

The Gospel

Sunday, March 29th, 1987

Romans 1:16

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

Today, let's get down to some real study of the subject: "THE GOSPEL." That is what I want to talk to you about from Romans 1:16. In Romans 1:16, Paul says this; *“For I am not ashamed of the Gospel of Jesus Christ for it, (the Gospel of Jesus Christ), is the power of God unto salvation to everyone that believeth: To the Jew first and also to the Greek.”*

My friends; the apostle Paul was a man whose whole life was the Gospel of Jesus Christ; the Gospel definitely was his life. Paul believed the Gospel and called it *“my Gospel.”* He loved the Gospel; he preached the Gospel and he lived by the Gospel.

If you will look at the 1 Chapter of Romans you will hear his testimony concerning this Gospel. In verse 1 he says this; *“I am separated unto the Gospel of God.”* What he is saying is that he is dedicated. He says, *“I am determined to know nothing else among you save Jesus Christ and Him crucified.”* That is what he wrote to the church at Corinth.

Paul refused to become entangled in any way with ceremony, form or ordinances. He said this to the Corinthian church; *“God sent me not to baptize,”* although He Himself was baptized and believed in being baptized.

He believed baptism was a confession of Christ. He said, *“That is not what God sent me to do. He sent me to preach the Gospel. I am separated and dedicated to it; determined to preach it; obsessed with it and it is my Gospel.”*

Watch verse 9: He said, *“I serve with my spirit the Gospel of His Son.”* What he is saying is that his love for the Gospel was not a show; it was sincere. He loved the Gospel in his soul and in his spirit. This matter of preaching the Gospel was no commercial vocation; it was his calling. God called him to preach the Gospel and his heart was in the Gospel of which he preached.

If you will look at verse 15; he says, *“I am ready to preach the Gospel at Rome also.”* He had one message for all men; it didn't matter if they were rich or poor. It didn't matter if they were Romans or Barbarians. It didn't matter if they were Jew or Gentiles, learned or ignorant; they were only sinners to Paul.

Paul said, *“All have sinned and come short of the glory of God.”* We talk about different classes and sects of people and all this sort of thing. They are just sinners and that is all. *“All have sinned and come short of the glory of God.”* All need the Gospel of Christ. He said, *“To you at Rome, I am ready to preach the Gospel to you too.”*

Look at verse 16: He says something else about this Gospel; he says, *“I am not ashamed of the Gospel of Jesus Christ.”* What he is trying to say is, “I am not ashamed of the grace of God. I’m not ashamed of God’s eternal Covenant and God’s eternal purposes. I’m not ashamed of God’s elective grace or His predestinating mercy. I’m not ashamed of the cross of substitution.”

They hymn writer said it this way:

Ashamed of Jesus, sooner far,
Let evening blush to own a star
He sheds His beam of light divine,
On this poor, darkened, soul of mine.

Ashamed of Jesus that dear friend,
On whom my hope for heaven depends?
No, when I blush, be this my shame,
That I no more revere His name.

These verses sum up my personal feelings about the Gospel of Jesus Christ. These verses sum up my purpose in the work of the ministry. This includes the television broadcast or whatever phase of our ministry there is. I’m talking about the preaching of the Gospel.

I believe that I can say with the apostle Paul; I’m separated; I’m dedicated to the Gospel of Jesus Christ. *“I am determined to know nothing save Jesus Christ and Him crucified.”* That is my calling; that is not my job; it is my calling.

My Gospel is preached in sincerity; I serve with my spirit the Gospel of His Son. I love the Gospel. I have been redeemed by the Gospel. With Paul, I can say; *“It is my Gospel.”*

There is only one Gospel. We don’t change our message when we change our location. We don’t change our message to fit our congregation; we preach the same message to all men. All men are the same. *“All we like sheep have gone astray. We’ve turned*

everyone to his own way and the Lord has laid on Christ the iniquity of us all.” There is no one who does not need a Saviour.

I am definitely not ashamed of the Gospel; I would add this; I’m not only not ashamed of the Gospel I rejoice in the Gospel. I rejoice that *“Jesus Christ came into the world to save sinners of whom I’m chief.”*

I rejoice that Jesus Christ came to *“seek and to save the lost.”* I rejoice that Jesus Christ *“died for the ungodly.”* I rejoice that *“God commended His love toward us that while we were yet sinners, Christ died for us.”* I own to being a sinner. I need the sinner’s Saviour. I own to being a great sinner and I need the great Saviour.

In this study of the Gospel today, the title of the message is: “The Gospel.” I want to ask you six questions concerning the gospel. I believe that if you will listen carefully and God gives me some understanding, some wisdom and liberty in dealing with this subject, you will have a better understanding of God’s grace and mercy to sinners in Christ Jesus.

Here is the first question: Where did our Gospel come from and where did we get the Gospel? We talk about preaching the Gospel; where did we get the Gospel? Paul answers that and says, *“I am separated unto the Gospel of God.”* This is God’s Gospel. This is God’s good news.

This Gospel was purposed and planned in the heart of God before the foundation of the world. This is the ancient Gospel; this is the Gospel that was preached by Abel and his sacrifice. This was the Gospel preached by Moses in His writings. This is the Gospel that was seen by Abraham when Christ said, *“Abraham saw My day and rejoiced.”*

In Galatians 1:11, Paul says this; *“I certify you brethren, that the Gospel preached by me is not of men. I neither received it of men, neither was I taught it by men, but by the revelation of Jesus Christ.”* This is God’s Gospel; it is the Gospel of God.

Our Gospel is an everlasting Gospel. This is no new Gospel. It is the everlasting Gospel. Listen to these verses of Scripture: In Hebrews 13 it says, *“His blood is the blood of an everlasting Covenant.”* It also says, *“He is the surety of an everlasting Covenant. God hath from the beginning chosen you unto salvation.”*

The Scripture also says, *“He is the lamb slain from the foundation of the world.”* This Gospel that we are preaching is God’s Gospel. This Gospel found its beginning in God; it is older than the world; *“it is before the foundation of the world.”*

Our Gospel is an unchanging Gospel; it does not change. This Gospel does not change from generation to generation, from millennium to millennium. This Gospel has never changed and it is the same Gospel.

In Malachi 3:6, the Lord says; *“I am the Lord; I change not.”* In Hebrews 13:8, *“Jesus Christ is the same yesterday, today and forever.”* Peter said, *“One day with the Lord is as a thousand years and a thousand years as one day.”* In Romans 11, Paul said; *“The gifts and calling of God are without change.”*

Notice this, about this Gospel, this everlasting Gospel, this unchanging Gospel, this Gospel of God, being the Gospel of God and being the everlasting Gospel, has the power to save *“all who believe.”* This Gospel has the power to save.

Man’s gospel cannot save. Man’s gospel can give you religion and man’s gospel can change a few habits. Man’s gospel can give you a positive, mental, attitude. Man’s gospel cannot save; it cannot act toward God on your behalf.

Here is what we are saying in verse 17; Paul said, *“I am not ashamed of the Gospel, which is the Gospel of God, for it is the power, (the dynamite of God), unto salvation unto everyone that believeth: To the Jew first and also to the Greek: For therein, in that Gospel is the Righteousness of God revealed.”* Right there in the Gospel, this Gospel of God, there is an everlasting Gospel that is unchanging, this Gospel of God’s Grace in Christ.

In other words, in the birth, in the life, in the death, in the resurrection and in the exultation of the Lord Jesus Christ; we see the very wisdom of God. The cross is the wisdom of God. We see the justice of God fulfilled; we see the righteousness of God honored and we see the love and grace of God manifested. All of this is in the Gospel and all of it is in Christ.

You see; God must be righteous and God must be holy as well as merciful, gracious and kind. God must be true. God’s justice must be satisfied. So, in this Gospel of substitution, in this Gospel of representation, we see the wisdom of God and we see the justice of God.

In this Gospel of Christ we see the God-man coming to earth in the flesh and fulfilling all that the Law demanded. We see all that justice required and all the holiness that God commanded. We see the wisdom of God and we see the justice of God. We see the righteousness of God and we see the character of God. In every way we see the love of God.

Everything is revealed and everything is fulfilled in Christ. Do you see that? In the Gospel is the Righteousness of God revealed. It is not only revealed; it is perfected. Not only is it perfected, but it is manifested. It not only is manifested but it is imputed. Do you see that? There is no need to go to any other point until we see this.

The first question is, Where does the Gospel come from? It is God's Gospel and it did not originate in some religious board meeting. The Gospel did not originate in some religious group of preachers who worked on a confession of faith or catechism saying, "This is what we believe and this is what our church stands for and what we preach." This is God's Gospel.

Paul said, "I didn't receive it from myself; *I wasn't taught it by men; I was taught it by God.*" The Gospel originated with God from all eternity. He purposed it, planned it, and predestinated it to have a new heaven and a new earth. He purposed it to have a populated heaven and to have a people like Christ, to have a redeemed Kingdom for the glory of Christ Jesus.

He sent His Son into this world to fulfill all that His righteousness, His justice and His holiness required. He sent His Son into this world to fulfill all the love and His grace commanded. At the cross, *"truth and peace met together and righteousness and peace kissed one another. Therein, is the righteousness of God revealed."*

That is how God can be just and justify me. That is how God can be holy and have dealings with me. That is how God can be pure and just and righteous and still receive me into His family and into His fold and fellowship. Christ fulfilled all that His holy Law demanded, in His character and in all His Priestly work. Do you see that?

"I am not ashamed of the Gospel of God it is the power of God unto salvation to everyone that believeth." Therein, in the Gospel is the Righteousness of God revealed, worked out, manifested and imputed.

Now then, here is the second question, what is this Gospel of God? Well, it is concerning His Son and I believe it can be summed up in the words of Paul found in Acts 13:38. If you have your Bible, look it up with me and if you don't, write down the Scripture and look it up later.

In Acts 13:38, Paul says this; *"Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sin: And by Him, (by this man),*

all that believe are justified from all things, from which you could not be justified by the Law of Moses.”

Let me read that statement again: *“Be it known unto you therefore men and brethren, that through this man, (only through this man), is preached unto you, (declared unto you), the forgiveness of sin: And by Him, (by this man), all of you that believe are justified, (freely justified), from all things, (from everything).”* There is nothing from which you cannot be justified by the blood of Christ.

Now, let’s take that statement word for word; *“Men and brethren.”* He is talking about all nations, all races, all ages and all generations; *“men and brethren,”* all of you. He is not talking about a select few; He is talking about all of you.

Through this Man who is indeed a Man, Jesus Christ, is the God-Man. He is God in human flesh, the God-Man. *“The Word was made flesh and dwelt among us.”* He not only is the God-Man but He is the Second-Man, the Lord from Heaven. *“The first man is from the earth, earthy; the second man is the Lord from Heaven.”* He is the representative Man, the Federal Head, the second Adam.

He not only is the God-Man and the second Man, He is the perfect Man. He was without sin. He is the crucified Man. *“He bore our sins in His body on the tree and paid the debt.”* He is the risen Man. God testified that He received all that Christ did for us by raising Him from the dead. He is not only the risen Man; He is the exalted and enthroned Man. *“There is one Mediator between God and men and that is the man Christ Jesus.”*

Now, *“men and brethren,”* it is not through this Man and your baptism, or this Man and your decision, or this Man and your commitment, this Man and your money, this Man and your deeds. The Scripture says, *“Through this man is preached unto you (or declared unto you and announced unto you) the forgiveness of sins.”*

That is what you need and that is what I need. That’s my only problem and it is sin, the forgiveness of sin, all sin. The Scripture tells us, *“In whom we have redemption, the forgiveness of sin. The blood of Christ cleanseth us from all sin.”* He said, concerning our sins; *“They are all blotted out.”* That means that our sins are atoned for and cast behind the back of God. *“They are remembered no more.”*

“Through this man is declared unto you the forgiveness of sin.” By Him, by His Surety, by His obedience, and by His suffering we are justified from all things. By His intercession, by His death and by His perfect payment believers are justified from all things.

By Him and through Him and because of Him, “*all who believe are justified from all things.*” I’m not talking about all those who work, do their best, strive, labor and give, win souls but those who believe. You can do that can’t you?

Here are two “*alls,*” they are “*all who believe are justified from all things,*” past, present and future. And He said this, “*The Law could not justify. By the Law is the knowledge of sin,*” not its forgiveness. By the Law there is a revelation of sin and knowledge of sin. But by Christ, or through this Man I declare unto you, Paul said, “*the forgiveness of sin.*”

There is justification from “*all things*” for all who believe. That is beautiful isn’t it? Well, it is good news. I know that some of you are sitting out there and saying, “I like that Gospel, that free Gospel, that Gospel of grace.” I do too! That is the only kind of Gospel that I am interested in, the Gospel of grace.

Here is the third question: What is it to believe the Gospel? He said, “*All who believe.*” When the Scripture speaks faith, it usually uses Abraham as an example. When it speaks of Abraham it uses three words; “*He believed God; Abraham believed God.*”

You see; faith, this thing of believing mainly has to do with two things; believing the Word of God and believing Christ of whom the Word speaks. Have you got that? Believing God is to believe His Word and believing His Son of whom His Word speaks. That is what the Bible is all about; it is about Christ.

The Bible is not just a love story; it is a Book of redemption. The Bible is not a mere history book; it is not just a book of Proverbs. The Bible is not what most people call a “road map.” No, the Bible is a book of redemption, the book of Jesus Christ.

Watch this verse: “*He that believeth not hath made God a liar.*” He that believeth not hath made God a liar because of what? The reason is because “*he believeth not the record God gave of His Son.*” Isn’t that what I said when I said that faith consisted of two things?

You have to believe God and believe His Word and believe what His Word says about His Son. That is the charge to all that believe not. It says, “*Those that believe not,*” believe not the record, the Word that God gave concerning His Son. Who am I talking about? I’m talking about His Son.

You see, my friends; the Bible is Christ and Christ is the Bible. The Bible is Christ and Christ is the Word of God. He is the “*Seed of woman*” that God talked about in Genesis

3. *“He is the seed of Abraham.”* Christ is the Passover Lamb, Christ is the Smitten Rock, and Christ is the Serpent lifted up in the wilderness. Christ is that Prophet; it is not Moses; it is Christ. Christ is that Great High Priest. Jesus Christ is the Lamb at the altar, the atonement and the Sacrifice and the Scapegoat.

Jesus Christ is our Redeemer. The Old Testament says all the way through, “Someone is coming.” Matthew, Mark, Luke and John says; “He’s come; behold the Lamb of God.” The epistles declare that He is coming back. The Scripture says; *“Faith cometh by hearing and hearing by the Word of God.”* This is what I’m doing this morning; I am preaching the Gospel.

Here is my fourth question: What is our warrant or authority for believing the Gospel? By what authority do I believe on Jesus Christ and expect in Him and through Him and by Him all these mercies? I will tell you in one verse of Scripture; that is all I need is one verse of Scripture to give me my authority or right for believing this Gospel and having such a good hope and expectation of God’s mercies.

Turn to 1 John 3:23, it says this; *“And this is His commandment that you believe on the name of His Son Jesus Christ.”* Do you know my warrant for believing the Gospel? God commands me to believe it. That’s right; this is His commandment. This is not an invitation my dear friends; this is not some kind of offering projected by God; this is His commandment.

Why don’t you shoot your next door neighbor? Well, you say; “God commanded us not to.” Do you do everything that God commands you to do? Then, why don’t you believe His Gospel? He commanded you to believe the Gospel.

If God commands me to do something I don’t only have the liberty to do it but I must do it; God commanded it. You see; experience is not my authority for believing nor is feeling my warrant for believing, nor is election my warrant for believing.

You might say, “If I knew I was one of the elect, I would believe.” That is not my warrant. I know His Word is true and I know His Word is God’s Word and I know that His Word says; *“This is My commandment that you believe on My Son.”* I am commanded to believe the Gospel.

When our Lord stood before the grave of Lazarus, He said; *“Lazarus come forth.”* This is a command and he did. That is what I am saying to you; I am not saying that I am issuing some invitation or offer to you. I am saying almighty God Who rules heaven and

earth Who in love and grace sent His Son into this world to die for sinners, *“commanded all men everywhere to repent.”*

God commands that you believe the Gospel. A man who does not believe the *Gospel “makes God a liar because he does not believe the record that God gave of His Son.”*

Here is the fifth question: What are the privileges of those who believe? The Scripture says, *“He that believeth hath eternal life.”* It also says, *“He that believeth on the Son shall never die. He that believeth on the Son shall never be ashamed. He that believeth on the Son has passed from death unto life and shall never come into condemnation.”*

You don't need to fear the Law if you have Christ because He honored it. You don't need to fear God's justice; Christ satisfied it. You don't need to fear death; Christ conquered it. You don't need to fear the grave; Christ arose. You don't need to fear judgment; Christ is your Advocate.

You don't need to fear eternity because it says; *“Christ our forerunner has already entered in and occupied heaven for us.”*

The Lord said, *“I go to prepare a place for you and if I go to prepare a place for you; (you have my word), I'll come again and receive you unto Myself.”*

Here is the sixth question: Preacher, how do you know that it is the true Gospel that you are preaching? How do you know that it is the true Gospel? I will give you several reasons; I'm so positive and confident of my Gospel and the Gospel of which I am preaching for these five reasons:

First of all: My Gospel glorifies God. My Gospel does not glorify the preacher, not the church, not you, not the recipients but it glorifies God. My Gospel gives Him all the glory. *“Salvation is of the Lord from Alpha to Omega. He is the author and finisher of our faith.”* The Gospel glorifies His matchless name. If a man is saved, he will praise God forever. If a man is lost, he will blame himself.

Secondly: This Gospel that I preach is true to the Scriptures. I don't need to jump around from here to there to prove it. I am going to go straight to the Word of God. Christ is the Old Testament; Christ is all the Scriptures. The Gospel pictures His life, His obedience, His death and His resurrection.

Thirdly: My Gospel is the Gospel because it enables God to be holy and just and yet justify sinners. The Gospel glorifies the character of God. The Gospel does not whittle God down and compromise God.

Fourthly: This Gospel can save the “*chief of sinners.*” I don’t care who you are or what you have done; the Gospel of grace can reach you.

Last of all: The Gospel will keep you saved too, because “*we are kept by the power of God.*” We are not kept through our duties but through His power. He will finish what He started.