

The Doctrine of Christ

By Henry Mahan

Bible Text: 2 John 9-11

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You might like to follow in your Bibles while I bring the message so if you will turn in your Bible to the epistle, the second epistle of John. I am going to be speaking today on the subject, "The Doctrine of Christ." This is such an important subject. I don't believe that I could bring a message of greater importance and value than this one today on the doctrine of Christ.

The little epistle, 2 John, only one chapter, verse nine, 10 and 11. Listen as I read the Scripture. You follow along. The apostle John wrote, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. And he that abideth in the doctrine of Christ hath both the Father and the Son. Now if there come any unto you and bring not this doctrine of Christ, don't receive him into your house. And don't even bid him Godspeed, blessings on his journey, because if you bid him Godspeed you are partaker with him in his false doctrine."

Now the doctrine of Christ, it involves much more than just acknowledging that a person called Jesus Christ lived on this earth, died on a cross and rose again. You could call those things facts about Christ or you could call that information about Christ, a person named Jesus Christ lived, died on a cross, was buried and rose again. You could call that the story of Christ Jesus, facts about Christ. But John insists that a person who knows God and is sent from God will come bringing and believing the doctrine of Christ which he received from the Father. That is what it says. "He will come bringing the doctrine of Christ which he received from the Father."

Now this doctrine of Christ primarily concerns his person. It is the doctrine of a person, doctrine of Christ. And it concerns his person. He is the Son of God. He is the Son of man, the union of two natures. Jesus Christ is perfect God and perfect man, the union of the divine and the human nature. The doctrine of Christ concerns his offices. What think ye of the Christ? You see, the Old Testament prophesied the coming of the Christ. That signifies his offices. He is the mediator, the mediator of the covenant. He is the surety of a better covenant.

Malachi called him the messenger of the covenant. He is Jehovah our Savior. And then he fulfills every one of the leading offices, prophet, priest and king. He is all three. So the doctrine of Christ concerns his person, it concerns his office and it concerns his incarnation. He became a man and as a man he was born and made under God's law, made of

a woman, made under the law. And he perfectly obeyed that law in the flesh. He said to the Father before he went to the cross, "I have glorified you on this earth. I have loved thee perfectly, obeyed thee perfectly and honored thee perfectly."

And the doctrine of Christ concerns his death and his resurrection and his exaltation and his return. And watch this. And this is what John is saying. "If anyone comes to you and brings not this doctrine of Christ he is not of God. He hath not God the Father nor God the Son. If a man comes bringing the doctrine of Christ he has both the Father and the Son." So the doctrine of Christ concerns the exclusiveness of his person, the exclusiveness of his person and work. John, in the first epistle tells us that.

"This is the record. God has given us eternal life. This life is in his Son. He that hath the Son of God hath life. He that hath not the Son of God hath not life." That is the exclusiveness of his person. This is the record. God has given us life and it is only in Christ who said, "I am the way, the truth and the life. No man cometh to the Father but by me."

And this doctrine of Christ was the ministry and message of all the apostles. Paul summed it up this way in 1 Corinthians two. "I determined to know nothing among you save Jesus Christ and him crucified." That's the sum and substance of my whole message. Christ and him crucified.

He said this in 2 Corinthians chapter four. "We preach not ourselves, but we preach Christ Jesus our Lord, ourselves you servants for Jesus' sake. We preach not ourselves. We preach Christ." That is the sum and substance of all the ministry of the apostle Paul.

In fact, the last two years of Paul's life, the last two years before he was martyred he spent those two years in Rome under house arrest. You read about it in the very last chapter of the book of Acts, chapter 28 verse 30. It sums up those last two years of the apostle Paul's life. And this is what it says. "And Paul dwelt two whole years in his own hired house and he received all who came to him preaching," listen, "the kingdom of God and teaching those things which concern the Lord Jesus Christ, preaching the kingdom of God and those things which concern the Lord Jesus Christ with all confidence."

Yes, the doctrine of Christ. That is Paul's message and that is his ministry. And I will tell you this. The doctrine of Christ—and this is the sum and substance of my ministry—the doctrine of Christ is my ministry and message and has been for 50 years since 1950 when I began preaching the gospel of God's grace. It has been my message.

Someone made the statement one time thinking to maybe insult me, but they said, "That man has made an idol out of Jesus Christ."

Well, I don't mind that too much. An idol is an object of complete worship and devotion and he is. I would use another word. He is my God. He is my Lord. He is my master. He is my Savior. He is my message. He is my life. He is my hope. And if you want to call it making an idol out of Jesus Christ, he is. Yes, he is my idol, my God.

And when Isaiah saw his glory...John wrote about this in John 12 verse 41. "When Isaiah saw his glory he spake of him." And when you see his glory, you will speak of him. And when a preacher sees his glory, he'll speak of him. That is simply declaring that when Isaiah saw the glory of Christ, he...in Isaiah six says, "When King Uzziah died I saw the Lord. I saw the Lord high and lifted up. His train filled the temple. The seraphims were all about the throne and they were crying, 'Holy, holy, holy, Lord God almighty.'" And from that time on all that Isaiah thought and wrote and spake was of him.

I am going to give you about—I hate to use this number because it might frighten you—seven or eight things involved in preaching the doctrine of Christ. Now if any...let's keep in mind what John said. "If any man come and bring not this doctrine of Christ, don't listen to him. If any man comes bringing this doctrine of Christ he has the Father and the Son both." So it would be wise to listen to him.

So, first of all, the doctrine of Christ concerns his deity and his eternity. Jesus Christ is God almighty. You heard me right. Jesus Christ is God almighty.

John said in 1 John 5:7, "There are three that bear record in heaven, the Father, the Son and the Holy Ghost and these three are one."

John 10 our Lord Jesus Christ was questioned by the Pharisees and he made this statement. "I and my Father are one." The Father in heaven to whom you pray, "Our Father which art in heaven..." The Father and the Son are one. And they took up stones to stone him. And he said, "Many wonderful works have I done among you. For which of these do you stone me?"

They said, "We are not stoning you for a good work. We are stoning you because you are a man and you claim to be God."

But he doesn't only claim to be God, he is God. He thought it not robbery to be equal with God. And he said this to the apostles, "If you have seen me, you have seen God."

I told you not long ago I wish you would read Proverbs eight. I wish you would jot that down and sometime today or this week read the eighth chapter of Proverbs beginning with verse 22 through the end of that chapter. It talks about Christ, his eternity.

Listen to these statements he makes in Proverbs eight verse 22. "I was set up from everlasting and before the world was. Before his works of old, from the beginning, when God prepared the heavens I was there. When God gave to the sea his decree, I was there. When God appointed the foundations of the earth, I was by him. Daily his delight and rejoicing before him. Blessed is he who hears me for whoso findeth me findeth life and shall obtain favor of the Lord."

That's the first thing I want you to remember, that the doctrine of Christ concerns his deity and his eternity.

Thomas said, "My Lord and my God."

Now, secondly, the doctrine of Christ concerns his covenant commitments. I said on this television program several months ago that the word covenant is a very important word in the Scriptures, covenant. It is in the Scriptures over 300 times.

Hebrews chapter 13 verse 20 says this. "Jesus Christ is the great shepherd of the sheep, the good shepherd, the chief shepherd, the great shepherd. And his blood is the blood of the everlasting covenant. There was a covenant made with Noah, a covenant made with Abraham, a covenant made with Moses. But this is a covenant the Father made with the Son and this is called the everlasting covenant. Those covenants were all temporary, the one with Moses, the one with Abraham, the one with Noah were temporary. But this covenant is everlasting. Hebrews 7:22 calls him Jesus Christ he surety of a better covenant, the mediator of a better covenant. His blood, the blood of a better covenant. And Revelation 13:8 calls Jesus Christ the Lamb slain before the foundation of the world. In other words there was a covenant concerning salvation, precious blood, redemption of sinners before the foundation of the world. The lamb slain...a lamb is a sacrifice. A lamb is a sin offering, a lamb is an atonement. Its blood is the atonement and it is made before the foundation of the world in the mind and purpose of God.

Listen, before all things the Father made an everlasting covenant and gave his Son a kingdom. It is called the kingdom of his dear Son. That's right, the kingdom of his dear Son. Known unto God are all his works from the beginning. He declares the end from the beginning and from ancient times the things that are not yet done saying, "My counsel shall stand. I will do all my pleasure."

All right. In that covenant that the Father made with the Son he gave him a people. He gave him a people out of every tribe, kindred, nation and tongue under heaven. That is what Scripture says, a multitude which no man can number.

They are called his Church. They are called his sheep. They are called his jewels. They are called his brethren. And the Father made him their representative, the lamb slain before the foundation of the world. Was the lamb slain for his people who died that they might have an atonement? The Father made him their Savior and their surety, their guarantor, their mediator, their intercessor, their high priest.

And Ephesians 1:10 says, "And he did all that that in the dispensation of the fulness of time he might gather together in one all things in Christ both which are in heaven and which are in the earth even in him." And David, 75 years old before he died uttered these last words. You will find them in 2 Samuel 23 verse five. David said, "Although it be not so with my house, God hath made with me an everlasting covenant ordered in all things and sure. And this is all my salvation and all my desire. That's it, everlasting covenant."

So I am telling you this doctrine of Christ concerns covenant mercies, called the sure mercies of David.

So the doctrine of Christ concerns his everlasting covenant. And, thirdly, the doctrine of Christ concerns his incarnation. He became a man. He became what he wasn't, a man. He was declared to be what he is, God. But who is this child in Bethlehem's manger? Who is this child in Bethlehem's stable?

I'll tell you who he is. I will tell you who he is according to the Scriptures. And that is the only way you can know who he is according to the Scriptures. It is not who you think he is or some professor thinks he is. He is who he says he is.

First of all Micah said...tells us who he is. Micah 5:2 says, "This is he who is king of Israel, whose goings forth have been of old, from eternity, from everlasting."

Isaiah 7:14 tells us who he is. Isaiah 7:14 says, "The Lord himself will give you a sign. A virgin shall bear a son, call his name Immanuel." That is Immanuel in the manger, God with us. That is what that word means, God with us.

Isaiah 9:6 tells you who he is. It is a child. Well, we know that. It is a child born. But wait a minute. It is a son given, made of the seed of David, declared to be the Son of God. And his name...he tells us his name. The name of this child upon whose shoulders is the government of the universe, his name is wonderful. That's God's name. His name is Counselor. His name is the Mighty God. His name is the Everlasting Father. His name is the Prince of Peace.

Matthew tells us who this child is. He says it is Jesus. Call his name Jesus. That is what they called him when they circumcised him eight days later. They called him Jesus for he shall save his people from their sins.

Paul tells us in 1 Timothy three who he is. "Without controversy great is the mystery of godliness. God was manifest in the flesh, seen of the angels, justified in the Spirit, preached to the Gentiles, believed on in the world and received up into glory."

And then Paul in 2 Corinthians five sums up the message. He says in verse 18 of 2 Corinthians five, "All things are of God who hath reconciled us to himself by Jesus Christ and hath given us this ministry of reconciliation and redemption to wit, that is, which is, God was in Jesus Christ reconciling the world to himself."

Yes, my friends, if any man comes to you and brings not this doctrine he hath not the Father because the doctrine of Christ concerns his eternity with the Father, his deity equal with God, his covenant mercies given by God and his incarnation. God became a man and dwelt among us and we beheld his glory.

Fourthly, the doctrine of Christ concerns his perfect life and obedience to the Father.

Now listen to me. God made a man, one man. His name was Adam. He made him and gave him a body from the earth. And then he breathed into Adam the breath of life and he became a living soul and he gave him one commandment, obey me and live. Disobey me

and die. The whole world, the whole human race was in that one man. He is the father of all men. Everybody traces their roots back to Adam. God made one man, Adam.

And this man Adam sinned and by his fall and by his sin spiritual death passed upon all of us. That's right. Adam represented us. When he stood we stood. When he fell we fell. When he died spiritually we died. The Scripture says in Romans 5:12, "Wherefore by one man sin entered this world and death by sin so death passed upon all men because in Adam all sinned. Well, thank God our living Lord in his mercy was pleased to prepare a body for a second man. That second man said, "A body thou hast prepared me." And he called him the second Adam. That's right. In 1 Corinthians 15, "The first man is of the earth earthy. The second man is our Lord from heaven."

The first Adam was made a living soul. The second Adam was made a quickening spirit. And Romans 5:19 says by the first Adam's disobedience to God we were made sinners. And by the second Adam's obedience to God we were made righteous. He who knew no sin was made sin for us that we might be made the righteousness of God in him. And for us to be accepted of God we must not only be justified before the justice of God by full payment for our sin debt, but we must be sanctified by the law of God and before the law of God by a perfect obedience.

That's right. We have not only got to have sin debt paid, but we have got to have a righteousness perfected. We have got to have both righteousness and no sin. That is what the Scripture says in Psalm 24. "Who shall ascend unto the hill of the Lord? Who shall stand in his holy place? He that hath clean hands, a pure heart, who has never lifted up his soul to vanity, who has never sworn deceitfully."

Well, that is not me and that is not you. But that is Christ. And as that first Adam represented us before God and destroyed us, that second Adam, Jesus Christ by his perfect life, perfect love, perfect obedience before God gave us a perfect righteousness. We are accepted in him.

The doctrine of Christ concerns his perfect life. I have got to preach that if I preach the doctrine of Christ.

And then, fifthly, the doctrine of Christ concerns his vicarious sufferings on the cross. There is a two fold message throughout the Bible, the Old Testament concerning our sins, a two fold message. I have thought a lot about this, now. Now this is true. There is a two fold message throughout the Old Testament concerning our sins. The first one is all have sinned and come short of the glory of God. That's just so. The second is this. The soul that sinneth shall surely die. God will by no means clear the guilty. But thank God that is not all the Bible says.

There is a two fold message throughout the Old Testament concerning our Savior, our salvation. The first one is: God has provided a Lamb from the foundation of the world, a lamb slain. And that lamb is God himself. That is good news. God has provided a Lamb and that lamb is God himself. And you see that all the way through the Bible starting

with Abel's. Abel didn't offer the first sacrifice, but he offered the first sacrifice recorded about a lamb dying.

And then when Abraham was walking up that Mount Moriah with his son Isaac to worship God carrying the fire and the wood and Isaac turns to him and said, "Father, here is the wood. Here is the fire. Where is the lamb?"

Abraham said, "My son. God will provide himself a lamb. He will provide a lamb for himself and God will provide himself the lamb."

That's right. John was standing one day with two disciples, John the baptizer. And Christ Jesus walked by and John pointed and said to those men, "Behold the Lamb of God that taketh away the sin of the world. Christ bore our sins in his body on the tree."

And here is a summary of it. 1 Peter 1:18, listen. "For as much as you know, you were not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers. But you are redeemed with the precious blood of Christ as of a lamb without spot or blemish who was verily foreordained before the foundation of the world, but who was manifest in these last times for you who by him do believe, in God who raised him from the dead and gave him glory that your faith and hope might be in him."

What is this doctrine of Christ? It is the doctrine concerning his vicarious death.

And then, sixthly, the doctrine of Christ concerns his glorious resurrection. You know, the Scripture says in 1 Corinthians 15 that he died for our sins according to the Scriptures. And he rose again according to the Scriptures. And over in Revelation 1:5 it calls Jesus Christ the faithful witness, the prince of the kings of the earth. It called him the one who loved us and washed us from our sins in his own blood. It calls him Alpha and Omega. It says he is, was and is to come. He is the almighty God. And he is the first begotten from the dead. He is the first one to rise from the dead by his own power. He is the first to rise from the dead to die no more. And he is the first fruits of many of his sons who will rise. Because he lives, we will live. He said, "I am he that liveth and was dead and, behold, I am alive forever more and I have the keys of hell and death."

And the doctrine of Christ—I must not leave this out—is the doctrine concerning his exaltation at the Father's right hand. He is our Mediator. He makes intercession for us.

And the doctrine of Christ is the doctrine of his glorious return. He said, "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am, there you may be also."

And, beloved, it doth not appear what we shall be, but when we see him, we will be just like him, everlastingly conformed to his image.

If you want this message, “The Doctrine of Christ,” on the back side of the tape will be “What is Saving Faith?” I will be bringing you that next week. Until then God bless you every one.