

Another Gospel

By Henry Mahan

Bible Text: 2 Corinthians 11:4

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Now, here in 2 Corinthians 11 Paul talks about “another gospel.” And in the book of Galatians chapter one, verse six, he talks about “another gospel.” There is sufficient Scripture for us to look into this subject: Another gospel. There is sufficient warning for us to desire to look into the subject. “If anybody preach another gospel,” Paul said, “let him be accursed. Woe unto me if I preach not *the gospel*.”

Now, first off, I do not mean to imply that all who do not agree with us in every doctrine are preaching another gospel. Please understand that. There are points which some men feel led of the Spirit of God to emphasize, to major upon, while I believe they are preaching Christ. Paul said he rejoiced when Christ was preached even when he was preached in envy and contention and competition.

Now, then, what would you say? Say you were asked tonight to give what we call the identifying traits or characteristics of another gospel. What would you say is being preached today? Paul says they will come preaching another gospel, another Jesus, another Spirit. Now, what, to you, are the traits of another gospel?

I'm going to give you four. I think I can give you four characteristics of the false gospel, this other gospel, which Paul says is not another. It is a perversion of the gospel of Christ. They don't come preaching totally strange doctrine. It has just enough truth in it so that it is a perversion of the gospel of Christ. They talk about the blood and the cross. And they talk about Jesus. And they talk about the birth of Christ. They talk about the resurrection. They talk about heaven and hell. They talk about these things because it is not another gospel. It's a perversion of the true gospel.

Here are four points on which deception is based in this day. Here are the points of deception. First of all, this other gospel, this false gospel, this perversion of the gospel of Christ, the first thing it does is deny original sin. That's the first point. Now, if any man is going to be right on his doctrine or right on his gospel or right on his knowledge of God and self, he has got to be right on the sin question. If he is wrong on the sin question he is wrong all the way.

This doctrine of original sin, you say, “Why do they call it ‘original sin?’” It's called original sin because it was the first sin. It's called original sin because it was the sin that

started all sin. It's called original sin because it was the beginning it was the beginning of sin and because all sin is the fruit of this sin and the offspring of this sin.

We say, "Everybody will admit he sinned." Why certainly he will. But how many people will admit that they are sin? Now, then, that's a white horse if lost as if of another color.

A man will admit he has sin, but he won't admit he is sin. Romans 3:23 says, "All have sinned, and come short of the glory of God." Everybody knows that. The 1 John 1:10 says: "If we say that we have not sinned, we are a liar, and the truth is not in us." We all know that. It's not difficult to get people to admit that they have sinned at one time or other to some degree.

But here is what the other gospel fails to preach. It is difficult to get men to admit the reason why they sinned. Now, you broke God's law. Why did you break God's law? You sinned against God. Why did you sin? You stole a watermelon and it was wrong to steal the watermelon. Why did you steal the watermelon? If you can figure out why you did it you will know why you are under condemnation. The argument between you and God is not the fact that you took the watermelon. It's why you took the watermelon. That's the problem. That's original sin.

Now, listen to this. The thief is not a sinner because he steals. That is not why he is a sinner. He steals because he is a sinner. That's it. He was a sinner before he ever stole. If he hadn't been a sinner before he stole he wouldn't have stolen it. That's original sin.

The preacher's today preach, "Now, if you do this, you sin."

You do that because you are a sinner. That's why you do it. That's what motivated you to do it. And that's God's argument with you.

That's the reason Christ said in Matthew 15...Look over at Matthew 15 just a minute. They didn't understand the doctrine of sin back then either. That's the reason these Pharisees went around teaching that you ought not steal and you ought not kill and you ought not commit adultery and you ought not take God's name in vain. They taught all those things. And if you didn't do those things you weren't a sinner. And you washed your hands before you eat and all these things.

And Christ said this in Matthew 15, verse 17:

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man.

The adulterer is not a sinner because he commits adultery. That's not when he becomes a sinner. Christ said: "You have heard it said by them of old times, 'Thou shalt not commit adultery.' I say unto you the law saith to look and lust is to be guilty already."

The man commits adultery because he is a sinner. The liar doesn't become a sinner when he lies. He is already a sinner. That's why he lies. Men and women who know anything about the Bible and anything about God and anything about sin not only repent for what they have done. They repent for what they are.

The Bible doesn't say you are at enmity with God.

"Well," you say, "Yes, it does."

Well, let's see. Turn to Romans eight. The Bible does not say you are at enmity with God. It doesn't say that at all though it is true. We are at enmity with God. We are at odds with God. We are cross. Our will crosses God's will. But that's not what it says. In Romans eight, look at it, verse seven and eight, "The carnal mind..." What does it say? "Is enmity against God." It's not at enmity. It is enmity.

There is a nature. There is a seed. There is a mind in us that hates everything that is holy and everything that is good and everything that is righteous and that flesh lusteth against the Spirit and is not, read on... "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

When Adam fell in the Garden of Eden original sin, the first sin, the beginning of all sin, the source of all sin, when he fell the Scripture says in Romans five, verse 12, "By one man sin entered into the world, and death by sin; and so death, spiritual death, spiritual darkness, spiritual depravity passed upon all men, right then."

Romans 5:18 says, "By the offence of one judgment came upon all men...by one man's disobedience many were made sinners."

Now, we are born enemies of holiness. That's what David is talking about in Psalm 51. And this is the thing that this other gospel denies. It denies the seed of sin, the nature of sin, the imputation and impartation of sin to us. In Psalm 51 David said, verse five, "I was shapen in iniquity. In sin did my mother conceive me."

Now, the average church preacher is that a baby is not a sinner that it keeps on developing until it comes to a crossroads in life. Some say 12 years old. Some say 14 years old. But then when it first offends God it becomes a sinner. I'll give you \$1000, which I don't have. I'll borrow it from somebody, but I'll guarantee you I'll give it to you if you can find that teaching in this Bible anywhere. It's not in the Bible. It was concocted in some false doctrine.

When do we become sinners? Turn to Psalm 58, verse three. “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” Not 12 years old, not 13, not 14, as soon as they are born.

He said, “Boy, I never heard that.”

That’s what I say. That’s another gospel. It denies original sin. It denies what we are. And God’s quarrel with us—and I wish we could see this. We’re supposed to pursue holiness and we are supposed to abstain from evil and we are supposed to walk in paths of righteousness. And the bent of our will is to be righteousness and holiness unto the Lord. But the argument that God has with natural man is just that. He is natural. He is carnal. His whole mind and soul and being and heart.

Turn to Isaiah. Go with me to the book of Isaiah, chapter one. Here is a description of natural man. In Isaiah chapter one, verse five God says, “Why should ye be stricken any more?” Isaiah 1:5. “Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”

Our trouble, friends, is not just what we have done. It is what we are. Our trouble before God is not just what we have performed in action. It is attitude. And when one denies this original sin he denies the need of the new birth. That’s what it leads to. When you deny original sin, when you deny that men out of Christ are not spiritual, they are flesh, “That which is born of the flesh is flesh,” Christ said. “Ye must be born again. That which is born of the flesh is flesh. In the flesh no man can please God. In the flesh dwelleth no good thing. In the flesh man is enmity. That which is born of the Spirit is spirit.” And that’s the reason Christ said, “You must be born again.”

And this other gospel denies that. It denies original sin. Therefore it denies the need of the new birth. If there is a spark of light and life and fire and righteousness in the sinner he doesn’t need to be born again. He’s already got a new nature.

When we deny original sin we deny spiritual inability. When we deny original sin we give birth to free-willism. And Christ plainly said, “To as many as receive him to them gave he power to become the sons of God who were born not of blood, not of the will of the flesh, not of the will of man, but born of God.”

So that’s the first thing about this other gospel. It denies original sin. It denies the sinful nature. It denies the moral inability of the sinner. It denies the fact that man, from the soul of his feet to the top of his head, has no soundness in him, that he is a sinner gone astray.

You say, “Well, what about babies? You don’t believe babies go to hell do you?”

No. And I don't know anybody that's got real good sense that believes that either. But I'll tell you this. They are in awful good hands. They are in the hands of God. And they couldn't be in better hands.

Now, the second thing that this other gospel denies—and this will really...if you had trouble with that one, wait till I get to this one. The other gospel denies that sinners, they deny that sinners deserve to be damned.

Do you believe your mother and father deserve to go to hell? Do you believe your children? Do you believe these boys down here, your children, deserve to go to hell? Do you think God ought to send these boys to hell?

Let me take it a little closer to home. Do you believe God ought to send you to hell?

Now this is one of the most difficult areas for the human mind to agree with God. Right here. This is one of the most difficult areas for us to justify God. Now, I'll either get your saved or lost right here, one or the other. Stay with me.

We can rejoice in God's love, can't we? We can rejoice in God's love. "Oh love of God. For God so loved the world." Boy, everybody loves that kind of preaching. "When we all get to heaven."

We all aren't going to heaven, friend.

"Won't it be wonderful there when we all get there?"

We ain't all going there. The Bible tells us that. We rejoice in God's love and God's mercy and God's grace. How many of you can rejoice in God's justice and God's holiness and God's righteousness? How many of you can say, "Hallelujah," when God sends a man to hell? Can you?

We don't see sin as God sees sin. And we cannot, in the flesh, agree that God ought to send a man to hell. Can we? We just can't believe it. We just can't agree with it. We just cannot bring ourselves to agree with the justice of God.

Is the sinner to be pitied or to be blamed? He is to be blamed.

Let me ask you a couple of questions. Is Governor Ford obligated to pardon all the criminals down in LaGrange? Is he obligated to pardon all those criminals?

You say, "Why certainly not."

Is he unjust if he doesn't pardon them?

"Well," you say, "No, he's not unjust. They are guilty. They have broken the law. They deserve to be punished."

Is God obligated, then, to take you to heaven? You have broken the law of God. Is he obligated to take these little criminals down here to heaven?

Let's be honest. They have broken the law of God. Is he unjust if he punishes their sins? Is he unjust? Come on. No, he is not unjust. They get just what they deserve.

Now, here is what it comes down to. You don't believe they are criminals, do you? You don't believe your boy is a sinner, do you?

I had a woman tell me once, she said, "Pray for my son, brother Mahan. He's a good boy, but he's not saved."

I said, "If he is good he doesn't need to be saved." There is no reason to save a good boy. What does a good boy need salvation for?

"Well, then, brother Mahan, pray for my husband. He's a good man, but he's just not saved."

He doesn't need to be saved. Only sinners need to be saved. People who are lost, people are who are going to hell, people who deserve to go to hell, that's the people for whom Christ died. He said, "I came to seek and to save the lost. I didn't come to call the righteous to repentance. They have no need of repentance."

Now, what are you going to do? It boils down to the fact that folks don't just believe they are sinners. And I will guarantee you this. You find you a sinner and you have found the oddest, rarest commodity on the market today. There are not many of them out there. God is going to save every sinner. Every sinner is going to be saved. And when you come to realize you are a sinner, God will save you, but not until.

Suppose...now let me offer you this. The governor is not obligated to free those prisoners. They are guilty. You said they were guilty. They deserve to stay there. He is not unjust, is he, if he leaves them there. That's right.

So God is not obligated to save you. And God is not unjust if he doesn't save you. You have broken his law. "All have sinned and come short of the glory of God. The wages of sin is death. Sin when it is finished bringeth forth death. The soul that sinneth it shall surely die." That's what God said. "I will in no wise clear the guilty."

So God almighty will be perfectly just if he sends you to hell. And he can send me and my whole family and your whole family, perfectly just. And I'll have to say, "Amen." I'll have to justify God.

David said, "That thou mightest be justified when thou speakest and clear when thou judgest." You better get on God's side in this matter of sin.

Now, then, suppose this. Let me ask you this. Suppose Governor Ford through wisdom and investigation, suppose he goes down there and does pardon one man out of that prison or two. Suppose he pardons two men. Suppose in his wisdom and through his investigation he believes that he can make a good and useful citizen out of two of those men. Would he be unjust to the other thousand that he left in prison? Would he, now? Would he be unjust if he goes in there and takes out two men and he, through wisdom and investigation he says, "I believe these two men will make good useful citizens. I'm going to work on them. I'm going to let them out. I'm going to pardon them." To those other fellows, is he unjust?

No, he's not. They are in prison paying for their crimes. These men get what they deserve. The pardoned men don't get what they deserve. They get mercy, don't they? They don't get what they deserve. Those two boys that he took out of jail and sent them home, they didn't deserve to be sent home. They got mercy.

Now, turn to Romans nine.

You say, "What are you trying to do?"

Turn to Romans nine. I'll show you. I'm not trying. I just did it if you followed me so far, if you have admitted what I am saying is true, if you stayed with me so far. Listen to Romans chapter nine, verse 11:

The children being not yet born, neither having done any good or evil," because they hadn't yet been born. They weren't even conceived. "That the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Now, what are you going to say to that? Is there unrighteousness with God? God forbid. He said, 'I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion.' So then it is not of him that willetteth nor of him that runneth, but of God that sheweth mercy. Even for this Scripture saith unto Pharaoh, 'Even for this same purpose have I raised you up, Pharaoh, that I might show my power in thee, that my name might be declared throughout all the earth.'

Noah found grace in the eyes of the Lord. Moses found grace in the eyes of the Lord. Pharaoh was destroyed. Did Pharaoh get what he deserved? He certainly did. Did Moses get what he deserved? No, sir, he got mercy. He got mercy.

Justice is necessary. Mercy is optional. Justice is necessary. Mercy is in the hands of God.

So this other gospel is being preached today. It denies the seed of sin. It denies the source of sin. It denies the nature of sin. It denies what a man is by birth. And,

consequently denies the new birth and the need for the new birth. And this other gospel that is being preached today says, "Pity the sinner, not blame the sinner."

"God, you wouldn't be right for you to send these men to hell. I don't believe a good God will send a man to hell."

If God spared not his own son, he is not going to spare the rebels of this world. And we had better get on the side of God in this matter of sin.

Turn to Revelation with me just a moment. I think it's chapter 19. Now, listen to this. Revelation 19, verse one: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore." That's the great religious organization. "which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever."

And the saved shouted, "Hallelujah," while God sent the religious organization to hell. That's what it says.

Now, then, thirdly, those are two basic facts of this new, this perverted gospel. It denies original sin. It says the sinner doesn't deserve to go to hell. The gospel of Jesus Christ says that God must punish sin. And if God shows mercy to a man, that man gets mercy and not justice.

Now, thirdly, this other gospel teaches that salvation is quitting bad habits. And out here in this city right here tonight 90% of the people in these churches and walking the streets in [?] and everywhere else think if you don't quit drinking you are going to hell and if you don't quit cursing you are going to hell and if you don't quit gambling you are going to hell and if you don't quit lying you're going to hell.

Well, let me tell you something. Old friend, you can quit every one of those things and still go to hell. You can be the most respectable, most moral, most religious person in this town and still go to hell because salvation is not just turning from idols it is turning to the living God. Salvation is not just quitting something, it is joining someone, being vitally connected with that person in a living union. That's the difference.

How many times have you heard somebody say, "Oh, he's a wonderful Christian? He doesn't curse and he doesn't swear and he doesn't drink and he doesn't carouse and he doesn't do the things that the world does."

Yes. And he doesn't know God either.

Our Lord said, "This is eternal life." Turn to John 17, verse two. "This is eternal life." Verse three, John 17. "That they might know thee, the only true God and Jesus Christ whom thou hast sent."

The program that Satan has in this day is to make men religious without Christ. And if he can do that you are in worst shape than you are before you ever became religious.

He came up and whispered to Eve, “Hath God said you shall not eat of the tree?”

She said, “That’s what God said.”

He said, “God just knows that you’ll be like God. Don’t you want to be like God? Now, if you’ll just eat this tree you will be like God. That doesn’t sound like a bad idea. Do you want to be like God? Wouldn’t you like to be like God? Well, you just eat that tree and you will be like God. It doesn’t matter how you get there, just so you get there. The means justify the end.”

And when Satan came to our Lord Jesus Christ up on the mountain he said, “Doesn’t the Bible say...?” Satan quoted the Bible. He said, “Doesn’t the Bible say that if you cast yourself off here he’ll give his angels charge over you lest you dash your foot against a stone? You don’t have a thing to worry about. Jump off of here. Prove you are the Son of God.”

Satan’s program is to make men religious without Christ, to make men moral without Christ, to give men a righteousness of their own.

Paul said over here in Romans chapter 10 he said, “My brethren, according to the flesh for whom I am greatly burdened and under great heaviness and great sorrow wanting them to be saved. They are ignorant of God’s righteousness and they are going about to establish their own righteousness.” They were satanically influenced.

I think when a man is saved he will quit his bad habits. I think when a man comes to know Christ he will pursue a life of honesty and righteousness and truth and morality. But that’s not how he is saved. He does those things because he now knows the Lord and because he wants to please the Lord and because he wants his life to be a testimony for his master.

But salvation is not just going down to the church and quitting your meanness. Salvation is a personal, living, vital union with a living Lord.

Now, the fourth mark of this other gospel, there are three of them. And I’ll hurry. This other gospel, and you have heard it. You hear it every day. They use blood. They use cross. They use Jesus. It’s another Jesus. They use Holy Spirit. It’s another spirit. They use heaven. They use hell. It’s another gospel because they deny the condition of man by birth, by practice, by choice, by the fall. And they deny that the sinner deserves the wrath of God. They deny the mercy of God being in the hands of God. And they place this matter of salvation on the realm of so-called morality. And every church has its own standard so who is going to know how moral to get or what.

This other gospel, now watch this fourth thing. This other gospel preaches Jesus Christ and the fact he died on the cross and he shed his blood. But they preach his death as an example and not as a substitute. They preach his death as an example and not as a sacrifice and a sin offering. And that's what gave birth to the general atonement. And that's what gave birth to this statement: "Sinner, God's done all he can do. Now it's up to you."

Have you ever heard that? "God's done all he can do. God loved you. And God sent his son to Calvary to bear your sins and to die for you. And God sent his preacher to preach to you. And mother has prayed for you and daddy has prayed for you and people have witnessed to you and now it's up to you. Now it's up to you."

That sounds pretty, but it's not so. If God has done all he can do and I'm still not saved, I'm a goner. If even God can't save me I'm in bad shape. And you are, too. If God has done all he can do...now you just think of a man using a statement like God's done all God can do. God can do anything. Where is the limit on God's ability? Just think that over. Think of the foolishness that comes from the pulpit: God has done all he can do. Where is the limit to God's ability?

God created a world out of nothing. Can't save a boy? Can't save a man or a woman? He has done all he can do.

I want to ask you some questions. Now, will you be honest? Will you think this over? Let me ask you some questions about the death of Christ. And you think this through, now. Don't give me this little old silly easy beliefism you have been listening to all your life. You answer these questions from the Word of God.

First of all, when Jesus Christ died on the cross did he die to make salvation possible or dead certain? Which? Which was it?

He said over here in John 10. "I am the good shepherd. The good shepherd giveth his life for the sheep. I am the good shepherd. I know my sheep and am known of mine. As the Father knoweth me even so know I the Father and I lay down my life for the sheep. And I give them eternal life and they shall never perish and neither shall any man pluck them out of mine hand."

Now, which was it? When he died was salvation made possible or dead certain? Why, dead certain. You know that.

Secondly, when Christ died did he actually redeem me to God or did he make it possible for me to come to God and get redemption? When he died on the cross did he actually, literally, completely, redeem me to God, redeem my soul or did he just make it possible that later on when I did something I could be redeemed?

Listen to this verse in Revelation. "And they sang a new song in heaven and they said, 'Thou art worthy to open the book for thou wast slain and thou hast redeemed us to God

by thy blood.” It doesn’t say he redeemed us to God by his blood and by our works, by his blood and by our profession, by his blood and by our church membership, by his blood and by something. Just by his blood.

And Paul said in Ephesians, “We are redeemed by the cross.”

Now, here is the next question. When Christ died on the cross did he actually take our sins in his body on the tree? Did he actually? Is that what he did? Or did he just die for sin as sin, just as a word sin? Did he actually take our sin or did he just die for sin as sin?

Turn to 1 Peter chapter two. Let’s see what the Bible says. In 1 Peter chapter two, verse 24, listen to this. “Who his own self bare our sins in his own body on the tree that we being now dead to sins should live unto righteousness, by whose stripes you were healed. He was wounded for our transgressions. He was bruised for our iniquity. The chastisement of our peace was laid on him and by his stripes we can be healed if we will meet certain conditions.” That’s not what it says. It never says that in the Bible. It says, “You were healed. By his stripes you were healed.”

Now, were you healed by his stripes plus your church membership, plus your baptism, plus your good works? Or were you healed by his stripes? I want to know what he did on that cross.

Now, here’s a fourth question. When he died, turn to Romans five. When he died, when Jesus Christ died on the cross did he actually reconcile us unto God? Now we were enemies, separated from God by our sin. Did he actually reconcile us to God or did he lay the groundwork for our cooperation with God at a later date?

It says in Romans five, verse 10, “When we were enemies we were reconciled to God by the death of his Son.” If language can mean anything does it mean anything? When we were enemies we were reconciled to God. How? By the death of his Son. His death redeemed us. His death reconciled us. His death cleansed us. His death healed us.

Now, here is the next question. Does the blood of Jesus Christ actually cleanse us from sin or is it an offer to be cleansed?

Well, turn to 1 John, let’s see. 1 John. Does his blood actually cleanse us or is it just an offering? Or is it just an offering? Verse seven. “If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us.” The blood cleanseth us, not the water, the blood, not works, not the law, the blood.

Now, then. Let me ask you this question. Now you think. Are there people in hell tonight whose sins Christ bore on that cross?

You say, “Yes.”

Then what is to keep you from going to hell? You say he bore your sins.

“Yeah, but he saved me.”

But he saved them, too. He died for their sins, too. You say he died for everybody’s sins. There are people in hell, then, for whom he died. He bore their sins. He redeemed them by his blood. He cleansed them by his blood. He reconciled them to God. They still went to hell. What’s going to keep you out of hell?

“Yeah, but I’m going to keep faith.”

Are you, now? Then you’re going to hell by your faithfulness and not by the cross. And when you get to heaven don’t you sing, “Unto him that loved us and washed us from our sins in his own blood,” because there’s folks down there that can say the same thing. He loved them and he washed them from their sins in his blood...that’s what they tell me. But they didn’t make it to glory.

You see if we boil this thing down and face facts, this false gospel is heresy, damnable heresy that makes the death of Christ a farce and makes the death of Christ a miscarriage of God’s justice and makes the death of Christ insufficient to save a flea. Christ Jesus couldn’t keep a flea out of hell. That’s what you’d say.

Now, let me ask you the last question. If there are people in hell for whom he died, if Christ actually, if Christ actually was tried and found guilty numbered with the transgressors and took my sins and was executed for my sins on the cross can the justice of God still try and execute me for the same sins?

Now, you think about it. Can the justice of God drag me into court after he has tried his Son and executed his Son on the cross for my sin. He bore my sin in his body on the cross. That’s what you say. And then you tell me God is going to haul me into the judgment hall and charge me with the same sins for which Christ died? And execute me for the same offenses?

In Romans chapter eight, verse one, and here is our confidence, Romans eight, verse one. Listen to it. Here is our confidence. “There is therefore now no judgment to them who are in Christ.” No.