." He says: "*I'm less than the least of all the saints. I am the chief of sinners*." But what made the difference? Who made the difference? God, called Paul to be an apostle.

Salvation is to be called of God: "*Abraham; get thee out of thy father's house unto a land that I will show thee*." Abraham was called of God. Moses; God called Moses unto himself. Zacchaeus; God called him. Matthew, sitting by the receipt of customs, "*Follow me*."

Peter, James, John; He called them. We are the called of Christ Jesus. It's God who calls. Paul said in **Galatians 1:15**: "*God who separated me from my mother's womb and called me by His grace*."

That's what Paul is saying, "I'm called to salvation, and I'm called to apostleship. I'm called to be a bond-slave, I'm called." It's God who calls and God calls us to Christ. He doesn't call us to a religious organization; he calls us to a person. Christ said: "*Come unto me; I'll give you rest*." We are the called of Christ Jesus.

And then God calls us by His Spirit through His Word. And God calls; watch this, God calls the unexpected and the unlikely. Now, who among you would have thought that this man Saul of Tarsus; he hated Christ and he hated the Gospel. Oh, he was religious. He was a Pharisee of Pharisees. He was a man who was respected and admired and kept the Ten Commandments.

He was a teacher of Old Testament Scriptures but he was injurious, he was a blasphemer, and he himself said, "I was a persecutor of the church. I thought that if I could obliterate from this earth the name of Jesus Christ I'd do God a favor." That's how Saul of Tarsus felt.

He was the one that held the coats of the men who stoned Stephen, the first martyr in the New Testament church. Who would have ever thought that this man would write 13 epistles, would found so many churches, when even himself be martyred for the glory of Jesus Christ, would become a bond-slave of Jesus Christ?

Who would have ever thought that this man, Saul of Tarsus, would someday be a bond-servant of the one whom he so despised and hated? But that's the way God calls. God calls us and God calls us to Christ and he calls us by His Spirit through His Word. And He calls the most unlikely and unexpected.

You know, God said to Samuel: "*Go down to Jesse's house and anoint a king*." And Samuel sent word to Jesse that he would be down to anoint one of his sons. And Jesse had seven sons, big strapping, fine, handsome and young men.

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

And he had one son named David and he figured, well, God wouldn't call him, he was just a lad. So, he sent David out into the field to take care of the sheep. And he kept these six big boys in there and he paraded them in front of God's prophet Samuel one at a time beginning at the eldest and right on down to the youngest.

And every time one of those boys would come by Jesse would say: "Now, that's the one," or Samuel would say, "That's the one." And every one of them, God would say, "No; that's not the one."

God said, "*Samuel; I don't look on the outward countenance like you do, I look on the heart.*" And when all the boys had gone by, Samuel turned to Jesse and he said, "Do you have any more boys?"

He said, "Well, I've got one, but you wouldn't want him." Well, he said: "*Go and get him. We're not going to sit down to feast till he comes.*" And when David; that young man walked in the door God said, "*Samuel, there he is, that's my king,*" the most unlikely, least expected, the one man wouldn't choose, that's the one God called.

In 1 Corinthians 1:26-28: "*You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world, (the unlikely, the unexpected, the unwanted), to confound the wise: And God hath chosen the weak things of the world to confound the mighty and the base things of the world hath God chosen, yea, and things despised, that no flesh should glory in his presence.*"

That's your calling, "*Paul, a bond-servant of Jesus Christ, called of God to be an apostle; (now watch this), separated unto the gospel of God.*"

The Apostle Paul's whole life was the Gospel of God. He believed it; he was totally separated unto it, dedicated, consecrated to it, believing it, preaching it, and to living by that Gospel. He said in **Romans 1:16:** "*I am not ashamed of the gospel of Christ; it's the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek.*"

He said, "Christ sent me not to baptize, (not to organize); Christ sent me to preach the Gospel," and that's my calling."

"*I'm determined to know nothing among you save Jesus Christ and Him crucified.*" And he said, "*Necessity is laid upon me. Woe is unto me if I don't preach the Gospel.*" We're not out to right all the wrongs of the world; we are out to preach the Gospel and if the Gospel is preached the wrongs will be righted.

He gives us some clear identifying marks now of this Gospel and I want you to listen to them: "*Separated unto the Gospel of God:*

First of all: That's whose Gospel it is; it's the Gospel of God!

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

I'm separated not to the Gospel of the Baptist Church, the Catholic Church, the Methodist Church, or the social Gospel; I'm separated to God's Gospel. There is no other Gospel. In fact, Paul said, *"If any man preach any other gospel let him be accursed, let him be accursed, even if it be an angel from heaven."* This Gospel is called the Gospel of God because He planned it; that's right, He planned it. Before the world began God purposed to save a people.

We read in the Bible of *"The everlasting covenant."* Christ's blood is the blood of the everlasting covenant. He's the Shepherd of the everlasting covenant. He's the Surety of the everlasting covenant. God said, *"I have drawn you, with an everlasting love."* So, it's an eternal covenant that Christ fulfilled.

And then Christ is the eternal Saviour for, *"He was the Lamb slain before the foundation of the world."* Christ was no afterthought. The cross was no afterthought. Christ was the Lamb slain before the sinner fell, an eternal covenant, an eternal Saviour, or an eternal people.

Paul wrote in **Ephesians 1:3**: *"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenly places in Christ according as he chose us in Christ before the foundation of the world that we should be holy and without blame before him in love, having predestinated us to the adoption of children, according to the good pleasure of His own will."*

And then in **2 Thessalonians 2:13** he said: *"I give thanks for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."*

It's God's Gospel because He planned it. He planned it in the eternal covenant. He performed it through an eternal Saviour and He gave it to an eternal people.

And then it's God's Gospel because He executed it. *"God so loved the world and gave His only begotten Son."* We didn't go up to heaven and bring Christ down; God sent him. *"In the fullness of the time God sent His Son into the world."*

He's the gift of God. We earned the wages of sin but Christ is the gift of God. We nailed Him to the cross but we were carrying out the will of the Father because, *"it pleased God, to bruise him,"* Isaiah wrote.

God executed this thing of salvation. When Pilate said, *"What shall I do with Jesus which is called Christ?"* Christ said, *"You don't have any power to do anything with me except it be given you from above."*

Why, He said to His disciples when Peter drew his sword and would have defended the Son of God in the Garden, He said: *"Put up your sword. Don't you know that I could call upon my Father and he would send legions of angels?"*

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

This crucifixion of Christ was carried out by the will of the Heavenly Father. He executed salvation and then He applied it. That's what Paul said: "*I'm called of God.*" He applied it.

It says in **1 Thessalonians 1:4**: "*Knowing brethren, beloved, your election of God because our gospel didn't come to you in word only it came to you in power. It came to you in the Holy Ghost. It came to you in much assurance.*"

And then, it's the Gospel of God because he sustains it. My friend, "*We are kept by the power of God through faith, (not apart from faith) but we are kept by the power of God.*" It's God's Gospel; He sustains it; He keeps it alive. "*I give them eternal life and they shall never perish.*"

And then, it's the Gospel of God in that He perfects it. Paul wrote in **Philippians 1:6**: "*He that hath begun a good work in you shall perform it, (shall perfect it, shall finish it). He's able to raise our vile bodies and make them like unto his glorious body.*"

This is the Gospel of God. This is the Gospel that I'm separated to, the Gospel of God, and the Gospel of God's glory. He called it in **1 Timothy 1: 11**; it says, "*According to the glorious gospel of God our Saviour.*" A better translation is, "according to the gospel of the glory of God."

It's all of God, it's all of grace, and it's all of mercy: "*I am what I am by the grace of God.*" Now that's the Gospel under which we are separated, the Gospel of God. And we have no other message. Woe is unto me if I don't preach it, whether for fear of men, or for the possessions, or filthy lucre, or whatever; woe is unto me if I don't preach this Gospel.

Secondly: It's the ancient Gospel!

He says there in **verse 2**: "*Which he promised; (I'm separated unto the Gospel; what Gospel is that Paul, the Gospel which he promised) by his prophets in the Holy Scriptures?*"

My friend, the Lord Jesus Christ, as I said a moment ago, is not an afterthought. God never has saved men but one way and that's through Christ.

These Jews of the New Testament of Christ; they kept saying: "*We have Moses as our father.*" He said, "*Now, Moses wrote of me. If you had believed Moses you would have believed me; Moses wrote of me.*" "I'm Moses' Saviour, just like I'm your Saviour. I'm Moses' Christ just like I'm your Christ."

You say, "Well preacher, wasn't Moses saved by keeping the law of Moses?" He never kept the law. No other man has ever kept the law. The law of God is pure and perfect and holy and no man has ever been saved by keeping the law. The law wasn't given to be the Saviour; Christ is the Saviour.

The law was given as a schoolmaster to bring us to the Saviour, to show us our need of the Saviour, and to shut our mouths and render us guilty before God. "*What the law saith it saith to*

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

them that are under the law that every mouth may be stopped.” No man has ever been saved by the law.

These Jews kept talking about: *“We have Abraham.”* Christ said, *“If you were Abraham’s seed you’d love me because Abraham saw my day and was glad.”*

He saw the day of Christ when that ram was caught by its horn in the thicket and he sacrificed that ram in the place and stead of his son Isaac and took Isaac off that altar and God raised Isaac in figure from the dead right in front of Abraham’s eyes. That’s when he saw the day of Christ.

“As Moses lifted up that serpent in the wilderness, even so, must the Son of man be lifted up.”
As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the earth.”

Christ said to these blind Pharisees, *“You search the Scriptures, (you’re students of the Scriptures), for in them you think you have life but they are they which testify of me.”* “And you don’t see me in the Scriptures.”

What Scriptures is He talking about, the New Testament? It wasn’t written then. He’s talking about the Old Testament. The Lord says, *“while you’re busy searching the scriptures; you think in the Scriptures you are going to have eternal life. But the scriptures testify of me.”* Read that in **John 5:39**.

Have you seen Christ, have you seen Christ in the Old Testament Scriptures in Genesis? *“Christ is the woman’s seed,”* **Genesis 3:15**. In **Exodus**, Christ is the Passover Lamb. In **Leviticus**, He is the great atonement: *“I’ve given you the blood upon the altar to make an atonement for your soul. The life of the flesh is in the blood.”*

In **Numbers**, *“He’s the brazen serpent lifted up.”* In **Deuteronomy**, *“He’s the city of refuge.”* In **Joshua**, *“He’s Rahab’s scarlet line.”* Have you seen that picture of Rahab dropping the scarlet line out of the window and God protecting and passing over?

In **Judges** *“He’s the angel of the Lord.”* In **Ruth**, *“He’s the kinsmen redeemer.”* In **Psalms**, *“He’s my shepherd: To him give all the prophets witness.”* It’s that Gospel which God promised and prophesied and pictured by his prophets in the Holy Scriptures.

And then, notice the next verse, **verse 3**; Paul said: *“I’m separated to the gospel of God concerning His Son, concerning His Son Jesus Christ our Lord.”*

Now, here’s where we camp and here’s where we learn the Gospel; the Gospel is not a proposition. The Gospel is the good news of a person. The Gospel is not a plan to be adopted and followed; it is the declaration of a work already performed and already perfected by a person:

“Jesus paid it all

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

**All the debt I owe
Sin left a crimson stain
He washed it white as snow.”**

**“There’s a fountain filled with blood
Drawn from Emanuel’s veins
And sinners plunged beneath that flood
Lose all their guilty stains.”**

This Gospel is concerning (watch it now), it’s concerning His Son. God said, *“This is my beloved Son; hear ye him.”* Our Lord prayed in **John 17**: *“Father, the hour is come, now glorify thy Son that thy Son may glorify thee, thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.”* The Son of God, His Son Jesus (Joshua) the Saviour, *“Thou shalt call His name Jesus; He shall save His people from their sin.”*

“Behold the Lord Himself shall give you a sign; a virgin shall be with child and thou shalt call his name Immanuel. Unto us a child is born. Unto us a Son is given and His name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace, the everlasting Father.”

Who is this, who in one breath is called an infant and in another breath *“the Ancient of Days, the Everlasting Father?”* Who in one breath is called a child and in another breath is called *“Wonderful, Counsellor, and Prince of Peace?”*

It’s none other than the God-man, His Son Jesus Christ, Christ, Messiah. The Lord Jesus Christ is the anointed. He’s the appointed. He’s the Messiah.

Simeon the old man of Israel waited in the temple on the coming of the Messiah. And God had told Simeon: *“You won’t die until you see the Messiah.”* And his days had gone by so slowly and he was now old, stooped, wrinkled, and gray.

And finally, one day through the door of that temple came Mary and Joseph with that child. And they put him in the arms of that old man and just as soon as they did he lifted his eyes to heaven and he said: *“Now Lord; let thy servant depart in peace, mine eyes have seen thy salvation, (the Christ, His Son Jesus Christ).”*

The woman at the well said: *“When the Christ has come, when the Messiah’s come, he will tell us all things.”* And the Lord Jesus said: *“I that speak to thee am he.”*

Jesus Christ our Lord; now listen to me, he has always been Lord. He’s Lord now and He always has been Lord: *“By him were all things created which are in heaven, earth, and in the seas, and under the earth, by him, through him, and for him.”*

He’s Lord by eternal decree. *“God hath made this same Jesus whom you crucified Lord.”* He’s Lord by death: *“He died that He might be Lord of the living and the dead.”* He’s Lord by

SEPARATED UNTO THE GOSPEL OF CHRIST

ROMANS 1:1-4 • HENRY T. MAHAN

confession: *“Every knee shall bow and every tongue shall confess that He’s Lord to the glory of God the Father.”*

He was made of the seed of David, *“declared to be the Son of God.”* In **Romans 1: verse 3-4**, *“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”*

And you can visit the grave of Muhammad, you can visit the grave of Buddha, you can visit the grave of Confucius, but you waste your time when you try to find the grave of Jesus Christ; He’s not here, He’s risen, He’s Lord!

Peter declared; *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”*