

THE GOSPEL THAT GLORIFIES GOD

GALATIANS 1:6-9 • TV193A

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By
HENRY T. MAHAN

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By Henry T. Mahan

Galatians 1:6-9

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

I will be reading from the **Book of Galatians Chapter 1: verses 6 through 9** for my text today.

The title of the message is: "**THE GOSPEL THAT GLORIFIES OUR GOD.**"

Now, let's not preach around the issues of our day; let's be bold and meet them head on. Someone recently commenting about today's preachers said this; "all of them are saying the same thing, nothing." I am afraid there is a lot of truth to that.

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I don't want to be saying nothing; I want to face the issues of this day in a bold and truthful way for the glory of God and for the good of our hearers.

If you will, turn in your Bible to the **Book of Galatians, chapter 1**. I will be reading **verses 6 through 9**. We will be thinking together on this subject: "**The Gospel Which Glorifies God.**"

Paul is writing here in the **Book of Galatians, chapter 1**, and he says to the church at Galatia; "*I marvel, (I am amazed) that you are so soon removed from him that called you into the grace of Christ unto another gospel.*"

He says, "*It's not another gospel, (actually), but there be some among you that would pervert or confuse or confound the gospel of Christ.*"

Now listen to this; "*But though we (and he repeats this twice), though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed.*"

Now, the first thing that I see in this passage of Scripture is this; according to the Word of God, my friends, there is but one Gospel. There are not many gospels; there is one Gospel.

Paul said in **Romans 1:16**; "*I am not ashamed of the gospel of Christ which is the power of God unto salvation; the gospel of Christ is the power of God unto salvation, to the Jew first and also to the Greek. I am not ashamed of the gospel.*"

When our Lord commissioned His disciples to go into the entire world, He sent them to preach, not a gospel, not any gospel, but the (definite article) Gospel. What I am saying is this; there is only one Gospel according to the Word of God.

Then, in **1 Corinthians 15**, Paul writing to the church at Corinth, says; "*brethren, I declare unto you the gospel, the gospel which I preached unto you and which you received, and wherein you stand, and by which you are saved, if you keep in memory what I preached unto you:*

"For I delivered unto you, first of all, that which I received, how that Christ died for our sins according to the Scriptures, that He was buried and rose again, according to the Scriptures." Paul said, "This is the Gospel that I preach. This is the Gospel that you received. This is the Gospel wherein you stand and this is the Gospel by which you are saved." It is the Gospel.

Now, it is called in the Scriptures, "*the Gospel of God.*" Paul said in **Romans 1:1**; "*Paul, a servant (a bond slave) an apostle of Jesus Christ, separated unto the Gospel.*"

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What are you saying, preacher? I am saying that there is one Gospel. According to the Word of God there is only one Gospel. Paul said, *“If anybody comes preaching any other gospel; I don’t care if it is an angel from heaven; let him be accursed.”*

It is God’s Gospel. He planned it, He executed it and He applies it and sustains it; by His grace He will perfect it. It is the Gospel of God.

Not only that, it is the Gospel, the Gospel of God’s grace. Paul said in **Ephesians 2: 8 and 9;** *“for by grace are you saved through faith and that not of yourselves; it is the gift of God, not of works, lest any man should boast.”*

Then, in **2nd Timothy 1**, he declared; *“God saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.”*

This is the Gospel which is the Gospel of God and the Gospel of God’s grace, and chiefly, it is the gospel concerning His Son.

Now, the Gospel is not what you do for God; it is not a proposition and it is not an invitation. The Gospel, the Gospel my friend, is a declaration of a fact. It is the proclamation of something that Christ did, not a proposition for you to do something for God.

It is not an invitation for you to contribute something to God. This Gospel is a declaration, a proclamation of good news of what Christ has done for us. It is the Gospel concerning His Son, and our prophet, who reveals God. *“This is my beloved Son, in whom I am well pleased, hear Him.”*

Jesus Christ is the prophet; He is the Word of God, He communicates unto us the Father. The disciples said, *“Show us the Father and it will satisfy us.”* He said, *“He that hath seen me hath seen my Father.”*

He is not only our prophet but He is our priest, *“having an eternal priesthood, a priest forever after the order of Melchisedek.”* He is our King of kings and our Lord of lords.

This Gospel, called *“the gospel,”* which is the Gospel of God, the Gospel of His grace, is *“the gospel concerning His Son.”*

Now listen to this: it is the only Gospel that God has ever had. It is the only Gospel that God Almighty has ever given to men. It is the Gospel of Moses, and it is the Gospel of Abel. It is the Gospel of Abraham and the Gospel of Isaiah.

It is the Gospel of Paul, Peter, James, and John. It is the Gospel of Luther, Calvin, Spurgeon, Owen, and Whitfield. It is the Gospel of today. *“Moses wrote of me,”* Christ said. *“Abraham rejoiced to see my day. He saw it and was glad.”*

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You can go back and read the Old Testament and there is but one Gospel in the Old Testament. There is but one Gospel in the New Testament. There is but one Gospel for today and one Gospel for the tribulation, one Gospel for the millennium, only one Gospel.

Everybody who inhabits God's heaven and God's glory will sing the praises of Jesus Christ the Lord who is the one, whom the Gospel concerns, the one about whom the Gospel is written. Christ is that Gospel.

I don't mean to be offensive but I want as I said at the beginning of this program, I want to face the issues of our day head on. The Bible declares that there is "*one gospel*," only one, not several, only one.

It is the Gospel of God. It is the Gospel of His grace. It is the Gospel of His Son and it is the everlasting Gospel, the only Gospel that God has ever had, ever revealed or ever given. It is the only Gospel by which He has ever saved a sinner.

But, now listen to me; that's not true today among churches and preachers. It cannot be said that we have one Gospel today. The Bible says that there is one Gospel. The apostles say that there is one Gospel. The Lord Jesus declares that there is one Gospel.

But you know and I know that today there are many gospels. There are almost as many gospels as there are denominations. There are almost as many gospels as there are churches.

There are many ways to God. We have a mixture of God and man, of grace and works, and of Christ and the church. There are just dozens of gospels; you know that this is true. I am not telling you something that you don't know.

You know that today there is the Gospel of salvation through the church. You know that there are people listening to my voice, right now, multitudes who believe that they have an interest in God because they belong to a certain church.

No certain church has a corner on this thing. There are people sitting out there who believe that they have an interest in God because they are Baptists, because they are Methodists, because they are Presbyterian, or because they are Catholic, or because they are something else.

We are a whole lot like Israel of old who thought they had a corner on God through their name. There are churches today who call themselves "the church of God." They say, "We are the only church because we have the name of God." Others say, "We call ourselves the church of Christ, and we are the only church because we have the name of Christ."

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Another said, "We are the church because we have the name Baptist and we go back to John the Baptist who started the church." Another said, "We are the only church because we are Catholic;" that means universal; that means that everybody is under the same umbrella.

No man is saved because he is a church member. No man is saved because he is a member of a certain denomination. Salvation is not in the church, salvation is not in the priest, salvation is not in the preacher, salvation is not in your denomination; salvation is in Christ. The Gospel has not got one thing to do with the church; Christ is the Gospel.

Now, people who know the Gospel, who love the Gospel, who are saved by the Gospel, wish to be identified with the church of the Lord Jesus Christ. They are part of the church, which is the body of Christ.

But, the church is not the Gospel; Christ is the Gospel. We are not saved by association with, or affiliation with some church. We are saved because we having a living, vital, union, with the Lord Jesus Christ because He is our redeemer.

Now, you know that it is so and you know this; there is the Gospel of decisions. Oh, I tell you; this prevails all over the country today, in nearly every church and it is called "fundamentalism."

The preacher stands up and preaches a sermon. The choir starts to sing softly in the background and the people stand. The preacher says, "If you are saved, raise your hand. If you couldn't raise your hand, then raise it now, and we will pray for you; everyone who raised your hand, come down to the front and say the sinner's prayer and make your decision for Jesus."

And multiplied millions of boys and girls, young people, and moms and dads, are marching to the front of the church and making a decision for Jesus and resting their hope of eternal life on that decision.

Let me tell you something; salvation is not a physical coming to the front of the church, it is a spiritual coming to Christ.

Salvation is not going to the front of the church, kneeling at an altar, or shaking a preacher's hand or signing some kind of card. Salvation is being brought by the Spirit of God into a living union with the Son of God through repentance toward God and faith in the Lord Jesus Christ. It is a heart-work and it is a heart-matter.

You may say, "Preacher; are you against going to the front?" Oh no; I'm certainly not! Going to the front of church and confessing your faith in Christ, going to the front of the church and telling people what God has done for you, my friend; that is to tell what has been done.

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If God has done a work of grace in your heart, if you have been brought to a true conviction of sin, a true repentance toward God, true faith in the Lord Jesus Christ, and He is your foundation, then He is your refuge, He is your redeemer, and He is your hope.

If He is your salvation, and you are trusting in Him and Him alone, and God has given you a new heart and a new nature, if God has given you a hope, a saving interest in Christ, then tell people about it. You will tell people about it.

You will follow your Lord in believer's baptism. You will unite with His church. You will identify with His people. Salvation is in Christ; that is what I am trying to say.

It is not in a decision, it is not in an experience, it is not in a feeling, it is not in making your decision for Jesus; salvation is in a living union with Christ Jesus. To make a decision is not salvation.

There are multiplied, millions of people, who have no interest in the Bible, who have no prayer life, who have no worship, no life of worship. They don't even attend the House of God.

Are you saved? "Oh yea; I made my decision for Jesus when I was 11 years old. I accepted Jesus as my personal Saviour when I was ten years old and I've just been saved all of these years and I will meet you in heaven one of these days."

You may say, "But, I have no interest in the Gospel; I have no interest in church. I have no interest in the Bible; I have no interest in the people of God;" then you are not saved. Salvation is to know Christ. It is not a decision down at the front of the church.

Then, there is the Gospel of church ordinances: Like I said, I don't mean to be offensive, but I am trying to shut people up to Christ. I am trying to show folks where salvation is. It is not in the church membership, it is not down at the front of the church and it is not in the baptismal pool.

Simon Magus was baptized and did not know God. The thief was not baptized and he did know God. Paul said, "*The Lord didn't send me to baptize; He sent me to preach the gospel.*" Baptism is not part of the Gospel, it certainly is not.

The Lord's Supper is not part of the Gospel. Baptism is a confession of Christ; it is identification with Christ; it declares what the Gospel of Christ has done for you. It is not a part of the Gospel. The Lord's Table is not a part of the Gospel.

You know and I know that there are multitudes of preachers and people who are saying that when you are baptized you are baptized into the Kingdom of God, that baptism is the door into the Kingdom of God, it is the entrance into Christ, and it is just not so.

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Faith is the door into the Kingdom of God. We believe on Christ, we receive Christ, and we trust in Christ.

There are others who say that the bread and wine at the Lord's Table actually becomes the broken body of Christ, actually becomes the blood of Christ, that when you take that wafer and take that wine, you are taking into yourself the body of Christ and the blood of Christ.

The Bible doesn't teach that. The Lord's Table is not a sacrament; it does not have any saving power. A sacrament means that it has saving power. The Lord's Table has no saving power. You can go to the Lord's Table a thousand times and take gallons of wine and bushels of bread and perish.

Salvation is in a person. That bread and wine is a picture of Christ; it is a memorial feast. He said, "*You do this in remembrance of me*, (not in order to be saved), *but in remembrance of me*."

When you come to the Lord's Table and you take that bread, you are saying; "His body was broken for me." When you take that wine, you are saying; "His blood was shed for me. I do judge and I do discern and I do understand the significance of the sacrifice and the substitutionary work of Jesus Christ, my Lord and my Saviour."

When you come to baptism, you are already saved, you are already in Christ. You are baptized into Christ by the Holy Spirit. But, when you are baptized in water, you are confessing Christ. You are publically identifying with Christ.

This is the way the people in the New Testament confessed Christ. The Ethiopian Eunuch said to Phillip; "*here is water; what doth hinder me from being baptized?*" Phillip said, "*If you believe in your heart that Jesus Christ is the Son of God, you may.*"

He said, "*I do believe that,*" and then he was baptized and confessed Christ. "*He that believeth on the Son hath life. He that believeth not the Son shall not see life but the wrath of God abideth on him.*"

Then, there is the gospel of morality and the gospel of law. God's people are a holy people. "*If any man be in Christ he is a new creature,*" I believe that. I believe that God's people are striving after holiness. God's people want to be like Christ. God's people in their conduct and their conversation want to glorify God. They want to adorn the Gospel of Jesus Christ.

Salvation is not in reformation. Salvation is not in changing your ways. Salvation is not in turning over a new leaf. Salvation is not quitting a few sins because even when we come to know Christ, we have to say "*our righteousness's are filthy rags.*"

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"There is none good, no not one. In our flesh dwelleth no good thing. In the flesh no man can please God." Our righteousness is Christ, it is not ours, and it is His. His righteousness becomes ours through faith in the Son of God.

Then, there is the household salvation or covenant salvation. Here, a baby is born into a family. The mother and dad are Christians or church members. That baby is brought before the preacher and the preacher sprinkles water on the baby and they say that he is in the covenant, that he is part of the household of God.

They say that he is educated right on up into the church and he is educated right on up into salvation. Salvation is not by education, it is by revelation. Salvation is a new birth.

A person is not a believer, is not saved, because his mother and daddy were Christians. He is not a child of God because his mother and daddy are children of God. He is born again by the spirit of God.

Now, there are hundreds of other ways by which people hope to hide from the judgment of God and inherit the glory of His kingdom. The Word of God declares clearly and plainly that salvation is not in a church, salvation is not in the law, and salvation is not in baptism or the Lord's Supper.

Salvation is not in the covenant; salvation is in Christ. Let me read that to you:

First of all: In **John 14:6**, the disciples said to our Lord; "*we know not whither thou goest; how can we know the way?*"

Our Lord Jesus said, "*I am the way, the truth, and the life. No man cometh unto the Father but by me.*"

Listen to **1 John 5:11**: "*This is the record; God hath given to us eternal life and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God, (whatever he might have), hath not life.*" Do you hear that? That's what the Scripture says.

In **John 3:14** it says, "*As Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up that whosoever believeth in him, should not perish but have everlasting life: For God so loved the world that he gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life.*"

Listen to these Scriptures:

"There's none other name, under heaven, given among men, whereby we must be saved."

"Other foundation can no man lay than that which is laid, Christ Jesus."

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Our Lord said, "*I am the door, by me, if any man enter in he shall be saved, and go in and out in find pasture.*"

Peter wrote this: "*We know this, we are not redeemed with corruptible things such as silver and gold from our vain conversation received by tradition from our fathers but with the precious blood of Christ.*"

My friend, if you were to open the Bible for the first time, if you would have never seen a preacher or if you had never seen a Bible, and you open that Bible for the first time, I am just confident that you would be convinced of one thing, that there is one Gospel, there's one Gospel, and it is not the Gospel of church membership, that is just not there.

It's not the Gospel of church ordinances. It is not the Gospel of law and morality. It's not the Gospel of covenant, household salvation. It's not the Gospel of decisions; it is the Gospel of Christ, the Lord Jesus Christ, His substitutionary death and his satisfaction of the law of God and the justice of God perfectly on the behalf of His people.

Let me give you just a running account of what I believe the Gospel is. I want you to just ease back there a moment and listen to me now:

First of all: Man fell in the Garden of Eden; that is what the Bible says.

Death, sin, and judgment came upon all. From the Scripture in **Romans 5:12** it says, "*Wherefore, by one man, (by Adam) sin entered this world and death.*"

That is not only physical death that is spiritual death. That is not only disease of the body it is disease of the soul. That's not only darkness physically, that is darkness spiritually. "*By one man sin entered into this world and death by sin: So death passed upon all men.*"

Men do not know God, men do not love God, men do not desire God, and men do not pant after God. You can deny original sin if you wish to. You can fight against it but it is still in the Word of God.

There is imputed guilt and representation; in Adam we died. "*By one man's disobedience we were made sinners. By one man, sin entered into this world and death by sin.*" David said, "*I was shapen in iniquity, conceived in sin, brought forth speaking lies.*"

Men steal because they are thieves; they are not thieves because they steal. Men are murderers, not because they kill; they kill because they are already murderers. They are born with the murder in their heart.

Sin is a principle, it is a nature, it is a body of death with which we are born and we inherited it by our daddy. Now that is so; the Word of God declares that.

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Secondly: God made an everlasting covenant before this world began to save a people.

God determined in Himself, before the world began, which I can show you in the Scriptures, before there was a sinner, there was a Saviour; “*Christ was the Lamb slain from the foundation of the world.*”

Paul wrote in **Ephesians 1:** “*Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies, according as he hath chosen us in Christ before the world began.*” Now, that is what the Scripture says.

In **2nd Thessalonians 2:13**, Paul said; “*I thank God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*”

God determined to have a people. He gave His Son a people. He called His blood, “*the blood of an everlasting covenant.*” He called Him the “*Surety of an everlasting covenant.*” He said, “*He was the Lamb slain before the world began,*” before its foundations were laid. God determined to have a people.

Thirdly: Throughout the Old Testament, from the time that man fell in the Garden, and God slew an animal to cover the nakedness of our parents; from that very moment until Jesus Christ came into this world as the fulfillment of every prophecy, promise, and type; God typified, God pictured, God prophesied, and God promised a Redeemer.

All the way through the Old Testament, that rock was Christ. The Passover was Christ. That sacrifice of Abel was Christ. The sacrifice of Isaac was Christ.

The Tabernacle with its priesthood, with its blood sacrifices, with its atonement and its incense; all these things are pictures of a Saviour, of a Redeemer, coming into this world and dying as our substitute. God pictured it all the way through the Old Testament.

Then, “*In the fullness of the time, (2,000 years ago), God sent forth His Son, made of a woman.*” His Son was the fulfillment of the priesthood. His Son was the fulfillment of the prophetic office. His Son was the fulfillment of the kingly office.

His Son was the fulfillment of every sacrifice. His Son was the fulfillment of every lamb. Christ came as God promised, typified, promised, and pictured, all the way through the Old Testament.

He was born of a woman and He was none other than God in human flesh. He walked on this earth and was born without a human father because He is the Son of God.

He was born of a woman and was identified with all flesh. He was bone of our bones and flesh of our flesh. He was the God-man, perfect God, and perfect man.

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In the flesh He fulfilled God's law. "*He was tried and tempted in all points as we are, yet without sin.*" He honored the law, He magnified the law and He exalted the law. He did all that the law required, inwardly and outwardly in thought, in imagination, word and deed.

He went to the cross and died under the wrath of God for our sins. "*He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him and through his stripes we are healed.*"

God's law was honored. God's justice was satisfied. He was buried as our scapegoat and He arose again as our justifier. He ascended as our high priest and He intercedes now as our Advocate and Mediator.

He was our representative. By Adam's disobedience we fell, by Christ's obedience we were restored. By Adam's disobedience death passed upon us. By Christ's obedience, (passively and actively) in life, righteousness, and in death; we are restored to God's favor; we have life eternal.

Now then; that Gospel of Christ, that effectual, sufficient, righteousness and atonement of Christ is preached to you today. God says for us to preach it to every creature. As the Spirit of God opens men's hearts and reveals their sins, and creates a need for Christ, and reveals a need for Christ and creates an interest in Christ; all who believe are saved.

All who receive Him are saved. That is what the Scripture says. The Philippian jailer cried out to Paul; "*what must I do to be saved?*" He said, "*Believe on the Lord Jesus Christ.*" He is our substitute. He is our satisfaction and He is our Saviour.

One more point: Those who receive Him and those who believe on Him and those who bow to His Lordship will continue in the faith until that faith gives way to reality and they are made just like Jesus Christ.

That's the Gospel and it glorifies God and it is the Gospel that saves sinners!