

# The Everlasting Gospel

By Henry Mahan

**Bible Text:** Romans 1:1-5

**Henry T. Mahan Tape Library**

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Now my message today is going to be taken from the book of Romans. I am going to speak to you from Romans chapter one. I will be speaking from the first four or five verses of Romans chapter one. Let me read it to you.

Why don't you get your Bible and follow along as I read and bring the message today. I am going to speak on the subject, "The Everlasting Gospel, the Everlasting Gospel." And in Romans chapter one verse one the Scripture says, "Paul, an servant 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 who was made of the seed of David according to the flesh and declared to be the Son of God."

Now the first thing I notice—and you will, too, if you look carefully at the Scripture—the first thing I notice when I read this passage of Scripture from Romans one verse one is that the true servants of God are not fond of titles. They are not fond of personal recognition. Paul starts out saying, "Paul." He is the writer of this epistle. And he doesn't call himself "Dr. Paul." He doesn't call himself "Reverend or the Most Reverend or even Father." It is just, "Paul." That's all, "Paul, a servant of Jesus Christ."

You know, even Moses was simply Moses. All the way through the Scripture it talks about Moses said this and Moses did that. And John the Baptist replied to those who asked his pedigree and his office, he replied in this fashion. "I am a voice. I am the voice of one crying in the wilderness, 'Make straight a highway for our God.'"

And, you know, Isaiah sums up the glory of man and the pride of man. Here is what he says about it. Isaiah says in chapter 40, "All flesh is as grass. And all the glory of man as the flower of the field. And the grass will wither and the flower will fade away, but the Word of the Lord shall endure forever."

So it is "Paul." And he does identify himself, though, in a three fold way. I want you to notice how he identifies himself. He says in that verse one, "Paul, a servant of the Lord Jesus Christ." Now that word "servant" it comes from Exodus chapter 21 verses one through six. You'll enjoy reading this if you will jot that down—Exodus 21:1-6. And the word is "bondservant, bondservant." Now here is where that originated. A Hebrew, if one of the Hebrew men became a bought servant or slave. In other words if he got deeply in debt and couldn't pay or some other problem arose and he sold himself into

servitude or slavery, he only served six years. That's all he could serve is six years. On the seventh he would go free.

But now if he loved his master... This is what Scripture says in Exodus 21. If he says, "I love my master and I love my master's family and I love to work for him, so I am going to stay on not unwillingly, but willingly. I am going to stay on." And so the priest would take him down to the temple and bore his ear and he would be a bond servant. And that means he was a willing, loving servant. He was there because he wanted to be. And that is the name that Paul takes for himself. He said, "I am a servant. I am a willing, loving servant of the Lord Jesus Christ."

And then he says, secondly, identifies himself this way. He says, "I am called to be an apostle."

Now in Israel there were three offices: prophet, priest and king. And no man, the Scripture says, "No man takes any of these three offices upon himself, but he that is called of God." In other words, no man volunteered to be a prophet or a priest or a king, only the ones God chose and God made them prophets. He made them priests. He selected them and chose them and he made them kings.

You remember Israel wanted a king and so the Lord told Samuel, "So we'll let them have a king." And the appointed one called Saul and he was a terrible, terrible, terrible king, a terrible failure. God almighty rejected him and he said, "David, I appoint David as the king."

And in Ephesians chapter four verse 11 it says our Lord when he ascended back to heaven, he gave some apostles, prophets, evangelists and pastors. Men don't take these offices. They don't covet these offices. They are God appointed and God ordained. All prophets, apostles, missionaries, pastors are God ordained and God chosen. And that is what Paul said. First, I am a servant of the Lord Jesus Christ and I am called to be an apostle. And then, thirdly, he says, "I am separated to the gospel of God. I am obsessed with the gospel. I am separated to the gospel of God."

You know, before God revealed Christ the apostle Paul he was called Saul of Tarsus. And he was obsessed with ceremonies. He was obsessed with law and legalism. He was obsessed with traditions, the traditions of men. He was obsessed with laws and holy days and ritualism and he despised Jesus Christ.

Now he writes, now he writes in Philippians and says, "Oh, that I might win Christ and be found in him," no longer obsessed with traditions and form and ceremony and ritualism, but now obsessed with Christ, separated to the gospel. "Oh, that I may win Christ and be found in him. Oh that I may know him and the power of his resurrection."

Yes, before God revealed Christ to the apostle Paul he hated the gospel. He hated the gospel of Christ. Do you know what he said one time? He said, "I thought that I ought to do many things contrary to the name of Jesus Christ." He despised. And even when God

met him on the road to Damascus, when God revealed...when Christ revealed himself to him he was on his way then to persecute God's people, to take them to prison who believed on Christ.

And after God revealed himself to the apostle Paul here is what he said. "There is none other name under heaven given among men whereby we must be saved. God has given him a name above every name that at the name of Jesus every knee will bow and every tongue will confess that he is Lord to the glory of God the Father."

What a difference? What a difference? Once he hated Christ and now he loves him, preaches him. And he says this. "Whosoever shall call on the name of the Lord Jesus Christ shall be saved." And he said, again, "Necessity is laid upon me. I must preach the gospel. Woe is unto me if I preach not the gospel."

So here is the way Paul identifies himself. He says, "I am a servant. I am a bondservant, a willing, loving bondservant of Jesus Christ. And he called me. He called me to be an apostle. He put me in the ministry. He put me in the ministry. That's right. I obtained mercy." And he says, "I am separated to and I am dedicated unto and I am obsessed with the gospel of God."

There is but one gospel. Paul calls it the gospel of God. You see it there. "Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God." It is God's gospel.

He said in Galatians one, "There is not another gospel. There is not two or three gospels. There is only one gospel. And if any man preach any other gospel than that gospel which I preached unto you let him be accursed." He said, "I'll say that again, now. I'll say it again. I'll say it more positively and powerfully. If any man even if it is an angel from heaven preach any other gospel than the gospel which Preached unto you, let him be accursed."

There is just one gospel. And Paul said, "I am separated to that gospel. And it is the gospel of God."

Why is it called the gospel of God? He is the author. He is the author and finisher of our faith.

Let me give you a four point outline here. Listen to me. The gospel is the gospel of God because he planned it. It originated with God before the foundation of the world.

In 2 Timothy 1:9 the apostle wrote these words, "God saved us. God hath saved us and God and God 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 before the world began."

God planned salvation. He purposed it. He made Christ our surety. He made Christ our Redeemer. He gave us to Christ, chose us in Christ before the world began.

And then it is God's gospel in that he executed it.

"What do you mean executed it?"

He carried it out. He executed it. The Jews delivered Christ to the Romans to be crucified because it was against their religion to crucify a man. So they delivered him to the Romans to be crucified. And Herod, Pontius Pilate and the Romans and the Gentiles and the Jews all conspired together to nail Jesus Christ to the cross. But it was God. They did what God determined before to be done. That's right. That was in Acts chapter four. It says, "Herod, Pontius Pilate and the Jews and the Gentiles and the people of Israel and the priests all got together to do what their wicked hearts wanted to do, but to do what God determined before to be done."

That's right. Isaiah said, "We did esteem him stricken, smitten of God and afflicted." He said, "All we like sheep have gone astray. We have turned everyone to his own way. But the Lord laid on him the iniquity of us all."

He says in verse 10 of Isaiah chapter 53, "It pleased the Lord to bruise him. Thou shalt make his soul an offering for sin." That's right. God did it.

These people were the human instruments that carried out the crucifixion of Christ. But they did what God said they would do and what God purposed for them to do. And in Acts 13 the Scripture says, "When they fulfilled everything that was written of him in the Old Testament, they took him down from the tree." That's right.

And then, thirdly, listen. God planned salvation. God carried it out. He executed it. And then God applies it. It is God who applies salvation. It is God who quickens us, who calls us. It is God who reveals the gospel to us.

In 1 Corinthians 1:30, you know this Scripture. You can quote it. It says, "But of God are you in Christ Jesus who of God is made unto us wisdom, righteousness and sanctification and redemption." It is God that gave us to Christ.

When it pleased God...Paul said this in Galatians 1:15, "But when it pleased God who separated me from my mother's womb and he called me by his grace and he revealed his Son in me." God did that. It is applied by God. "And we know that all things work together for good to them who love God, to them who are called according to his purpose. For whom he did foreknow he did predestinate to be conformed to the image of his Son. And whom he predestinated he called and whom he called he justified. And whom he justified he glorified. Now what shall we say to these things?"

Well, I say, "If God be for me, who can be against me?"

And Christ our Lord said to those Pharisees...they said, "Well, we know you are carpenter. We know you are Joseph's son. We know Mary. We know your brothers and sisters. How come you say that you came from heaven?"

Now he said, "Let me tell you something. You listen to me. No man can come to me, believe on me, receive me, love me except my Father which sent me draw him. It is written in the prophets. 'They shall all be taught of God.' And every man that hath learned of the Father, he cometh unto me."

That is right. It is the Father who planned salvation. It is the Father who sent him to the cross. It is the Father who applies it and calls us. And listen to me. It is the Father who sustains us.

We are not kept by our own power and strength and faith. No, sir. You don't keep yourself saved. We have been saved by the grace of God. We are being saved by the grace of God and our salvation is nearer than when we believed. But we are not kept by our own strength and power.

Listen to the Scripture. We are kept by the power of God through faith, not without faith, not apart from faith, but through faith.

Listen to Jude's doxology. "Now unto him, now unto him who is able to keep you from falling and to present you faultless, blameless, holy before his presence with exceeding joy, to the only wise God our Savior be glory, praise and honor forever and ever."

Salvation is of the Lord. In its planning it is of the Lord. In its execution, it is of the Lord in its application. It is of the Lord in its sustaining power and value. And it is of the Lord in its perfection. That's right. The only one who can raise you from the dead is God. The only one who can take you to glory and make you like Christ is God.

Salvation is of the Lord.

It says in Philippians 1:6, "I am confident," Paul said, "of this very thing that he that hath begun a good work in you." Who? He. God, who hath begun. It is not finished yet. It won't be finished until we stand in the likeness of Christ. As David said, "I will be satisfied when I wake with his likeness." "He that hath begun a good work." Where? "In you." Not just for you, but in you. "He will finish it. He will perfect it. He will perform it until the day of Jesus Christ."

Oh, Paul says, "I am separated to that gospel, the gospel of God."

It is the everlasting Gospel. And in verse two he said it is the gospel of the Old Testament believers. It is the gospel of the prophets of old. Look at verse two. "I am separated to the gospel of God which he promised before by the holy prophets in the Scriptures."

“Abraham rejoiced,” Christ said, “to see my day.” He saw it and he was glad.

He said to his Son, Abraham did, “God himself will provide a lamb.” That’s right.

“Moses wrote of me,” Christ said. “If you had believed Moses you would have believed in me because Moses wrote of me.”

Job said, “I know that my Redeemer liveth. He will stand on this earth and I am going to see him.”

David said, “The Lord said to my Lord, sit thou on my right hand.”

Have you read Psalm 22, David’s Psalm 22? That is the psalm of the cross. Read it. Read it today. It starts out, “My God, why hast thou forsaken me?”

He talks about, “They pierced my hands and my feet.” He talks about, “They compass me about and shoot out their lips and laugh at me.” He talked about, “They cast lots for my vesture, for my robe.” It is all there in Psalm 22. It is a psalm of the cross.

This gospel is the ancient gospel, it is the only gospel, it is the everlasting gospel.

Isaiah said, “Listen. The Lord will give you a sign.” He wrote this hundreds of years before Bethlehem. “The Lord himself will give you a sign. A virgin shall be with child and bring forth a Son and call his name Jesus.” That’s right, “Emmanuel, God with us. Unto us a child is born. Unto a us a Son is given. And the government shall be upon his shoulders.”

And Paul said, “Moreover, brethren, I declare unto you the gospel how that Christ died for our sins according to the Scriptures.”

It is the ancient gospel. It is the everlasting gospel. He was buried and rose again according to the Scriptures. That is what the Old Testament is all about, the coming of Christ.

Well, what is this gospel unto which Paul is separated? What is this gospel of God, this everlasting gospel? What is this gospel of the Scriptures in promise, prophecy and type? Look at that next line in Romans one verse two and three. It is the gospel concerning his Son, the gospel concerning his Son.

My friends, the sum and the substance of the gospel of God is the person and work of the Lord Jesus Christ. And the whole gospel is included in Christ, who he is, what he did, why he did it, where he is now. And as a person, preacher or whomever, as a person removes one step from Christ just one step from Christ Jesus, he departs from the gospel. For the gospel is concerning his Son.

Look at this next line. The gospel of God is concerning his Son, “Who was made of the seed of David according to the flesh.” The gospel concerns his humanity. The Son of God

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.”

In the fulness of time God sent forth his Son made of a woman, made unto the law, tempted, tried and tested in all points as we are, yet without sin. He thought it not robbery to be equal with God, but made himself of no reputation and took upon himself the form of a servant and was made in the likeness of sinful flesh and became obedient unto death, even to the death of the cross.

So this gospel is concerning Jesus Christ who was made what he wasn't. He was made flesh. He was made a man. He was made of the seed of David. He was born to Israel.

Now what is the next line? The gospel is concerning his Son who was made flesh and made according to the seed of David. But he was declared to be the Son of God. He wasn't made the Son of God. He was made the Son of man. He was made flesh. He was made a man. But he was declared to be what he is, the Son of God.

Now I don't have the time nor the patience nor the desire to debate the doctrine of the trinity because it is so clearly, it is so clearly stated in the Word of God. “I and my Father are one.” That is pretty clear. If there is a holy Father, there is a holy Son. If there is a holy Son there is a Father. “And I and my Father are one.” That's clear.

Christ said, “I will pray the Father and he will send you another comforter, the Holy Spirit.” So there is the Father, Son and Holy Spirit.

And John says that there are three that bear record in heaven; the Father, the Word and the Spirit. And these three are one. God is one God and yet he is revealed in the Scripture as Father, Son and Holy Spirit. So Jesus Christ is declared to be what he is, the Son of God according to the Holy Spirit by the resurrection of the dead. The Holy Spirit conceived him in the womb of the virgin. The Holy Spirit anointed him for his work as Mediator. He said, “The Spirit of God is upon me. He hath anointed me.” The Holy Spirit raised him from the dead. That's right.

Acts 17:31, “God has appointed a day in which he will judge the world in righteousness. By that man, Jesus Christ, whom he hath ordained whereof he has given all men notice. He raised him from the dead.”

This gospel of God, this ancient gospel, this everlasting gospel is concerning his Son who was made flesh of the seed of David and declared to be the Son of God.

Who is Jesus Christ? The seed of David, the tribe of Judah. He is the Messiah. He is the Redeemer. He is the God man. And two things must be found in him if he is to be your Savior and my Savior, two things. He has got to be God. He has got to be a man.

What did he do? He put away our sin by the sacrifice of himself.

I want you to turn to Hebrews one. I want to read you about who he is and what he did. This gospel is concerning who he is and what he did, where he is now. It says here in Hebrews one verse two, "God spake to our fathers by the prophets." He spake about this gospel. He revealed the gospel of the coming Messiah to our fathers by the prophets. "He has spoken to us in these last days." And we are in the last days, have been since Calvary. We are in the last days of the last days, too. "He has spoken to us by his Son who was made flesh and dwelt among us, his Son whom he appointed heir of all things, his Son by whom he made the worlds, his Son who is the brightness of his glory, his Son whose is the exact image of God himself." He said, "If you have seen me, you have seen God." His Son who upholds all things by the word of his power."

Listen now. "When he had by himself, without any aid or help or assistance, by himself and by the sacrifice of himself and by his perfect life and by his ignominious death on the cross, when he had by himself purged our sins, put them away, cast them into the depths of the sea, paid for, he sat down at the right hand of almighty God, the majesty on high, our advocate. If any man sin we have an advocate with the Father, Jesus Christ the righteousness."

Our Mediator, one God, one Mediator between God and man and that is the man Christ Jesus. Our intercessor. Christ died, rose again, ascended to heaven and is at the right hand of God and ever lives to make intercession. He is my advocate. He is my mediator. He is my intercessor. He is my high priest. And our high priest Jesus Christ entered not the holy place made with hands, but heaven itself, not with the blood of animals, but with his own precious blood and put away our sins. He is our high priest. We have a high priest. Jesus Christ. And not only that, but he is our forerunner.

Do you know what a forerunner is? It is one who goes ahead and prepares for those who are following. He is forerunner and our forerunner is seated at the right hand of almighty God in glory.

My friends, by man came death, Adam, by man came the resurrection from the dead. The first Adam was made a living soul. The last Adam, Jesus Christ, a quickening spirit. The first man is of the earth, earthy. The second man is the Lord from heaven.

That is the everlasting gospel. If you want that tape, send two dollars. We will mail it to you. Until next week, God bless you everyone.