

MY GOSPEL

ROMANS 16:25 • TV348B

A television broadcast sermon delivered

SUNDAY, APRIL 16TH, 1989

By

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Transcribed, edited and published

NOVEMBER 28TH, 2019

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Romans 16:25

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.”

The title of the message today is just two words: **“MY GOSPEL.”**

And the text is found in **Romans 16:25**. The apostle writes; *“And now unto Him that is of the power to establish you according to my Gospel and the preaching of the Lord Jesus Christ.”*

Now here in this text and again over in **2 Timothy chapter 2:8** the apostle Paul calls the preaching of Jesus Christ, *“My Gospel.”* The preaching of Jesus Christ; he called, *“My Gospel.”* Why do you suppose he called the Gospel of Jesus Christ, *“My Gospel?”*

You say, “Preacher isn’t this God’s Gospel?” Yes, but Paul called it, *“My Gospel.”* Why do you suppose he called it, *“My Gospel?”* And it was no slip of the lip. He did it twice; he called it, *“My Gospel.”*

First of all: I believe he called it *“My Gospel”* because it was the Gospel by which he was saved and the Gospel by which he was brought to a knowledge of the living God

You see; though Paul was very religious before he met Christ, he did not know God, though he was very religious. He had the ceremonies, he had the heritage, he had the training, and he had the theological training, but he didn’t know God.

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But he met the living God in the Gospel. And he said, “I didn’t receive it from men either (this Gospel). I didn’t learn it in school. I didn’t receive it as a tradition handed down to me by my parents.”

He said, “I was taught of God. My Gospel I received not from men; I was taught of God.” And that’s true of every man who’s really redeemed, really saved. He’s taught of God.

Our Lord said that in **John 6:44**, He said; “*No man can come to me except my Father which sent me draw him. And I’ll raise him up at the last day. It’s written in the Scriptures and they shall all be taught of God, and every man that hath heard and learned of the Father cometh unto me.*”

And this is what Paul is saying; he said, “It’s my Gospel. It’s my Gospel because it’s the Gospel by which I was saved. It’s the Gospel by which I was redeemed. It’s the Gospel by which I was rescued from false religion. It’s the Gospel through which I came to know the living God. It’s my Gospel, mine.”

Secondly: I believe he called it, “*My Gospel*,” because it was the Gospel committed to his trust. He said that; “God hath committed the Gospel to my trust; entrusted me with the Gospel.”

Oh he said, “I know I have this treasure in an earthen vessel. I don’t claim to be any more than any other preacher or any other child of God. But he said, “I’ve been entrusted with the Gospel.”

“God taught me the Gospel and God commissioned me to preach it. He put me in the ministry, miraculously put me in the ministry and gave me the Gospel. He committed it to my trust.”

Thirdly: And then I believe he called it, “*My Gospel*” because he was literally obsessed with it, obsessed with the Gospel.

It was his life. He said; “*I’m crucified with Christ, nevertheless, I live, yet not I, but Christ lives in me. In the life which I now live in the flesh; I live by the faith of the Son of God who loved me and gave himself for me. Christ is my life and when Christ who is my life shall appear; I’m going to appear with Him in glory.*”

To the Corinthians he said; “*I’m determined not to know anything among you.* (I’m not promoting anything or anybody, any organization or any movement or any program. I’m not promoting anything but Jesus Christ) *I’m determined to know nothing among you, saved Jesus Christ and Him crucified.*” Oh would God we’d have some preachers today who were not interested in promoting anything or anyone but Jesus Christ the Lord, preaching Christ and the Gospel of God.

Well, how did Paul define his Gospel? He claimed it, he owned it, he loved it; how did he define it? If you want a clear-cut definition of Paul’s Gospel, you’ll find it in the opening verses of **Romans chapter 1.**

He writes this way in **Romans 1:1**; *“Paul.”* He never called himself, “Reverend or Bishop or Superintendent or Doctor or Right Reverend or Father.” The only man whoever deserved a title wouldn’t take one.

He’s a very humble man. He’s a man who gave God the glory. He wouldn’t take any titles. He always referred to himself as *“Paul,”* that’s all, just *“Paul.”* He saw more, knew more, heard more, and taught more than any man who ever lived but he never claimed any title.

He said, *“Paul, servant (a bond slave).”* What’s a bond slave? It’s a willing, loving, servant. *“I’m a servant of Jesus Christ called to be an apostle and separated unto the Gospel of God.”* Well, here he defines his Gospel. He says:

First of all: It’s the Gospel of God; it’s God’s Gospel.

It originated with God. *“Salvation is of the Lord.”* The Gospel originated with God. He purposed it in all eternity, in eternity past. *“Christ is the Lamb slain before the foundation of the world.”*

The Book of Life is the book of the *“Lamb slain from the foundation of the world.”* God chose His people in Christ before the world began. *“Known unto God are all His works from the beginning.”* Nothing occurs in time God didn’t purpose in eternity.

He purposed redemption. He purchased redemption. God did it; man didn’t do it, God did it in the person of His Son on the cross. He applied it. Paul said; *“God who separated me from my mother’s womb was pleased to reveal His Son in me.”*

God not only purposed the Gospel and purchased the Gospel but He applies the Gospel. And He preserves those who hear the Gospel and keeps those whom He saves. It’s God’s Gospel. It’s of the Lord in its origination, in its execution, in its application, in its sustaining power, and in its ultimate perfection.

If any man winds up in glory it will be God’s fault, not his. That’s right! *“Salvation is of the Lord. By grace are you saved through faith and that not of yourselves; it’s the gift of God.”* Faith is the gift of God. *“The goodness of God leads a man to repentance.”* And Paul says this Gospel that I preach is, *“The Gospel of God.”*

Secondly: **Romans 1 verse 2**, it’s the Gospel promised, *“Which he had promised afore by his prophets in the holy scriptures.”*

It’s the ancient Gospel. He said; *“My Gospel is no new Gospel; it’s the Gospel preached by Abel when he slew the lamb. It’s the Gospel preached by Noah when he built the ark, the shelter from the storm.”*

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“It’s the Gospel preached by Moses when he slew the Passover Lamb. It’s the Gospel preached by Moses when he lifted up the serpent in the wilderness. It’s the Gospel preached by Moses when he smote the rock.”

“It’s the Gospel preached by Abraham when walking up the side of Mount Moriah and his son asked, ‘where’s the lamb? Here’s the fire and here’s the knife; where’s the lamb?’”

Abraham said, *“My son; God will provide himself a lamb.”* And He did, right on that mountain. Mount Moriah is Mount Calvary. God provided His Son as the Lamb to take away sin.

So, this is the same Gospel. There is no new Gospel. It’s the Gospel preached by Isaiah. It’s the Gospel of God. It’s the ancient Gospel. Now wait a minute! Hold the phone! And He said: *“It’s the Gospel concerning His Son.”*

“Paul, a bond slave 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. This Gospel is concerning His Son who was made; (watch it, now listen) who was made of the seed of David and declared to be the Son of God.”

Now words mean something in the Scripture. You see; the Bible is not a big book, 66 books, 39 in the Old Testament and 27 in the New Testament. But it’s a small book and words mean something, each word.

And He said, *“This Gospel is concerning His Son.”* It’s not concerning what you do with Him; it’s concerning what He does for you and in you and before God in your place. It’s concerning His work, not your work. It’s concerning His sacrifice, not yours. It’s concerning His faithfulness, His dedication, His righteousness, His representation, His death, His burial and His resurrection.

It’s concerning His Son, *“Who was made of the seed of David.”* He was made of a woman. He was conceived in her womb by the Holy Ghost. His earthly life started at a definite point. *“He was made of the seed of David.”*

You see; David was his great, great, grandfather. He was in the house and lineage of David. He was born a Jew to fulfill all the promises to the Jews and the prophecies.

And the high priest and the tabernacle and all of these ceremonies and sacrifices and Holy Days, circumcision, and all the rest of it; *“He was made of the seed of David;”* He was the rightful heir to David’s throne. He is the King of Israel; He is the Messiah.

“But He was declared to be the Son of God.” He wasn’t made the Son of God; He was already the Son of God. *“In the beginning was the Word and the Word was with God and the Word was God.”* He wasn’t made God; He is God.

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Do you see these words? If we'd quit screaming, "believe" and stomping up and down in the pulpit and carrying on and start studying God's Word; we may have a little hope and confidence and assurance of a relationship with God and an interest in His mercy.

But a man's got to know what he believes and whom he believes and where he stands and knows something about the rock. And Paul said, "I'll define my Gospel." Can you define yours? Can you define your Gospel?

"Be ready to give a reason, (an answer) to every man that asks you a reason for your hope." And Paul said; "My Gospel is the Gospel of God." It starts with God and God executes it and applies it and sustains it.

And my Gospel is the ancient Gospel. There's no new Gospel. Christ said; *"Abraham wrote of me, Moses wrote of me. Abraham saw my day."*

Christ is that Passover and the Rock smitten. And this Gospel is concerning His Son; it is concerning Christ as the Surety of the covenant, as the Representative of His people, as the Righteousness of His people, as the Redeemer of His people.

It's concerning His Son, Jesus Christ who was; *"Made of the seed of David, who was made in the likeness of flesh, who was made in the form of a servant,"* who was made a human being. But He wasn't made God; He was and is declared to be God.

And I'll tell you this about Paul and his Gospel; He preached the only Gospel. He knew it and he wouldn't tolerate any other Gospel. Paul was not very ecumenical. He preached the living God and he wouldn't tolerate anybody preaching any other kind of God.

He preached salvation by grace and he wouldn't tolerate salvation by works. He said in **Galatians chapter 1**, twice; he said: *"Though we or an angel from heaven preach any other Gospel, let him be accursed."*

Paul said; "I don't care who he is, me or a fellow that claims to be from heaven. If he preaches any other Gospel than the Gospel of God, the ancient Gospel, and the Gospel concerning His Son; let him be accursed. I'll repeat that; I'll say it again, let him be accursed. This is my Gospel, this is my Gospel."

Now every preacher today has a Gospel. Every church has a Gospel. Every religious person has a Gospel and you have a Gospel, a Gospel which we believe, and a Gospel, to which we are committed, and a Gospel by which we'll die, and a Gospel in which we'll face a Holy God at the Judgment.

I have two questions and I'm going to answer these two questions for myself. I'll let you answer them for yourself. Now these two questions are as follows:

What is your Gospel?

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How do you know that your Gospel is the Gospel of God?

There's only one. *"I'm not ashamed of the Gospel; it's the power of God unto salvation."*
There's only one Gospel. Anything else is a perversion of the Gospel.

Well, I'll answer for myself: "What is my Gospel? What is my hope?"

First: My Gospel exalts and magnifies a sovereign, unchangeable, infinite, almighty God. I have no impotent God. I have no small God who wants to do things and can't do them, who wish that men would let Him have His way. I know nothing about that kind of God.

Like the Bible itself; my Gospel begins with God. That's where it starts. The Bible begins with God, *"In the beginning God."* That's where my Gospel starts. All things begin with God. The Lord omnipotent reigneth.

The Lord God is sovereign, almighty, in creation, in providence, and in salvation. He'll save whom He will. Christ said; *"All that my Father giveth me shall come to me. And him that cometh to me I'll in no wise cast out."*

Yes sir, I believe in an almighty and sovereign God. I worship at His footstool. I bow before His throne. And I preach Him willing and able and ready to do all that He purposed. That's right!

Secondly: My Gospel recognizes a total and complete fall in Adam.

Man's not sick; he's dead. Man in the Garden didn't lose the sight in one eye; he's blind spiritually. Man in the Garden didn't become lame on one leg; he's lame and cannot walk.

You see; our troubles began with one man, Adam. Yes, I believe in original sin. The Bible says; *"By one man sin entered this world and death by sin. So death passed upon all men. In Adam all died."* That's what the Word of God says. *"By man came death, (spiritual death). You hath He quickened who were dead in trespasses and sin."*

My friends; there are several forms of life. There is mineral life. There is life in the minerals, in the rocks. Did you know that? That's why oil burns. There is life in the rocks; there is mineral life.

And there is plant life. The plants and flowers live. They have life. There is animal life. There is human life. And there is spiritual life, mineral life, plant life, animal life, and human life.

And as far above human life as human life is above plant life or animal life is spiritual life. And that is what happened in the Garden. Man died spiritually. He retained his human life but he is dead spiritually.

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He doesn't know God. "No man knows the Father but the Son. No man has seen God at any time. God dwells in a light which no man can approach." That's the reason Christ said; "*You must be born again. You hath He quickened who were dead.*"

Spiritual life's gone. And to be regenerated, to be born again, to be saved by God's power (by the Holy Spirit of regeneration) is to receive spiritual life. And that's the reason Christ said; "*He that liveth and believeth in me will never die*" because spiritual life can't die.

Human life dies, mineral life, plant life, animal life, and human life all die, all go back to the ground. That's where it all came from, the dirt. But spiritual life is the life of God. It came from Him, the almighty God.

"In Adam we die. In Christ we're made alive. The first man is of the earth, earthy." That's where we got our human life. *"The second man is the Lord from heaven."*

He never was of the earth. And the life He gives is not of the earth and it can't be buried in the earth and it can't go back to the earth. *"The body returns to the grave, from the dirt which it was taken, the soul to God who gave it."* That's spiritual life.

Now, these people who make fun of the new birth and talk about the new birth don't know what the new birth is. Most religious folks don't know. We're born of the flesh, *"That which is born of the flesh is flesh;"* and it's all downhill from here.

"But that which is born of the spirit is spirit" and it ever lives and it can never die. And I believe in the Garden of Eden; that life was taken from man. He retains only this dying, this dying form, this dying nature and he dies and goes back to the dust.

Thirdly: But my Gospel is based on a covenant of grace.

The word covenant occurs in the Bible about 250 times. And this covenant of grace is an everlasting covenant between the Father, Son and the Holy Spirit. Before the foundation of the world God knowing what would occur, God permitting what occurred, but the Lord God had a people, chose a people and gave a people, to His Son.

When the Lord Jesus prayed in **John 17**; *"Father; you've given me power over all flesh that I should give eternal life to as many as you've given me; I pray not for the world. I pray for them which thou hast given me."*

In **John 6** He said; *"All that my Father giveth me shall come to me. And him that cometh to me I will in no wise cast out. I came down from heaven not to do my will but the will of Him that sent me. And this is the will of him that sent me that of all which He had given me I'll lose nothing."*

Paul said; *"I thank God for you brethren, beloved of the Lord. God hath from the beginning chosen you to salvation."* And back before the world began God made a covenant, an

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everlasting covenant, and Christ is a Shepherd of the sheep of the everlasting covenant. *“He’s the surety of the everlasting covenant.”*

And God gave His Son a mediatorial kingdom and He gave Him a people. And the Son assumes suretyship of those people. He assumed the responsibility of those people. He took upon Himself to be King of the covenant, King of the kingdom, Messiah of the Messianic kingdom and He came to this earth to fulfill it.

And David rejoiced in that covenant. When David the king lay dying he said; *“Although it be not so with my house; God’s made with me an everlasting covenant, ordered in all things and sure. And this is my salvation, this is all my desire.”*

Yes sir; my Gospel is a Gospel of a covenant. This thing of redemption started with God. It started a long time ago. There’ll be plenty of room in heaven but there won’t be any vacancies. Come on, come on!

And my Gospel declares an incarnate God. God Himself came to this earth in the form of a servant, in the seed of woman, in the likeness of flesh. *“The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*

The angel said to Joseph; *“Call His name Jesus; He’ll save His people from their sins.”* And they called His name Jesus which is fulfilled, fulfilling what Isaiah wrote; *“A virgin shall be with child and thou shalt call His name Immanuel (God with us, God with us).”*

“When it pleased God in the fullness of time He sent forth His Son, made of a woman, made under the law, to redeem us.” Jesus Christ came to this earth in the flesh as our representative. *“By one man’s disobedience we were made sinners. By another man’s obedience we’re made righteous.”*

He came as our righteousness. *“He who knew no sin was made sin for us that we might be made the righteous of God.”* He came as our atonement. In Christ we have the atonement. He came as our Mediator: *“He ever lives to make intercession for us.”*

That’s our Gospel, the Gospel of an incarnate God, the God-man, representative, righteousness, atonement, Mediator, coming King.

Fourthly: And my Gospel is the Gospel of faith and not works.

“It’s not by works of righteousness which we’ve done but according to His mercy He hath saved us. By the deeds of the law shall no flesh be justified.”

I’ll tell you my friends; this is good news to the guilty. This is mercy for the miserable. This is help for the helpless, hope for the hopeless, covering for the naked, life for the dead. *“He’s the friend of sinners.”*

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And the worst thing that they could say about Him when He was on this earth; *“Friend of sinners”* is the best news you ever heard. The Scripture said in **1 John**; *“This is the record. God hath given us eternal life and this life is in His Son,”* the incarnate God, the Redeemer. *“And he that hath the Son of God hath life.”*

That’s my Gospel. Now how do I know that Gospel is the Gospel of God? That’s a good question and let us answer it by the Word of God. How do we know that our Gospel is the Gospel of God and not another Gospel?

Could I give you six quick reasons? And if you want this on tape you write for it and we’ll send it to you.

First of all: My Gospel gives God all the glory! That’s right and that’s what the Scripture says; *“That in all things God may be glorified.”* He’s going to be glorified. He said; *“I’ll not share my glory with another.”* And when I preach my Gospel it gives God all the glory. If a man is saved it’ll be by the power of God.

Secondly: This Gospel that I preach is the Gospel that’s true to the Old Testament pictures and types. It’s true to the Passover, the Rock smitten, the serpent lifted up, and the mercy seat. It’s true to the Old Testament, every type and picture in the Old Testament. My Gospel fits it.

Thirdly: And my Gospel enables God to be just and justifier. It enables a holy, righteous, just God, to save a sinner and be justified because the sinner’s sins are paid for. The sinner’s debt is paid. *“The soul that sinneth will die. Sin when it’s finished brings forth death.”*

Well, our representative died. Justice is satisfied. The law’s honored. God said, *“Keep the law.”* I kept it in Christ.

Fourthly: This Gospel is the only Gospel for those who are sinners and have nothing to pay because it’s free. Tell me how the thief on the cross could be saved any way but by grace, any way but by grace; now come on, works, going to the front, making a profession, tithing, keeping the Sabbath? Just by grace alone

Fifth: My Gospel is the only Gospel that can keep a man saved. *“We’re kept by the power of God through faith,”* not by our own wishes and wills.

And this is the only Gospel that can give a sinner real assurance and real confidence because God did it and we didn’t!