

Three Things Modern Religionists Do Not Know

By Henry Mahan

Bible Text: Romans 5:19

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The apostle Paul on more than one occasion called upon God to be his witness regarding the things that he expressed from his heart. He said, “God is my witness whom I serve in the Spirit.” And then he would make a statement.

And then the apostle Peter, when he was sitting by the fire being questioned by the master in regard to his love, he appealed to the Lord’s knowledge. He said, “You know everything. You know I love you.”

And tonight, borrowing those words from the apostle Paul, “God is my witness.” And those are fearful words, awesome words if they are not spoken in truth. “God is my witness whom I serve in the Spirit.” And I believe I can borrow the words of the apostle Peter. “Lord, you know everything.”

I have a three fold desire which dominates my heart, my mind and my time. I have a three fold desire. God is my witness.

Number one, I want to know the gospel. I want, above all things, to know the gospel. I do not want to be deceived. The apostle Paul, in 2 Corinthians, said “They will come to you preaching another Jesus, another Spirit and another gospel.” I don’t know of any curse in all the world that could be upon a preacher or a congregation than to be those who are preaching another gospel. In fact, the apostle said, “If it is an angel from heaven who delivers this other gospel, let him be accursed.”

You see the solemnity of it. You see the fearfulness of it. I want, above all things, to know the gospel. There is not but one gospel. That’s what Paul said. Though there be many gospels, there are not many gospels. There is a perversion. There are many perversions of the gospel. There is only one gospel which is the “power of God unto salvation.”

This one gospel is the gospel of God, separated, he said, to the gospel of God. This one gospel is the gospel of his grace. It’s not the gospel of works. If there is just an atom of works in it, it is not the gospel. If it is just a shade or a jot or a tittle of man’s merit in it, it is not the gospel. The gospel, the one gospel is the gospel of God’s grace. Grace. And if it is not grace it is works. And if there is any works in it, it is not grace. And this gospel

is the gospel concerning his Son. It's not concerning what you do about it. It is not concerning what I do about it. It's not concerning what the world does about it, the gospel of God's grace is the gospel of God's Son. It's what it's all about. He's the alpha and omega. He's the beginning and the end and all in between. The gospel is concerning his Son.

And it's the gospel of his glory, his glory, not our glory, man's glory, the glory of the church or the denomination, but his glory in all things. He will have, he shall have, he must have the preeminence. That's the gospel.

I want to know the gospel. I desperately want to know the gospel. I feel like Jacob of old. I will not let you go, God, until you reveal to my heart the gospel, the gospel. I must know the gospel. I must have the gospel.

And, secondly, this desire: I want to be saved by that gospel. That's the only way a man can be saved is by the gospel. Now, I'm telling you this and I'm telling it to you as plainly and as boldly as I can tell you. A man who does not know the gospel is not saved. Now, that's all there is to it. I don't care what he's in, what he's engaged in. I care not what he knows. I care not what he does. I care not how moral he is. I care not how religious he is or how zealous he is. A man who does not know the gospel of God, of God's grace, of God's glory, of God's Son, the gospel of Jesus Christ is not saved. And if there was a time when you didn't know the gospel, at that time you weren't saved.

Now, you might have been on the road to being saved. You might have been an object of God's mercy, you might have been one of God's elect, you may have been set apart as an object of his grace, you may have been separated from your mother's womb as the apostle Paul said he was, but you are not saved until you embrace the gospel. That's so. Absolutely, so. And I think it's time we stopped trying to trace our salvation back to a little easy idol profession of faith back in complete rebellion against the gospel. A man's not saved who doesn't know the gospel. He's just not saved. There's just one gospel.

We are saved by believing that gospel. "He that believeth on the Son hath life and he that believeth not the Son hath not life." A man can't believe the gospel unless he knows the gospel and he can't know the gospel unless God reveals the gospel. So that's just so. It's just absolutely so.

The apostle Paul was as religious as a man could be, but he didn't know the gospel. He was as orthodox as a Jew could be, keeping the holy days, the sabbath days, the feast days, the ceremonies, the circumcision, fasting, praying, tithing mint, anise, cumin and all the works from A to zizzard. But he was not saved until he met Christ, until he learned the gospel.

That's so. The gospel. Man is not saved who doesn't know the gospel. That's the reason we must preach the gospel. That's the reason we must not compromise the gospel. That's the reason we must not take the offense from the gospel. We must proclaim in this

day the gospel because nobody is saved who doesn't hear, receive, believe and stand in the gospel. Now, that's so. That's so.

Oh, brethren, I declare unto you the gospel, not a gospel, the gospel by which you are saved if you keep in memory what I preach to you.

We better take it seriously. And I know we are trying to justify everything in the name of religion today, but you can't do it. I know we're trying to justify the body that uses the name Jesus, but our Lord said himself, "Not everyone that saith unto me, 'Lord, Lord, Lord' shall enter the kingdom of heaven, but he that doeth the will of my Father. And this is the will of my Father that you believe on him whom God hath sent."

It's serious. I want to be saved by that gospel. I would like old brother Clarence Walker. I don't want to go to hell. I don't want to perish swearing on a stack of Bibles that I know God. I don't want to perish under his wrath standing on a pulpit or sitting in a pew or singing, "Oh, how I have loved Jesus."

Which Jesus do you love? Everybody loves Jesus. I never met anybody, Jim Harris, that didn't love Jesus. I never have, probably never will. Never have. But which Jesus do you love? There's not but one Jesus that can save. There's not but one Lord Jesus Christ.

"Oh, how I love Jesus."

Yes, I know you do. Your idea of Jesus, your conception of Jesus, your mind's eye view of Jesus, but the Lord Jesus Christ is the Savior and I've got to know him. I must know him. I've got to know him. And I'm not going to defend my traditions and doctrines and ceremonies to the damnation of my soul. You can do that if you want to. I hope you don't.

And, thirdly, I'll tell you this: If you cut into my mind you'll find this thought, into my heart you'll find this plea: I want to preach that gospel.

You know, the apostle Paul didn't say, "Woe is unto me if I preach not." It would be better if a lot of folks didn't preach. He said, "Woe is unto me, woe is unto me if I preach not the gospel. Woe is unto me if I am so weak. Woe is unto me if I am so persuaded by human influence. Woe is unto me if I am so affected by the conformity of my day. Woe is unto me if I am in the competition of churches. Woe is unto me if out of fear of men, woe is unto me if I preach not the gospel. God have mercy on my soul. But he won't. But he won't."

Now, if God will teach it to me and if God will save me by it, by his grace and Spirit, Jay, I'm going to preach it. I'm going to preach it.

I said to somebody this morning: "This pulpit and this congregation and these Sunday school classes are going to stand for and contend for and declare the gospel." If men

want to hear it they are welcome. But this isn't any debating society. If men don't believe, then I want them out of here. I don't want even one spot of leaven. I don't want one spot of leaven. I told the preachers back in the preacher's class: "It's TULIP, Cecil, or termination." That's where we stand. That's where we stand.

We're not meeting here to discuss what some old writer said about the gospel. We're meeting here to preach the gospel. And men cannot believe it, stand by it, love it, trust in it, contend for it. They can go play church somewhere else. Don't you let them creep in, Paul said. They'll creep in. They'll sneak in. They'll do everything in their power to put a question mark on the gospel. We won't stand for it.

I'm going to preach the gospel, God willing.

Now, I was raised in a modern church. I was raised in religion. Brother Jay Wimply was raised in religion. Most of you were raised in religion, some kind of religion. I was raised in a religious atmosphere in a religious home. I went to church every Sunday morning, to Sunday school. I went to morning service to BTU, to evening service, to Wednesday night, to youth meeting. And all of those years I went about trying to establish some kind of righteousness believing, to some extent in Jesus Christ, believing the Bible was God's Word just like Saul of Tarsus believed the Bible was God's Word. But he didn't understand it. He didn't understand it. He accepted it, but he didn't understand it.

I believe, to some extent, that a man called Jesus Christ died on a cross, was buried and rose again. But I didn't know the gospel. I hadn't learned the gospel. And many of you can say the same thing. "I hadn't learned the gospel."

And one day, by God's grace, he revealed three things to me that I did not know. I went to a school that claimed to teach preachers and turned out preachers like an assembly line. It had missions and churches all over this country, missionaries all over the world preaching what they call the gospel. But one day, by God's grace, I found out three things that I didn't know. And these are the three cardinal, fundamental, basic truths of the Scripture.

They are three things, if you are not acquainted with them and do not understand them and to some measure comprehend what they are saying, you don't know the gospel. And here are the three things that modern religionists do not know, do not preach, do not believe.

Number one, they do not know what happened in the garden. They do not know it. Something happened in the Garden of Eden that affected me 6000 years later, drastically, dramatically. Something happened in the Garden of Eden that left a mark, a deadly mark, a degrading mark on every son of Adam. Something happened in the Garden of Eden that put man in an impossible situation. Something happened.

And then the modern religionists do not know what happened on the cross. A man called Jesus Christ called. Yeah, and that's about all they know. But something happened on that cross. Something dramatic, something drastic, something earth shaking and hell changing and heaven glorified. Something happened on that cross. Something happened. Something happened. It wasn't an offer made. Something happened. Something took place. A purpose was accomplished.

And I'll tell you this. The modern religionist does not know, thirdly, what happens in a sinner's heart when Christ comes in to dwell, when God saves him. Something happens.

Now, let's look at those three things. First of all what happened in the garden. What happened back yonder 6000 years ago or approximately? What happened in the garden?

You say, "Man fell."

How far? That's the question. Everybody knows man fell. How far? What happened in the Garden of Eden?

And Mr. Spurgeon said this: "If you don't know what happened in the Garden of Eden, if you are wrong, if you are wrong on what happened in the garden and the condition of man as a result thereof, you don't know the gospel. You're wrong on all your theology."

See, it's like a fellow going to a certain destination. If he doesn't start right he'll never end up right. And if you start wrong you're going to end up wrong. If you start in that direction or that direction you'll never get to the goal. You've got to start right. And what happened in the garden is of vast importance.

All right. Almighty God created man. He said, "Let us." Who was he talking to? He wasn't talking to the angels. He wasn't talking to some other creature. He said, "Let us," the blessed trinity, Father, Son and Holy Spirit. "Let us make man in our image. And God created them male and female." He created them male and female in his own image. There was not a part of sin in that man or woman. There was not a word of sin in that man or woman, not a spot of defilement. There was not a deed of sin. They were perfect. God created them holy the Scripture says and upright. They walked with God standing in the flesh, created in the image of God. They had perfect communion with God because they themselves were perfect.

Adam was brilliant. He named all the animals. He was a genius. He was a king. He had ruled over the earth. God said, "Subdue it. Multiply and replenish it. It's yours to enjoy. You are the king. The fowls and the beasts and the animals and everything are subject to you, everything. But, Adam, you are still subject to me." That's what God said.

You say, "How did God say that?"

He put a tree in that garden. He put a tree in that garden.

“Well, tell us about the tree.”

Well, God didn't see fit to tell me about it and I can't tell you about it. I just know there's a tree there. What it was I do not know.

And God said to the man, “Leave it alone. Don't eat of that tree. Anything else is yours. You are king. You are the ruler. It's in your command under your jurisdiction, just as long as that tree stands uneaten it's saying that you are subject to me. I am God and there is none else.”

Well, he said the same thing happened to Satan in Isaiah chapter 14. You want to turn over there a minute.

You say, “Where did sin come from?”

Well, it came...it was born of pride. That's where it was born. It was born of pride. The source of sin is pride. You see Lucifer was the son of the morning. We believe, some of us believe, that prior to Adam's reign on the earth that Satan reigned here, Lucifer. The original creation, the creation that, as a result of his fall was destroyed and darkness was upon the face of the deep.

But anyway, what happened to Satan, Lucifer? Here's what happened, verse 12, Isaiah 14: “How art thou fallen from heaven?” Here is another perfect creature. Here is another holy creature. “O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will.” Not, “Thy will, I will.”

“I will ascend into heaven. I will ascend to a place higher than my place.” And there was only place higher than his and that's God's place. “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will rule over all the universe. I will ascend above the heights of the clouds. I will be like God.”

And as Satan came and told the woman, said, “You will be like God. Eat of the tree. You will be like God.”

“I will, I will.”

That's the essence of sin. And when that temptation came to the woman who was deceived and to the man who was not, they ate of that fruit. And God said to them...and this is the issue between us and God. The issue, you see, the issue between man and God is not that we stole a watermelon. That's not the issue. The issue is not that we went to the picture show on Sunday afternoon. That's not the issue.

The issue between you and God is not that you did this or did that. The issue between you and God is your rebellious will. “I will. I will.”

We tried to throw God off his throne. And when he sent his Son down here to the earth we nailed him to a cross. "We'll not have this man reign over us."

That's the attitude of this whole generation. "I will or I will not. I'll do my thing. I will not bow to authority. I will not submit to rule, God's rule or anybody else's rule. I'll be my own God."

And when that happened, the Scripture said man died. God said, "When you eat you die."

Now, he didn't die physically. He lived 800 and some odd years. He didn't die physically. I'm not dead physically. You're not either. Nobody walking on this earth is dead physically. Adam lived on mentally. He lived on physically. He lived on emotionally. He died spiritually. He lost the life of God. He lost the perfection, the holiness, the deity, I mean the divinity of God, the divine nature of God. He lost that nature. He died.

You see, my friends, there's all kind of life on this earth, all kinds of life. The rocks have a certain life. There's mineral life, mineral life. That's what they call it, mineral life. Then there's plant life and then there's animal life and then there's mental life. But that life which is above all life is spiritual life, the life of God, spiritual life. That which is united with God and joined to God and lives with God and walks with God. And that's what died. That was obliterated. That was eradicated. Man died.

That's what Jay read. Look at Romans five, verse 12: "Wherefore, as by one man, one man Adam, sin entered into this world, and death, death." Oh, I know physical death comes because we sinned, because we fell. I know sin and suffering and sorrow and tears and disease and unhappiness and despair and everything that is contrary to holiness and good is a result of sin. But, primarily, death, spiritual death, watch it. "And death, so death passed upon all men." Death, death. What kind of death? Spiritual death. For all sinned.

Now, you see, Jay must have called your attention to it. Verse 13 there is a parenthesis. And that parenthetical statement and explanation goes all the way down to verse 17. Lift it out. When you are reading the Bible and you come to parenthesis it identifies, it describes, it's a descriptive phrase. You can, without any damage to the content of the particular passage, without any damage you can lift it out. Actually you need to lift it out. It says in verse 12: "By one man sin entered, death by sin." Verse 18: "Therefore by the offence of one man judgment came upon all men to condemnation." Judgment.

Now what happened? Well, it says, "God looked down on the earth and saw that every imagination of man's heart: evil continually." The Lord said, "There is none that doeth good, no not one."

Isaiah said, "From the soul of the feet to the top of the head there is no soundness, nothing but wounds and bruises and putrefying sores."

"The heart is desperately wicked, deceitful above all things. Who can know it?"

"Even our righteousness is as of filthy rags."

"In the flesh no man can please God."

"In the flesh dwelleth no good."

God is holy. Man is unholy. There is sin in all that we do, all that we think, all that we see and all that we are. Sin is a nature. It's a principle. It's a law of the heart. We are without God. We are without hope. We are without help. We are at our wits end in this world. That's the truth. That's what happened in the garden.

And I know preachers up and down the country can say there's a spark of good in all men physically, mentally, perhaps, comparatively with other men. But, by nature, spiritually there is no good in any man. None good, no not one. We are contrary to God. It's not just the things that we do. But it's the nature of the creature that's contrary to God. Our nature is contrary to God. Everything that God is we aren't.

Does man have a free will? His will is free to do what it will. It's free to do what it will. What will it do? It loves darkness rather than light. It calls good evil. It calls bitter sweet.

You just examine yourself. The things you would do, even a believer, you don't do. Even a believer.

I talked about this this morning. One of the things a believer discovers....Now, here I am. And let's be honest. Honest people don't wind up in hell. Honest people don't wind up in hell. Let's be honest before God. Let the potsherd of the earth strive with the potsherd of the earth. But let not a man strive with his maker. I know this. By birth, in sin my mother conceived me. I was shapen in iniquity. I was brought forth speaking lies. It's always been easier for me to do evil than to do good. It's always been my nature to think evil, to get angry, always been my nature to act contrary to holiness.

Now, I didn't say contrary to morality. I said contrary to holiness. And yours, too. It's the nature of your children. It's the nature of ever son of Adam. When Adam fell, here he stands in God's image perfect, holy, without spot, without stain. And he fell. And taking over in his personality was hate for the woman who was with him in the transgression, fear of God with whom he had walked, shame of his body that God had made. It was made in the image of God of which David said, "How wonderfully I am made." But he is ashamed of it.

Liar. He began to lie to God. All of these things took over. And that man was plunged into a state of spiritual deadness.

Now, when we are born again this is what is shocking and which I wish I could get across to you. I wish I could convey the truth of it and people take this and misuse it. I know that. But when a person, once again, is born again of the Holy Spirit and receives a new nature that old nature is still there. It's still there and the conflict is there and the warfare is there and the trouble is there. And this is what distresses so many.

They said, "Preacher, if I was saved would I think what I think?"

If you weren't saved you wouldn't be bothered by it. If you weren't saved you wouldn't be troubled by it. But because you are saved that's what troubles you. Yes, a saved man will do anything an unsaved man will do except for the grace of God. He has the same eyes he had before. He has the same ears he had before. You've got the same tongue you had before. He's even got the same old nature he had before. There's a new nature. There's a new spirit. God dwells within. But he's got a warfare he never had before, too. And it defeats some. It puts them in bondage. It takes them down to the place of despair.

"Why do I think what I think? Why do I say what I say when I'm a child of God and I know it?"

Well, because you still have a nature of evil that you got from your daddy Adam. It's still there. As long as you walk in this body you'll have it. Paul talked about it in Romans seven. "Oh, wretched man that I am. Who shall deliver me from this body of death?" This is a body of death. It's committed to die. It's predestined to die. It's predestined to go to the earth. God is not going to have anything to do with this flesh. He's going to put it away and give you a new flesh and bones, a new body. He doesn't want this old body in heaven. He wants that new body.

What happened in the garden? We died. We weren't wounded, we died. We weren't...we didn't become near sighted. We were blinded. We didn't become hard of hearing. We were rendered deaf to God's voice. We weren't made lame. We were crippled on both feet. We can't help ourself.

Now, second thing. What happened on the cross? All right. Here is that creature that God had made. Here is man that God made in his own image. Now then, God made another creature called Lucifer and angels. I don't know how many angels there were. There were a whole lot of them.

And those angels followed Lucifer in his rebellion and they fell. Turn to Jude verse six. There's only one chapter in Jude, but it's verse six.

Now, those angels, there were two rebellions. There was a rebellion in heaven and a rebellion on earth. There as a rebellion by the angels and a rebellion by men. Those angels sinned individually. They weren't represented. They didn't have a representative. Those angels individually, personally fell before God. Everyone of them. They say one-third of the heavenly host. I don't know.

But they said it. And God said in verse six: “And the angels,” Jude six, “which kept not their first estate or their habitation, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” They are dragging the chains of bondage around and have been dragging them for the millions of years since they fell or however long it’s been. They are confined to darkness, consigned to darkness, condemned to darkness. There will never be any change in it. They fell personally, individually, not through a representative and they don’t have a savior.

What did the Bible say? “Jesus Christ took not on himself the nature of angels.” He didn’t do it. The angels have no Savior. God didn’t choose a single angel to save him. The angels fell personally, individually and God has condemned them to everlasting bondage. He says, “Unto the judgment of that great day.”

But Adam, man, according to the purpose and will of God. I’m telling you what the Scripture says.

You say, “You understand all your preaching?”

No, sir.

“Then why do you preach it?”

Because I believe it, because it is God’s Word, because it is the only explanation I do believe. And it’s the most logical explanation as far as I’m concerned. It’s the truth.

God created man. But when man fell God didn’t take that one man and one woman and put them in chains of darkness like he did the angels. But rather he came to them and announced to them that he was going to redeem them. That’s what he said. He didn’t have to. But he said to that woman. He said to the serpent, “I’m going to put enmity between you and the woman, between your seed and her seed. And he’s going to bruise your head and you’ll bruise his heel.” That’s the virgin born Son of God.

And God promised a Savior. In fact, right there in that garden, right there in that garden there stood Adam and Eve. They had fallen, sinful. They had run from God, fear, guilt, shame, all these things, hate was in their heart. They were disturbed and distressed. And almighty God shed the first drop of blood ever shed on this earth. He took an animal and killed that animal. I said God did it. Adam didn’t do it. Adam went the other generation. He got him some fig leaves and made him a covering for his nakedness, temporary. It wouldn’t last long, would it? It looked good for a while, but it wouldn’t look good too long. And it withered and dried up and fell off.

But God spilled the blood, shed the blood of an animal and took that animal’s skin and made coats of skin for that man and woman. And this is what he said. “My lamb is going to die some day. He is going to shed his blood, the innocent for the guilty. And he is going to cover your nakedness for good.” This is a picture. This is a temporary covering.

This is a picture of the real covering. And God gave them a gospel. God said, "Sacrifice a lamb until the Lamb comes. Shed the blood until the blood of Christ is shed. Build an altar and have a sacrifice and an atonement until his sacrifice is made." God said, "I'm going to save. I will be merciful. I will be merciful."

He said that. "I'm going to have a people. I'm going to redeem some out of mankind, not all of them." We see that in Cain. We see that in so many during the days of Noah. Noah found grace in the eyes of the Lord. Moses found grace in the eyes of the Lord. David found grace in the eyes of the Lord. But God will redeem.

See, God's holy, perfectly holy. But God will redeem man who is perfectly evil. Now, how is it going to be done? How is that going to be done? Now, everybody, that's the reason Job kept asking this question. Turn to Job nine, Job chapter nine. This is the question of all questions.

Somebody says to you they can answer this question you just graduated in theology. Well, I kind of think it's true. At least you know the gospel. He says in Job chapter nine, verse two: "I know," Job said, "I know it is so of a truth: but how should man be just with God? How is man going to be just, justified, without sin?"

Just means holy, without sin, justified.

Turn to Job 25. Let's see Job ask it again. This was something on his mind. Or Bildad repeats it here. It's something on their minds. In verse four. God is so holy, so immaculately, infinitely eternally holy and I've just described what happened in the garden. Man is utterly...there isn't any good in us by nature, none good.

I wish we would quit calling one another good. It's discouraging. I wish we would quit referring to our children as good. It's discouraging to them. They know they are not good. I wish we would quit referring to people, "He's a good man."

The pastor said that to me last week. "I know these men aren't preaching the gospel, but they are good, sincere men."

I said, "They are not good. They are evil. They are rebels. And they are not sincere. They are hypocrites. Let's quit calling them good. They are enemies of God almighty."

That's so. There was a time when you were God's enemy just like Saul of Tarsus. Man is evil and he says here, verse four, "Knowing that, knowing God's holiness. How then can man be justified with God? How can man be clean that is born of a woman. Look at the moon. It doesn't shine. The stars are not pure in God's sight." Even heaven is not clean since Satan swooped through that place with his defilement.

God has to make a new heaven and a new earth because sin, Jay, visited both places. Satan fell from heaven and man fell on the earth. And God is not going to have anything standing which sin has touched or ever been associated with sin. He is going to destroy

every little earth and he'll make "a new heaven and earth wherein dwelleth righteousness and there shall not enter therein anything that worketh or maketh alive."

See how hard it is to save sinners? In order for God to save me before his law I have got to be perfect as God. In order for God to save me before his justice, my sins have got to be utterly, totally paid in full. It can't be done through walking an aisle or praying through or going through the motions of religion. It can't be done but one way and that is for God to send his perfect Son, in the likeness of flesh. What sin.

"What the law could not do because of the weakness of the flesh," the law wasn't weak the flesh was. "God sending his Son in the likeness of sinful flesh condemned sin in the flesh." Christ came down here and stood on this earth where Adam stood. Adam represented all of us.

Turn back to Romans five. If you have never learned this, you have never learned the gospel.

You say, "Preacher I was saved when I was 14 years old."

You made a religious profession. You weren't saved. You're not saved if you don't know the gospel. If you don't know what happened in the garden and what happened on the cross, you're not saved yet. You might be being saved. God may someday save you, but you are not saved now. You can't be saved by trusting an unrevealed Christ. You can't be saved without a substitute, a sacrifice, a sin offering, an atonement. You cannot be saved by trusting partly in your works and partly in Christ.

In Romans chapter five it says: "By one man sin entered this world and death by sin." Look at verse 18. "By the offense of one," one representative, one man, "judgment came upon all men to condemnation. Now, even so, by the righteousness of one shall the free gift come upon all men to justification of life."

See that? Adam represented every son of his. You see, God didn't create but one man. He created one man, Adam. Every one of us came from his loins. Every one of us. The first man born into this world was born the seed of man. And everyone after that, every man, every woman came from that man. He was the representative, the federal head of the whole human race.

Look at the next verse. "By one man's disobedience," verse 19, "many were made sinners." Everybody identified with him. Everybody in him. Everybody part of him. Everybody came from him is permeated completely by his transgression and his guilt, partakers of his evil nature, every one of them, every one of them. Total representation.

Now, watch this. Christ came down here and stood in the likeness of that same flesh. Christ, the second Adam. The Bible talks about the two Adams, the first Adam and the second Adam. The word "Adam" means man. Adam is man. Adam was man. All men, you me, everybody else. When Adam fell I fell. When Adam sinned I sinned. When

Adam died I died. The whole human race was in Adam. He represented the whole race. In Adam we die. In Christ we are made alive. "As we are born in the image of the earthly we shall bear the image of the heavenly." The first Adam, the second Adam, just two men. God deals with two men and everybody else in them by representation.

"Well," you say, "I can't... I just can't go with you on that, preacher."

It doesn't matter whether you go with me or not. It's so. But I'll give you this reasoning. I'll give you this argument. You say, "I just...I wasn't born when Adam fell."

You weren't born when Christ died either. You weren't born when Christ died. You weren't even heard of. You weren't even thought of except in God's mind, except in God's mind.

If you won't to take imputation of sin in Adam you can't have imputation of righteousness in Christ.

Now, I'll show you particular redemption in verse 18 that the enemies of it use to preach general redemption. "Therefore, as by the offence of one judgment came upon all men to condemnation."

What's that saying? That's saying everybody that was in Adam was condemned, everybody, all men, all men that were in Adam, every one of them without exception were condemned. "Even so by the righteousness, obedience, obedience and holiness of one, Jesus Christ, the free gift came upon all men" who were in Christ unto justification of life, everyone whom he represented, everyone for whom he stood."

You say, "That's says all men. Do you believe in universal redemption?"

If you hold universal atonement you have to hold universal redemption. Brother, justified means justified. Free gift is free gift. The free gift of God is eternal life. If it is upon all men then all men are, but all men are not in Christ. All who are in Adam died, were condemned. All who are in Christ were justified.

You say, "Who is in Christ?"

All who believe. All whom God gave him. All whom the Father elected, all whom the Spirit called.

Turn to Romans eight, Romans chapter eight. That's who is in Christ. Romans chapter eight, verse 28: "And we know," Romans 8:28, "that all things work together for good to them that love God to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover, whom he did predestinate he called. Whom he called he also justified and whom he justified he also glorified."

Now what are you going to say to this? “If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

What happened on the cross? Do you want me to tell you? He eternally completely, totally, justified all whom the Father gave him. He saved them. He cleansed them. He redeemed them. He sanctified them. He justified them. He made them righteous. There is absolutely nothing to be added to what Christ did.

Jesus Christ my Lord in his life on this earth and in his death on that cross, in his burial, resurrection, ascension and intercessory work is all that God requires of me. God requires nothing that Christ didn't produce. He is all I need. Everything this sinner needs. It's not added, nothing added to it, nothing.

Now, man is not saved by works. No, sir. He is saved by Christ. But nobody is saved who doesn't work. That's so. Man is not saved by praying. He is saved by Christ. But a man is not saved who doesn't pray. A man is not saved by being forgiving, forgiving others, loving others. You're not saved by loving others. That's the effect of salvation. That's the effect of grace. That's the product of grace. But a man is not saved who doesn't love others. That's so.

And that brings me to the third thing: What happens when God saves a sinner? What happens in that sinner?

What happened in the garden? I'll tell you, devastation, degradation, depravity, corruption. Even the sovereign eye of God could not see even a jot or tittle of holiness left on this earth. “Every imagination of man's heart: evil continually. None good, no not one. None that seeketh after God. None that understand. All are gone out of the way. All together become unprofitable from the sole of their feet to the top of their heads. No soundness. The mind is corrupt. The hear is deceitful.”

But God says, “I'm going to save.” And he put his Son down here in this cesspool made in the likeness of the worms that inhabited the cesspool. And his Son bore God's judgment and wrath and condemnation and his Son lived in this cesspool and remained clean and holy and without spot or blemish. He knew no sin. He had no sin and he stood here and did everything that God required and demanded and expected for every one of his own, every one of his elect, every believer. He did it all.

And when he finished the work on the cross he said, “It is finished. It is finished.” And he went to glory and he sat down and sat down having perfected forever by one offering them that are sanctified. And there is no Hollywood evangelist or any of his cohorts going to add anything to it or take anything from it. It's finished. The Holy Spirit is down here calling out some folks.

The apostle Paul said, “God who separated me from my mother's womb was pleased to call me by his grace and reveal his son in me.” The Lord singled him out. The Lord

pointed him out. He has isolated him. He is going to meet him and he is going to call him and they are going to come. They are going to hear him.

“Abraham.”

“Here, Lord.”

“Samuel.”

“Speak, Lord. Thy servant heareth.”

“Matthew, follow me.”

“Cephas, Mark, Paul, James, John. Come on, boys. Come on.”

“Thy people shall be willing in the day of thy power.”

He calls them by the voice of his servants. He calls them by the voice of his gospel. He calls them by the voice of his love. He calls them by the voice of his spirit. He is reconciled to them. Yes, he is already. “God was in Christ reconciling this world to himself.”

He said, “There is universal redemption again. How else are you going to say it?”

God was in Christ reconciling the Jew? No. He reconciled the Gentile, too. God was in Christ reconciling the white men? No. He reconciled black men, too. God was in Christ reconciling men? No. He reconciled women, too. Children, too. What are you going to say? Just say it like God says it, the world. That’s sufficient if any of us got good sense, anybody who knows anything about the Bible.

If you are reconciled you are reconciled. If your debt is paid, it’s paid. If it is not you owe it. If you said Christ paid most of it then you’re in trouble. You have nothing left to pay anything. You’re in real trouble. If Christ didn’t totally justify you, completely justify you plus nothing, minus nothing, you are a subject of hell. You are as good as gone because you are bankrupt. If you pay all my debts but one, that one will condemn me.

That’s right, Stan. Just one. Just one offense, guilty of the whole law. But I am saying: “Who can condemn me? Christ died. Yeah, rather is risen again who is even at the right hand of God who makes intercession for us.”

That’s my hope. And when he died he died for me. That’s what happened on that cross. It wasn’t an offer made there. There was a work done there. No, sir, a martyr didn’t die. A redeemer died. A redeemer died. An example didn’t die. A sin offering died. God’s Lamb died. And I’m going to preach it to everybody who will listen to me. I’ve got good news for you. Christ died for sinners.

But I'll tell you this. God is reconciled to all them, but they are not reconciled to God. They are still mad at God. You are. I was. Everybody is that is not saved. They are mad at God. They are not mad at their god. They are not mad at the modern god. They are not mad at the liberal god. They are just mad at the God of the Bible. They won't let him be God. They are mad at the God of election. They are mad at the God of grace. They are mad at the God of particular redemption. They are mad at the God who reveals himself in the Scripture and says, "Can I not do with my own what I will? Is your eye evil because mine is good? Shall not the judge of the earth do right? O, man, who art thou that repliest against God. Shall the thing formed say to him that formed it, why did you make me like this?"

Men aren't mad at their god, they are mad at the God of the Bible. They are not mad at the little weak Jesus that needs their assistance. They are mad at the Jesus Christ, Lord of Lords and King of Kings that does not need their assistance. That's what they don't like.

They like that Bethlehem because babies need some help. That's why they love that baby. That's why they have the manger scene and all this junk running around here. Some woman holding a little baby with a silly little pie pan turned upside down on his head. That's a helpless baby. "That's a needy baby that needs me. He needs my help. But the king doesn't need me, the one who holds the sceptre and says, 'I'll do with my own what I will. And if I save you, you will glorify my name. If I send you to hell you will glorify my justice.'"

That's the God they are mad at. That's the God they are mad at. And the folks that are most mad are religious people. Those old drunks out there know they need help. Those harlots down there know they can't make it without some help. Those profane swearers and gamblers, they know they are in the bottom of the pit. If they ever get out God will have to reach down and lift them. But those good, moral, religious people, they are mad at the God of the Bible because he won't let him help him.

The sovereign king, king Jesus.

So God has to do a work of grace in their hearts. And do you know what he does? He comes to those elect sinners whom he has purposed to save and been pleased to redeem and he shows them what they are. He shuts their mouths. You are not near as important as you thought you were. God shows you that. He shows you what he showed David Brainerd, that he demanded holiness and you couldn't produce it. He demanded faith and you couldn't produce it. He demanded obedience and you couldn't produce it. Faith was a gift of God and he could give it or withhold it. Salvation is of the Lord. He could save you or damn you.

And David Brainerd said, "It tore me all to pieces. But finally I said, 'Lord, be merciful to me the sinner. Be merciful.'"

God strips you. He whittles you down. You were somebody and you suddenly found out you are nobody. Being born in sin I need a new birth. Being a sinner by practice I need a righteousness. Being a frail man I need a strong arm to hold me. Being a dying creature I need thy grace. And he puts us all on the same level. The rich he brings low and the poor he exalts. The mighty man he brings low and the humble man he lifts. And he puts him on the same level as objects of his grace. He humbles them. He strips them. He breaks them. He bruises them. He said, "God is nigh unto them of a broken heart. God saveth such as be of a broken and a contrite spirit." And when he brings them to himself he brings them on his shoulders and puts them at his feet. And that is where they stay.

And they are ready to forgive others because they have been forgiven. They love others because they are the object of God's love. And they show mercy because they have been made the objects of mercy.

Our Lord was in that Pharisee's home one time and the woman came in and bathed his feet with tears and dried them with the hair of her head and wept and anointed his feet. And that Pharisee up there said, "These...if he were a prophet he would know that woman was a sinner and he wouldn't let her touch him."

And our Lord said, "Simon," he said, "Suppose a fellow owed a man a whole lot of money and he forgave him and a fellow that didn't owe much, he forgave him, too. Which one of them is going to love him the most?"

"Well," he said, "the one he forgave the most."

He said, "That's right. You have well said. And I came in your house and you didn't need me and you didn't give me any honor. And this woman kissed my feet. And her sins, which are many, are all forgiven."

That's where the mercy of God is found, at his feet. And if he can, in his wisdom and in his power and grace, bring you down to his feet he can save you. He will save you, but if he can't, in his wisdom and grace, and for his glory bring you down, he will wait until judgment and then he will bring you down. But everybody is going to say he is Lord, aren't they?

Yeah, I want him to bring me down now. Right now. I want to find my place with all those folks at his feet. That's where I want to be, giving him all the glory, ascribing all the glory to him. I don't want to play religion. And you don't either, I don't think. That's why you come here because we are trying to be honest from the Word. What happens in a sinner when God saves him?

Let me tell you something: A miracle of life and grace and God restores that life which man lost in the garden, that spiritual life. I don't have the knowledge that Adam had. You see, he restored it and it will be perfected, but I only know in part. I prophesy in part. I see through a glass dimly. It's in its infancy.

And let me tell you this. If the Lord is pleased to save you will you listen a minute? Don't be discouraged. We pick up the book and read about men like Abraham and David and Lot—not Lot—but David and Isaiah and we get discouraged. We're not giants like these men. We make half gods out of these fellows, heroes, you know. And because we can't come up to their accomplishments we think we're not saved.

I'm saved. If I'm a year old child in God's family I'm saved, just as much saved as Abraham was every saved, just as much God's child as Abraham ever was. We expect...and you and I are guilty of this. We expect a full harvest from a brand new tree. And you can't get it. If an apple tree is planted in your yard, you've got sense enough to know it's not going to bear fruit for four or five years, at least three or four. And you don't cut it down because it doesn't bear fruit the first year or the second year or the third year.

Even so, these new believers, people who had just come to the gospel, they are not going to be giants in the church, mature. You boys and girls, don't get discouraged. We're not looking for a full harvest from you. I'd like to see a few apples on some of these old trees, though. This old tree, here, it's been around a long time. It needs pruning I think.

But these young trees, I say to you: Be patient. Spiritual growth is pretty slow. And let me tell you this. That old man is a heap older than that new man. He's wise in the ways of the world. He's going to give you a fit. He is going to give you a fit.

And I'll tell you this. When you see me in 30 years I'll bet you this: He'll still be giving you a fit. That's right. Still. Some of these older folks will tell you the way doesn't get any easier. It gets more glorious and happier and comfortable and peaceful, but not any easier.

So trust the Lord. Lean heavily upon him. Not to your own understanding. You've got a new nature. Thank God for it. Feed it. Feed it on the Word, the sincere milk of the Word. That's what you read a while ago. Feed it. But trust Christ. He is so gracious. He is more gracious than people are. He is more forgiving. He is more understanding.

I'd rather talk to him than talk to a human being. I tell my troubles to a human being, they look down their nose at me. I tell my troubles to Christ and he says, "My son, thy sons be forgiven thee." He is so much more gracious, isn't he? So understanding because he is pure love.

I sure would like to be like him, wouldn't you? Some day I'm going to, by his grace.

Our Father, I thank thee for the confidence that we have in Christ. We have absolutely no confidence in this flesh, mine or all of us put together. Put us all together Lord and you just have a mass of corruption. But in Christ it is holiness and righteousness. In Christ there is no sin.

Lord, reveal to us thy Word, to everybody here. Teach us the gospel. And in that gospel of Christ, that free grace of the living God we can have confidence and assurance and eternal hope. We can have peace that passeth understanding. And men ask us for a reason, to give them a reason for the hope we have. Christ is my hope. Christ is my life. Christ is my justification. He died for my sins. And God was pleased to reveal him to my heart. I trust him. Sink or swim I go to him. I find in him all I need.

Let that be taught to every person here, especially our young people. Lord, I pray for them. They face a tough and difficult and dark day, but you are able to give them all the help and strength and help they need. Give them the faith to look to thee for Christ's sake. Amen.