

SEVEN THINGS EVERY TRUE PREACHER OF THE GOSPEL KNOWS

ROMANS 10:1-17 • TV136B

A television broadcast sermon delivered
SUNDAY, FEBRUARY 1ST, 1981

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Transcribed, edited and published
DECEMBER 5TH, 2014

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Romans 10:1-17

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then

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shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."

Let's open our Bible today to the **Book of Romans**. I would like to speak to you from the **10th chapter of Romans**.

Now, here's my subject; I'm going to begin reading from **verse 1 of Romans 10**; "**SEVEN THINGS THAT EVERY TRUE PREACHER OF THE GOSPEL KNOWS.**" Now, here are seven things that every true minister of the Gospel knows.

Now, this Book is written of course, by the Holy Spirit. Paul was the one who God used to write it, "*Holy men of God spake as they were moved by the Holy Spirit.*" The Scripture my friend is God-breathed, but God used men to write it, 40 men over a period of nearly 3,500 years wrote the Scriptures.

Paul, the apostle of Christ and the preacher of the Gospel, Paul called himself a bond-slave of Jesus Christ. He begins this particular passage of Scripture expressing a sincere desire of his heart.

Now, this man is a man who speaks the truth; he's a man who speaks for God and he begins this Scripture with a sincere desire of his own heart. He said: "*Brethren; my heart's desire and prayer to God.*" This was his desire of his heart and his continual prayer to God "*that Israel might be saved.*" That's the way he begins this Scripture. That certainly ought to catch our attention.

Here's a man who suffered for Christ's sake, who died a martyr, who preached the Gospel, whom God used to write 14 of the 27 books in the New Testament. He begins this Scripture with this statement:

"My heart's desire and my prayer to God for Israel is that they might be saved." I think I speak the truth when I say that Paul was not interested in personal glory; don't you think that's right? He was not interested in recognition. He didn't care what people thought of him personally.

I think I speak the truth when I say that Paul was not interested in building monuments to himself or building monuments that bear his name. He left no monuments at all on this earth except the Gospel which he preached.

He was not interested in making proselytes to a denomination. He was not interested in only converting men in doctrine, to only assist them in understanding. But, here's his heart's desire; he said, "*This is my heart's desire. This is my prayer to God that they might be saved, that Israel might know God.*" Every one of us who preach the Gospel ought to examine our motives. We ought to examine our objectives: what is my motive, what is my objective?

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God have mercy on the man who uses the ministry for any other purpose than the glory of God. God have mercy on his soul, but he won't; I am sure of that. Paul cried: *"My heart's desire and my prayer to God for Israel is that they might be saved."*

What is it to be saved? Well, it's more than a decision; I will tell you that. It's more than walking down a church aisle. It's more than being alphabetically enrolled on a church roll book. It's more than just adopting a few do's and don'ts.

I had a man sit across the desk from me this afternoon who had just been released from prison for terrorizing and threatening his wife, a man who confessed himself, that he didn't go to church anywhere and that he had an atrocious temper that finally put him in prison.

But he says: "I'm saved, I'm saved. Let's don't talk about that; I'm saved, no question about that." Tommy-rot, tommy-rot, that's all that I've got to say.

What is it to be saved? It's a whole lot more than being baptized and joining the church; it's to know God. Paul didn't want these people just to get a religious profession; they had enough of that. They were steeped in religion. They were up to their eyebrows in religion.

They had ceremonies and rituals and Holy Days and Sabbath Days and all manner of ceremonies and sacrifices and big temples and cathedrals and synagogues and you name it, they had it. They had heritage and ancestors but they didn't know God.

Their very leaders didn't know God. The highest ranking ministers in their whole outfit didn't know God. Christ said: *"You don't me or my Father."* Paul said: *"My heart's desire for Israel (for professing people of God) is that they might be saved:*

"My heart's desire (for the attenders of the Sabbath Day services in the synagogue) is that they might be saved. My heart's desire for the scribes, (the writers and translators of the Scripture and the students of Scripture) is that they might be saved. My heart's desire (for the theologians) is that they might be saved."

That is what Paul is saying. He was one of them one time. Why he said: "I'm a Hebrew of Hebrews. I was a Pharisee of Pharisees. I was a law keeper, concerning the law blameless. I was full of zeal and enthusiasm for God and for religion and he said: I didn't know God. I was in the bonds of iniquity and in the gall of bitterness. One day I met Christ."

You see, salvation is to know God. Salvation is to be born again. Make fun of it all you will but still, it is to be born again by the Spirit of God, to become a new creature in Christ Jesus, a new creature, not the same old creature with religion.

Not the same old creature with a standard but a new creature in Christ Jesus with a new heart and a new nature and a new direction and a new family. That's what it is to be saved. It is to be justified. It is to be sanctified. It's to be redeemed.

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It's to be delivered, delivered. That's what the word "*saved*" means, delivered, delivered; that's what the word "*saved*" means, it means to be delivered, delivered from the reigning power of sin, delivered from the penalty and curse of sin, delivered from the daily practice of sin. That's what it means to be saved.

When the apostle Paul wrote this he said: "*My heart's desire and prayer to God for Israel is that they might be saved,*" not just a proselyte of religion, not just a convert to a theory, but that they might be saved.

Then he says in **verse 2** about them; (read **verse 2 of Romans 10**); he says: "*I bear them witness; they have a zeal for God.*"

These people have a religious enthusiasm. You can turn your television on and you can see the enthusiasm and the whoop-di-doo and the zeal and all of these things for religion and programs and a zeal for God.

But, Paul says: "*They don't have any real knowledge of God; they are ignorant. Being ignorant of God they are going about to establish their own righteousness.*" They are ignorant of God.

Paul wasn't setting himself up as a judge of the profession of these people. He wasn't setting himself up as a judge of their religious condition. He wasn't setting himself up as a judge of their salvation. He simply knew what it was to be saved and he knew they gave no evidence of salvation.

Paul knew what it was to be where they were and he knew what it was to meet God and he knew what it was to be changed, to be transformed, "*to be translated from the kingdom of darkness, (religious darkness) into the kingdom of God's dear son.*"

He knew what it was to be saved. He knew the evidences of salvation. He knew what every true preacher knows; he sensed it, he understood it and he discerned it.

I can tell you **seven things** that every preacher knows; every true God-called preacher. It's right here in this chapter and it starts with **verse 3**.

First of all: Every God-called preacher knows that the average, religious person is seeking acceptance with God on the basis of his own goodness and his own works and his own righteousness!

Now, every true preacher knows that the average, religious person in America today, is not seeking acceptance before God through Christ, through the cross, and through the blood. But, he is seeking acceptance before God on the basis of his own goodness and his own righteousness.

That's what Paul says about these people in **verse 3**. In **verse 1** he says: "*I want them to be saved.* (I pray to God that they will be saved). *My heart's desire is that they be saved.*"

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I know that they are religious. They have a zeal for God but it is based on ignorance. For he says in **verse 3**: *“they are ignorant of God’s righteousness and they are going about to establish their own righteousness.”*

They are going about; that is much ado, much activity, much work trying to establish, establish a claim, establish some reason, some refuge, establishing a foundation, a place to stand.

They are building them a house, not on the rock Christ Jesus, but on the shifting, sinking sands, of personal works. That is what the Pharisee said when he stood in the temple; he said: *“God I thank you; I’m not like other people. I tithe, I fast twice a week, I give alms to the poor. I’m not an extortioner, I’m not an adulterer, I’m not unjust; (I treat people right). I’m not like that Publican down there.”*

Do you see what he is doing? He is doing just exactly the average religious person is doing, right out there listening to me. “I pay my debts, I treat my family right. I go to church on Sunday. I give 10 percent of my income. I pay my bills; I do this, I do that, I do the other. My father and mother were good people. I’m not such a bad fellow.” My friend; you are doing exactly what that Pharisee did. You are seeking to find acceptance with God on the basis of what you are doing.

And that is what Paul says about these people right here. He said: “I want them to be saved. My heart’s desire is that they might be saved. I pray to God that they might be saved. They’ve got a zeal for God. They are enthusiastic about religion, but they are ignorant. They are going about to establish their own righteousness.”

I never will forget one time how this came home to me with such a shock. I have been pastoring Ashland now, nearly 30 years but when I had been pastor there only two years. There was a man in our church who was an officer in the church. He had been an officer in that church for years.

He was sick and he was dying. I went to the hospital to see him. Here was a man who had been in church longer than I had been living, an officer in the church. I sat down beside the bed and he started crying.

He said: “Brother Mahan, it looks like I’m going to die.” But he said: “I will tell you this: I’ve tithed all my life. I’ve served the Lord and I’ve gone to church every Sunday. I’ve tried to treat folks right; you just ask my wife and I’ve always tried to be a good husband and I’ve always tried to be a good daddy.”

I just sat there stunned. I couldn’t believe what my ears were hearing. Here was a man who had listened to the Gospel for years and never heard a word of Gospel. He was still depending for his hope on what he had done. He hadn’t mentioned Jesus Christ, or the cross, or the blood of Christ or God’s mercy or grace or anything else.

He sounded like that old lost Pharisee down there in the temple: *“God I thank you that I’m not like other men.”* He just sounded like those fellows in **Matthew 7**: “Now Lord; we have preached and we have done our best and you know how it is: we have built a lot of churches and we’ve done a lot

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of good works, so just make a way for us, make a way for us and we will live next door to Jesus and tell the angels we are coming home.”

Oh my soul! God’s law requires a perfect obedience my friend; don’t you hear the law? *“You who would be judged by the law, don’t you hear it? You that would seek acceptance before God by the law, don’t you hear the law?”*

God’s law requires a perfect obedience, not a pretty good obedience: *“to offend in one point is to be guilty of the whole law.”*

How many crimes do you have to commit to be a criminal? Just one! How many sins do you have to commit before God almighty and be guilty of the broken law, just one, in thought, word, or deed? *“All have sinned and come short of the glory of God.”*

I know what you are doing and what you are doing is futile and it’s foolish and it is fatal. You are trying to establish righteousness before God on the basis of what you’ve done for God almighty and for your family and for your neighbors and it won’t hold up, it won’t hold up.

Unless your righteousness exceeds the righteousness of the best man whoever walked this earth, you will perish because *“man at his best state is altogether vanity.”*

Second: I will tell you something else: every true God-called preacher knows; he knows that the only righteousness and holiness that God will accept is the obedience of Christ. Look at **verse 4:** *“For Christ is the end of the law for righteousness to everyone that believeth, the end of the law.”* What does that word “end” mean, the “end” of the law?

First: It means the purpose of the law, the end of the law means the goal or purpose of the law!

The law was not given to save. No sir; I beg your pardon! The law never was given to save. It never was meant to save. It never could save. The law was given to a people who were sinning in a terrible fashion when God was writing it.

It was given to point men to Christ, *“it’s a schoolmaster to lead us to Christ.”* The law was given to us to show us our sin: *“by the law is the knowledge of sin.”* It is not a Saviour; it is a schoolmaster!

Second: This word “end” means: fulfillment, *“the end of the law,”* the fulfillment of the law.

Christ is the fulfillment of the law. He obeyed it, He did obey it. *“He was tempted in every point.”* Yet, He obeyed the law perfectly. He’s the fulfillment of it. *He said: “I didn’t come to destroy the law; I came to fulfill it.”*

Then the word “end” means termination, that’s the end of something, the termination of it, and the end of it. *“Christ is the end of the law.”* That’s the goal, the purpose, the fulfillment and the termination, that is, the law is the end of it for righteousness, the end of it as a covenant, the end of it as a curse. It’s no longer a curse upon His people.

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It's no longer a covenant by which men approach God. It was like that covenant God gave to Adam; that was the first covenant of works; He said: "do this and live; break the law and die." Adam broke it and that was the end of it. Christ is the termination of the law as a curse to all who believe.

Third: Every true preacher knows the severity of God's law and he trembles before it; he knows the severity of God's law!

He says in **verse 5**: "*Moses describeth the righteousness which is of the law that the man which doeth these things, doeth these things, shall live by.*" That's the righteousness of the law.

Do you want to know what the law requires? The law requires a whole lot more than knowing it, a whole lot more than agreeing with it, a whole lot more than trying to obey it.

The law requires d-o-i-n-g, doing. It won't be satisfied with any less than doing. It requires doing. "*The man which doeth these things shall live by.*"

We all have to hang our heads in shame. We meet God's law head on and we look at that law and it reveals our guilt and shame and filth and envy, lust, hatred, malice, prejudice, bigotry, and all of these things, just terrible sins that flood our hearts and souls and mind.

The law requires a perfect walk, a perfect talk, and a perfect thought. That's where God looks and it's on the heart. Oh my friends, what the Lord sees. He sees what we can't hide. He sees what we can't deny.

Job said: "*If I justify myself, my own mouth would condemn me.*" No man is justified by the law in the sight of God. Every true preacher of the Gospel knows the severity of God almighty's law, the perfection of that law, the holiness of that law, and the requirements of that law.

Fourth: Every preacher knows that the holiness of Christ, the righteousness of Christ, is ours by faith,; now listen to this verses in **9 and 10, in Romans 10**: "*That if thou shalt confess with thy mouth Jesus to be Lord and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness.*"

Where does righteousness come from? It comes from Christ. How did I receive it: by faith. "*With the heart man believeth unto righteousness.*"

My friend; every mercy of God is by faith; it is received by faith, every mercy of God. Now, get this: every mercy of God, every blessing of God, spiritual blessing, is in Christ." That's the source of it and it is in Christ.

That's where it is hid, in Christ. In Christ are hid all the treasures and riches of God's grace. It comes to us by faith, by believing on Christ: "*With the heart man believeth unto righteousness.*"

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The Scripture says: *“Of him are you in Christ Jesus who is made unto us wisdom, righteousness, sanctification, and redemption. In Christ dwelleth all the fullness of the Godhead bodily and we are complete in him.”*

We go to Christ by faith to receive all the blessings and mercies and grace that God has; it's in Him. God has vested it all in Christ. He's put it all in Christ.

Now listen to me: we don't go to Calvary for forgiveness and then go to Sinai for sanctification. I wish folks would quit preaching that. We don't go to Christ for redemption and then go to the law for righteousness and holiness. Do you see what I am saying?

There are a lot of preachers that preach: “now you go to Calvary and there you are forgiven but you go to Sinai and there you are sanctified. You go to Christ and there you receive salvation, redemption, and forgiveness of your sin, but then you go to the law and you learn how to live and you live by the law.”

No sir! You have it all in Christ. You go to Christ for forgiveness, redemption, sanctification, holiness, wisdom, and everything is in Christ Jesus. *“Christ is all and in all.”* We are chosen in Him, redeemed in Him, accepted in Him, seated in Him, and we are secure in Him.

I love that Scripture in **1 John** which says: *“And this is the record that God hath given us eternal life and this life is in his Son. He that hath the Son hath life.”* He that hath the Son hath life and everything that pertains to that life, everything.

If I have Christ I have everything; I lack nothing. It's all in Him. *“He that hath not the Son of God, (whatever he has) hath not life.”* Now, dead is dead and life is life. If I have Christ, I have life. If I don't have Christ I am dead. Nothing I have is worthwhile and means anything to me.

Fifth: Every preacher knows that this Gospel is the same for Jew and Gentile; it's the same for male and female, old and young, rich and poor, black and white!

Now, listen to this in **verses 9 and 10**; it says this: *“If thou shalt confess with thy mouth Jesus to be Lord and believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.”*

In **verse 13** it says: *“There is no difference, between the Jew and the Greek (gentile) for the same Lord, over all, is rich unto all that call upon him.”* “For whosoever,” that's a wide, wide, word isn't it?

“Whosoever, (Jew or Gentile, bond or free, male or female, rich or poor, old or young, black or white) shall call on the name of the Lord shall be saved.” Christ said: *“I am the way, the truth, and the life. No man cometh unto the Father but by me.”*

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The Lord said: *“I am the bread; I am the water of life; I am the door, by me if any man enters in, he shall be saved.”* The apostle said: *“Other foundation can no man lay than that which is laid, Christ the Lord.”*

If you come to God you will come as all before you have come and you will come as all after you shall come through Jesus Christ the Lord.

That’s the way Abel came to God, by Christ. That’s the way Moses came to God, by Christ. That’s the way Abraham came to God, by Christ. Job said: *“I know that my redeemer liveth.”* David said: *“The Lord is my shepherd.”* Paul said: *“I know whom I have believed.”*

You see, it is coming to Christ and every true God-called preacher knows there is no difference between the Jew and the Greek *“for the same Lord over all is rich unto all that call upon him.”*

It doesn’t matter, my friend, what your denomination or what your nationality, what your race, creed, color, religion, or whatever; you will come to God by Christ or you won’t come at all! *“There’s none other name under heaven given among men whereby we must be saved;”* that name is Christ.

Sixth: Now watch this; every true, God-called preacher knows that the preaching of the Gospel is necessary to saving faith; it is necessary. I am saying that this righteousness of God is in Christ and it is mine by faith.

And it’s yours, whoever you are, only by faith. But, this faith only comes by hearing the Gospel. You’ve got to hear the Gospel. Listen to **verse 14**; **now verse 13 says:** *“Whosoever shall call upon the name of the Lord,”* (call out of a need, call out of an inability, call out of despair, call out of distress, call out of misery, to call for mercy on the name of Christ, the name of Christ, the sovereign name of Christ, the powerful name of Christ, the sufficient name of Christ, the name of Christ); *shall be saved.”*

“How shall they call on him in whom they have not believed?” How is a man going to call on one whom he does not know? *“How is he going to believe in one of whom he has not heard and how is he going to hear without a preacher?”* Huh? How’s he going to call?

Listen to me: How shall a man call upon Christ or trust Christ to save him if he knows nothing of the redemptive character of Christ? You say: *“Who’s your Saviour?”* Jesus Christ, well, who’s Jesus Christ? Well, I don’t know.”

“Well, how can you believe on one of whom you haven’t heard and do not know?” Who is Jesus Christ? Why, He’s very God of very God. He said to Peter: *“Whom do you say that I am?”* Peter said: *“You are the Christ, the Son of the living God.”* He said: *“That’s the rock on which I will build my church.”*

“Blessed are you Simon Bar-jona; the heavenly Father revealed that to you.” He knew the redemptive character of Christ. You can’t call on Christ, believe on Christ, and rest in Christ if you don’t know his redemptive character and who he is.

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Secondly: How can a man call on Christ if he knows nothing of His redemptive work?

You say: “How did Christ save you? I don’t know. Well, in heaven they say: *“Unto him who loved us and washed us from our sin in his own blood. Who are these and whence came they? These are they that came out of great tribulation and washed their robes in the blood of the lamb.”*

They knew something of the redemptive work of Christ. What did Christ do? Why, He saved us by dying on the cross in our stead and place. That’s the reason I preach the Gospel to you.

You can’t believe in, trust in, receive, rest in Christ of whom you haven’t heard and do not know. *“God hath chosen by the foolishness of preaching to save them that believe. I am not ashamed of the Gospel; it’s the power of God unto salvation to everyone that believeth.”*

We’ve got to tell them not only to believe but tell them what to believe, whom to believe. Who is Christ? What did Christ do in His redemptive work?

Let me ask you this: How shall a man call on Christ if he knows nothing of his redemptive glory? Where is He now, this Christ you’ve trusted? Where is He now? “I don’t know.”

The Scripture says: *“He’s on the right hand of God. He’s our high priest.”* We don’t have right, any boldness to come into God’s presence except through Christ the High Priest, except through Christ the Mediator.

We’ve got to know His redemptive glory. How shall a man know unless he is told? Phillip asked the Eunuch: *“Do you understand?”* He said: *“How can I except some man tell me?”*

Last of all: Every true, God-called preacher knows that saving faith comes by the Word of God, not my word but His Word: *“faith cometh by hearing and hearing by the Word of God!”*