

# THE EVERLASTING GOSPEL

## AND

# THE PREACHING THEREOF

The Only Hope For A Damned And  
Lost Mankind In A Forlorn World

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*Psalm 1:1-3*

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A special message sent to a young preacher, Micah Basnet, working all alone along the rarefied atmosphere of the Himalayan region, the rooftop of the world, where idolatry, superstition and the philosophies of men currently prevail. The message was meant to encourage and instruct him. Micah hails from Lalitpur, somewhere in the suburbs of Kathmandu, the noisy capital of Nepal.

**T**he everlasting Gospel and the preaching thereof is the only hope for a damned and lost mankind in a forlorn world. If the Gospel of the grace of Christ be the only hope for all mankind, then halting the preaching thereof spells doom and death for all. Wherefore we ought to preach constantly and passionately, without fear and without apology. God forbid that we should leave off the great commission to preach. As ambassadors of Christ, we should spend and be spent in delivering men from the power of sin, the yoke of Satan, the love of the world and the bondage of the will, thereby reconciling them to God the Father through the blood of Christ Jesus. We are compelled to preach till we spend our last breath.

Keep publishing the Gospel of the grace of Jesus Christ to all men. Whereas we discourse on the objective aspect of the Gospel to those who had never ever or barely heard it before, we focus on the subjective aspect in addressing those who have already espoused it.

When it comes to those who profess to have faith in Christ, it is incumbent upon us to stress on redemption applied (subjective aspect) so that those who say that they embrace the Gospel doctrines may shew forth the marks of true conversion. Remember Balaam who desired the death of the righteous yet died otherwise.

For though Balaam said, “*Let me die the death of the righteous, and let my last end be like his!*”<sup>1</sup> yet he was consumed by the sword of divine vengeance.<sup>2</sup> There are many who escape from the destruction and wrath to come like Lot’s wife, only to look back to be overcome with divine fury.<sup>3</sup> Consider the Israelites who came out of Egypt through the Red Sea and yet only Joshua and Caleb survived the trials and temptations in the wilderness.<sup>4</sup> For though they may have fled from the defilements of the world, yet they may not be rid of the inward defilements of their heart. To such, we exhort them to “give diligence to make your calling and election sure”.<sup>5</sup> This is what distinguished the quint-essential Puritans, for they were men who were anxious in their quest for the assurance of their salvation.

However when we confront men here in Asia, it will be good and sensible to concentrate on redemption accomplished, even the objective aspect of the Gospel. For here in the East, people have hardly heard the Gospel. Most are steeply entrenched in idolatry, superstition and myth. Also many are acquainted with the empty philosophies of men which are pervasively propounded all across Asia. Asia is generally very paganistic and spiritually very defiled. Here in Asia

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<sup>1</sup> Numbers 23:10b

<sup>2</sup> Numbers 31:8, Joshua 13:22

<sup>3</sup> Genesis 19:26

<sup>4</sup> Hebrews 3:7-19

<sup>5</sup> II Peter 1:10

we realise somewhat experimentally that “*we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*”<sup>6</sup> Hence, we ought to broadcast often the Gospel of Christ Jesus to sinners in these places because in actual fact they are groping in the realm of spiritual darkness, lost in the thralldom of sin and bound in the yoke of tyranny. Speak on the plight of men, even the reasons why they reel in misery, bitterness and gall. Illumine them of the rage of God’s wrath whereby they are afflicted.<sup>7</sup> For it is imposed upon them for their wicked departure from the true and living God, Who is the only Creator of all things. The eternal and omnipotent God has created all of us to obey and worship Him. Instead, those particularly in Asia and the Orient have substituted idolatry and superstition for the proper worship of the true and living God. Wherefore the inexorable avalanche of divine judgments that have been meted upon all idolaters and superstitious men in this part of the world.

It is good and sensible to commence with the doctrine of man’s utter depravity. Show what the bondage of the will is. “*The (human) heart is deceitful above all things, and desperately wicked: who can know it?*”<sup>8</sup>

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<sup>6</sup> Ephesians 6:12

<sup>7</sup> Romans 1:18

<sup>8</sup> Jeremiah 17:9

It is needful therefore to affirm how the fall of Adam is imputed to all of his posterity; none is spared save Jesus Christ, the eternal Son of God, Who incarnated Himself as the Seed of Abraham through the Holy Ghost and the power of the Highest in the womb of Mary.<sup>9</sup> Elucidate how *“the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them.”*<sup>10</sup> It is man’s wicked defection from God that brought about desolation and destitution to his soul. For even as men departed from God, *“for this cause God gave them up unto vile affections.”*<sup>11</sup> For *“even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.”*<sup>12</sup> It is the reprobation of the human mind that generates unlawful, rebellious, selfish, irrational, unjust and weird behaviour. Wherefore the billows and waves of God’s judgments have overtaken them; hence they wallow in the cesspool of immorality, social confusion, political turmoil and economic deprivation. Moral and social decadence issues commensurately from spiritual declension. The consequences of defection coupled with the penalties levied by God for their unbelief and wickedness will compound their misery and anguish. But all these are merely the harbingers of

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<sup>9</sup>. Luke 1:35b

<sup>10</sup>. Romans 1:18,19

<sup>11</sup>. Romans 1:26a

<sup>12</sup>. Romans 1:28a

the ultimate punishment that they will suffer for ever in hell. Speak on these things until the Holy Spirit convicts them of their very own disposition from the perspective of God and the Holy Scriptures. For what truly matters is God's assessment of them; for it is what the Scriptures says about them that counts above all. The rest, especially what their fellowmen think and say of them, is relative, subjective and of trifle significance. Asians are likely to be obsessed about what their fellow men think of them.

Dwell thereafter on the incarnation of the second Person of the Godhead, Jesus Christ. For *"in the beginning was the Word, and the Word was with God, and the Word was God."*<sup>13</sup> *"And the Word was made flesh, and dwelt among us."*<sup>14</sup> *"For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us".*<sup>15</sup> This is what God prophesied to the Jews in time past when He announced to them that Emmanuel should come.<sup>16</sup> *"For God is with us".*<sup>17</sup> And again *"For unto us a Child is born, unto us a Son is given... His Name shall be called... The mighty God... Of the increase of His government and peace there shall be no end... from henceforth even for ever."*<sup>18</sup> Define and describe the incarnation

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<sup>13</sup>. John 1:1

<sup>14</sup>. John 1:14a

<sup>15</sup>. I John 1:2

<sup>16</sup>. Isaiah 7:14

<sup>17</sup>. Isaiah 8:10b

<sup>18</sup>. Isaiah 9:6-7

of Christ lest they confuse it with their own understanding of the heathenistic concept of re-incarnation.

Emphasise on why the incarnation of the Son of God through conception was needful. For by virtue of it Christ was able to suffer at all points, to die and to shed His blood at Calvary. It qualified Him to be the perfect Sacrifice for the atonement of sinners, as well as our perpetual great High Priest. For therein was fulfilled the central theme of the Levitical system: For *“without shedding of blood is no remission.”*<sup>19</sup> Perhaps the established reformed creeds and confessions can further facilitate to convey this doctrine. The Westminster Confession of Faith defines the incarnation of Christ as *“two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one Person, without conversion, composition, or confusion. Which Person is very God and very man, yet one Christ, the only Mediator between God and man.”*<sup>20</sup>

I suppose the doctrine of incarnation cannot be established without first expounding and elaborating on the doctrine of the three Persons of the Godhead, the Father, the Son and the Holy Ghost; we are to aver how the fullness of the Godhead dwells eternally upon each of the three

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<sup>19</sup>. Hebrews 9:22b, Leviticus 17:11

<sup>20</sup>. The Westminster Confession Of Faith Chapter VIII Section II

blessed Persons. The latter doctrine presents the context and backdrop for the doctrine of the incarnation of Christ Jesus to be explained and clarified. Both these doctrines are alien and difficult to the heathen mind as they defy human logic and rationale; they cannot be easily fathomed by the pagans in our part of the world. Wherefore we ought to painstakingly expound these doctrines to our audience if ever they are to be convinced and convicted of our Gospel.

Also address man's total helplessness and impotency so that we would allow sinners to see the desperate need to wait upon the sovereign God to show mercy; <sup>21</sup> peradventure they may obtain the redemption of their soul. The grace of the Lord Jesus Christ alone can deliver them from bondage of the will. This grace is not contingent upon man's own merits, righteousness or actions. It is solely based on God's mercy. God has paved the way for man's reconciliation with Him through the blood of Christ. *"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."* <sup>22</sup>

Wherefore God has made us ambassadors for Christ that we should deliver all men from the blindness which *"the god of this world"* (Satan) <sup>23</sup> has afflicted upon the

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<sup>21</sup>. Psalm 130

<sup>22</sup>. II Corinthians 5:19

<sup>23</sup>. II Corinthians 4:4a

minds of men. It is this blindness that induces men to remain in unbelief of their actual state and need, whereby if they refuse to repent and believe in Christ Jesus, their only remedy, they will be consigned eternally to the lake of fire; here the worm does not die nor the fire ever be quenched. <sup>24</sup>

When the world is languishing in calamities and crises, especially as the second advent of Christ looms nigh, the only hope for all men is the Gospel of Christ. Wherefore it behooves us to preach without cessation; for we are to preach everywhere we go and to preach boldly, yea, in all seasons without interruption and without intermission. <sup>25</sup> Casting aside the institutional mentality that prevails in today's evangelical constituency, even that of having a static pulpit cloistered in a confined enclosure, we seek for a platform to preach wherever the Spirit of God directs us to; ours is a mobile and portable pulpit, rather, an improvised pulpit to declare spontaneously Christ and Him crucified in whatever situation we find ourselves in; for the primacy and the utter necessity of preaching provokes us to seek solicitously for opportunities to preach. Begs the greatest of apostles, "*Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds*". <sup>26</sup>

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<sup>24</sup>. Mark 9:44-48

<sup>25</sup>. II Timothy 4:1-4

<sup>26</sup>. Colossians 4:3

Woe unto us if we stop preaching.<sup>27</sup> Nothing should impede or deter us from preaching, neither bonds nor persecutions nor infirmities. For man has none other hope. *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*<sup>28</sup> We extinguish that only hope when we withhold preaching. *“And how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?”*<sup>29</sup> We cannot but preach, indeed preach constantly, passionately and persuasively, praying that the Holy Ghost be gracious to attend our preaching with His unction and attestation. In the day of the twin battles of apostasy (Armageddon and Gog and Magog), authentic preaching alone can save souls, even as a brand plucked out of fire.<sup>30</sup> For if we are truly called and enabled of God to preach, then we cannot play Jonah but preach till God takes us home in His mercy for our celestial reward.<sup>31</sup> ❧

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<sup>27</sup>. I Corinthians 9:16b

<sup>28</sup>. Acts 4:12

<sup>29</sup>. Romans 10:14b

<sup>30</sup>. Amos 4:11, Zechariah 3:2, Jude 23

<sup>31</sup>. II Timothy 4:7,8

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