

FAITHFUL PREACHING

1 TIMOTHY 1:15 • TV-418B

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By

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1 Timothy 1:15

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”

I want to speak to you today on this subject: **“FAITHFUL PREACHING.”**

Now, this is something that is very important to me because this is what I want to be, a faithful preacher. This is something I want to do, faithful preaching. And this is something God requires. *“It is required of a stewards, (a servant) they be found faithful.”*

Now the apostle Paul was a faithful servant and he didn’t hesitate, not a bit, to call himself a pattern for preachers, a pattern for believers.

What’s a pattern, (an example)? We use to build houses and we made a pattern on the ground of a rafter or a joist and make the pattern and just cut all the others according to that pattern, take them up and they’d fit.

And Paul didn’t hesitate to call himself a pattern for preachers, a pattern for believers, an example to be followed. He said in **1 Timothy 1:16**: *“I obtained mercy that in me Jesus Christ might show His longsuffering, (His mercy and His grace) for a pattern, (an example) to those who would hereafter believe on Him to life everlasting.”*

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Is that not you and me? Are we not those who will hereafter (after Paul preached and has gone to glory) who'll believe to life everlasting? He said; "*I thank Jesus Christ our Lord; I obtained mercy that in me Jesus Christ might show forth His longsuffering, (His mercy and grace) for a pattern,*" an example.

And I'll tell you how wise I would be and you would be, if you're a preacher listening to me or a believer or a teacher, how wise we would be to study this man's ministry, study his message, study his methods.

You see, this is a man whom God blessed. We don't have any doubt about it. God blessed him. God blessed him with His presence. God blessed him with His power. And both preachers and other believers would do well to sit at the feet of the apostle Paul.

God designated him as the apostle to the Gentiles. That's us isn't it, Gentiles? And we'd do well to study his message, his ministry, and his methods. You see; this man, more than I suppose any other man, was dedicated to the glory of God. He wasn't seeking self-glory.

I'm afraid I see too much of that today in things that people do in the name of God and in the name of religion. I see so much of this self-glory, vain glory, this calling attention to one's self. Paul didn't do that. He said, "*All that we do in word or deed let it be for the glory of God, let it be for the glory of God.*" And he was dedicated to the glory of God.

And then he was separated to the Gospel of God. He said that: "*I'm separated, (obsessed with, dedicated) to the Gospel of God. Woe is unto me if I don't preach the Gospel. Necessity is laid upon me. I must preach the Gospel. I'm set for the defense of the Gospel.*"

This man played a one-string fiddle. He said, "*I'm determined to know nothing among you save Jesus Christ and Him crucified.*" He didn't talk about the Gospel; he preached it. He didn't go around telling people he was going to preach the Gospel; he already did preach the Gospel.

When he opened his mouth he preached the Gospel. He said; "*God didn't send me to baptize (or circumcise or organize) He sent me to preach the Gospel.*" That's what I am going to do, dedicated to that purpose.

And then he was committed. This is important. As I said:

First of all: He was dedicated to the glory of God.

Secondly: He was separated to the Gospel of God.

Thirdly: He was committed to the eternal good of his hearer.

Now, we can't have too much concern for our well-being and welfare, comforts, and luxuries. Preachers that live luxuriously, expensively; they don't reflect the call of God.

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They don't reflect the humility of their Master. They don't reflect the methods and ministry of these apostles. No they don't, no they don't!

He was committed to the people to whom he preached, not to himself and to his family; he was committed to the people to whom he preached. He said; "*My heart's desire and prayer to God for Israel is that they might be saved.*" He said; "*I have great heaviness and continual sorrow in my heart for my brethren.*"

I hear a lot of people talk about, "give for this and give for that." Why don't they give? Why don't they do what Christ told the rich, young, ruler? "*Sell what you have and give it to the poor.*" Quit talking about other people giving and start giving yourself, of yourself, and from yourself.

Paul the pattern; I love him. I covet to be like him and to preach the message he preached. You know; Paul knew that there was then and would be thereafter many false prophets, false preachers, false religionists, con-men under the name of God, seeking to draw disciples after themselves, making merchandise of people.

So in his epistles; this is what I want you to see, talking about his preaching; he often used this phrase; "*Now this is a faithful saying.*" He said that quite often. What does he mean? This is a sure thing, this is a certain testimony, this is a faithful saying, meaning and this is trustworthy. You can bank on this, you can rest in this. This is a truthful report. That's what he's saying.

Now don't believe everything you hear, but believe that which is faithful, truthful, trustworthy, and certain. And when Paul makes these statements; I'm going to give you a few in a moment.

When he makes these statements and precedes them or follows them with this statement: "*Now this is a faithful saying;*" what he is saying is this; you can bank on this. This is true, this is trustworthy, this is sure, and this is God's Word.

Let me show you a few of those statements that he begins with the phrase: "*This is a faithful saying.*" Turn in your Bible if you have one handy there; turn in your Bible to **1 Timothy 1:15**.

And here Paul says this, "*Now this is a faithful saying.*" What did I say it was a while ago? This is true, this is trustworthy, and this is certain; you can bank on it. And he says; "*This is a faithful saying and it's worthy of acceptance by all men.*"

What's the statement? "*That Jesus Christ came into the world to save sinners of whom I'm chief.*" That's my faithful saying. That's sure, that's trustworthy, that's certain. You can bank on it. You can believe it. You can rest in it.

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“Jesus Christ came into this world to save sinners of whom I’m chief.” Who came into the world? Christ Jesus. Christ, that’s His heavenly title; Jesus; that’s His earthly name. Christ, the Son of God, Jesus, the Son of man.

Christ anointed, ordained, Messiah, promised Prophet, Priest, and King, Jesus the man, the second Adam. *“Thou shalt call His name Jesus.”* The angel said to Mary and Joseph; *“That holy thing to be born of Mary is the Son of God. Call His name Jesus.”*

Yes, He came into the world. What’d He do? Who is He? He’s Christ Jesus. What’d He do? *“He came into the world.”* Now, I didn’t come into the world. I was born in this world but I didn’t come in this world.

But Jesus of Nazareth came into the world. Do you know what that means? He came in the flesh. That means He existed before He came. He existed but He was before He came. *“He’s the same yesterday, today, and forever.”*

You see, He was before He came into the world. *“In the beginning was the Word and the Word was with God and the Word was God and the Word was made flesh and dwelt among us.”* He prayed in **John 17**; *“Father, glorify me; (this is Jesus of Nazareth praying) glorify me with the glory which I had with thee before the world was.”*

Oh, He was before He came into the world. That’s how He could come into the world. He was sent into the world. That’s why He came; He was sent into the world. *“In the fullness of the time, but when the fullness of time was come, God sent His Son into the world, made of a woman, made under the law.”* God sent Him.

He was born of a woman; *“Great is the mystery of godliness.”* Paul wrote in **1 Timothy 3:16**; *“God was manifest in human flesh.”* John said, *“We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*

“And He was made in the likeness of flesh.” He came into the world. But He didn’t come into the world clothed in deity; He came deity clothed in flesh. You see; *“He made himself of no reputation. Took upon himself the form of a servant and was made in the likeness of flesh, bone of our bone, flesh of our flesh.”*

Who came? Christ Jesus. What did He do? He came into the world. Well, why did He do that, why did He come into the world? “Well, He came to set an example preacher.” That’s not what it says. That’s what a lot of people say but that’s not what God says.

“Well, He came to reform the world.” No, no, that’s not what it says either. “Well He came to condemn sinners.” No, He said; *“I came not to condemn the world.”*

Well why did He come? It says here that this is that faithful saying, *“That Jesus of Nazareth, Christ Jesus came into the world to save sinners.”* That’s why He came into the world. He was the only one who could save sinners, the only one who could.

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“There’s none other name under heaven given among men whereby we must be saved. Other foundation can no man lay than that which is laid, Christ Jesus. I’m the way, the truth, and the life. No man cometh to the Father but by me.”

I’ll tell you, if sinners could be saved any other way He wouldn’t have come. And He came the way He did because that’s the only way sinners can be saved. God would not submit His only begotten Son to such horrible, terrible treatment, if there’s some other way.

There is no other way. *“He died the just for the unjust to bring us to God.”* That’s why He came. He said, *“I’m come that they might have life and have it more abundantly.”* By His life and by His death and by His resurrection; He came to save sinners.

“This is a faithful saying, (this is true). Christ Jesus came into the world to save sinners.” What kind of sinners? Well Paul said, the chief of sinners, *“Of whom I’m chief.”*

Christ didn’t come to save nice sinners. There are no such animals. Christ didn’t come to save good sinners; there are no good sinners. He didn’t even come to save good men because *“There’s none good, no not one.”* He came to save sinners, bonafied, genuine, sinners, the chief of sinners.

The Scripture says; He’s able; He’s the only one who is, *“Able to save them to the uttermost that come to God by Him,”* to the gutter-most, to the farthest extreme of sin and degradation. There’s no one that Christ can’t save. There’s no one who has fallen so low or so desperately ill that Christ can’t make him clean.

He said; *“Come to me all ye that labor and are heavy laden; I’ll give you rest.”* He said; *“Ho everyone that thirsteth; come to the water.”* Don’t bring anything with you; just come.

**“Come ye sinners, poor and needy
Weak and wounded, sick and sore
Jesus ready stands to save you
Full of pity, love, and power
Let not conscience make you linger
Nor a fitness fondly dream
All the fitness He requireth
Is to feel your need of Him.”**

You furnish the sinner; Christ is the sufficient Saviour, chief of sinners. If you’ll go through the Bible and note the people whom He saved you’ll find them to be great sinners. He passed by the Pharisees and the religious leaders and He showed mercy to sinners.

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He said; *“I didn’t come to call the righteous to repentance; I came to call sinners. That’s a faithful saying and it’s worthy of acceptance.”*

Now here’s another statement that Paul begins that way. *“This is a faithful saying.”* You’ll find it in **1 Timothy 4:7-9**; listen, Paul says: *“But refuse profane, old wives fables, (hearsay, fables, traditions).”*

“And exercise yourself rather to godliness, for bodily exercise (bodily gyrations, and bodily emotions, and bodily outward signs) profit little. But godliness is profitable in all things having promise of the life that now is and the life which is to come. Now this is a faithful saying.” This is true and sure and worthy of your acceptance.

Now you refuse all these old wives fables, customs, traditions, and profane, blasphemous things, and you exercise yourself to godliness; now what’s that mean?

Well, in the preceding verses if you’ll go back and read **1 Timothy 4**, Paul has warned the people about preachers, preachers who would come and preach such things as this, even forbidding to marry.

It’s right there in **1 Timothy 4**, commanding people to abstain from meat, keeping Holy Days, Sabbath Days, certain days, wearing certain clothing, religious novelties like crosses, and beads, and talking about the position of the body, the kneeling, the bowing, the crossing, going to certain holy places and shrines and temples.

These are exercises of the body. This is bodily exercise. I’m exercising when I raise my hand and when I cross myself, when I count my beads, when I do my crossing, when I do all these things on my knees and crawl down to the temple and go overseas to visit the holy shrine and the holy places. That’s exercising the body.

And this bodily exercise has little or nothing to do with the soul’s welfare and relationship with God. God does not look on the outward flesh; He looks on the heart. God does not look on the outward form and ceremony and exercises and all of these things. A man can do all of these things and his heart be far from God. That’s what Paul’s saying. Don’t be deceived by these things. Don’t be deceived by people who put you in bondage to these things.

Exercise yourself to godliness. Hear God and receive His Word in your heart. Repent toward God in your heart. Believe God in your heart. Worship God in your heart. Pray from your heart.

It doesn’t matter whether you’re standing on your head or kneeling on your knees. If your heart is right with God; walk with God in attitude, spirit and love. Love the Saviour. Love your brethren. Exercise a life and attitude and spirit of godliness.

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I'll tell you; a man can stand in church and wear half a dozen beads and 14 crosses and raise his hands for three hours like Adolf Hitler use to raise his so many hours and his heart be as hard as steel and as cold as ice and as far from God as east is from the west.

But a man can sit in his living room in his chair and not move one physical muscle and his heart be resting in, trusting in, praying to, worshipping, loving his God and loving other people. And you know what I'm talking about.

Old Sir Walter Raleigh was going to be beheaded and they put him on the chopping block to cut his head off. And they all liked him. He was a likeable, charismatic fellow. And somebody said to him, "Is your head comfortable, does your head like it all right?"

And he looked up and said, "The position of the head is not important. What is important is the condition of the heart." That's what I'm telling you. Don't be deceived by all this emotionalism and exercise of the body and screaming of the lungs and the clapping of the hands because you can't see the heart and "*God looks on the heart.*"

He said; "*My son, give me your heart.*" He says; "*Keep your heart; out of it are the issues of life. Exercise yourself rather to godliness.*" And you'll know something about life now and life hereafter. "*And that's a faithful saying.*"

Thirdly: 2 Timothy 2, he says: "*This is a faithful saying; (this is true, this is sure) if we be dead with Christ we shall also live with Christ.*"

Now there are two thoughts expressed here:

First, If we're in Christ by God's covenant mercies, elective grace, if we're in Christ, in Christ when He lived, in Christ when He died, crucified with Christ, buried with Christ, risen with Christ, "*If we be dead with Christ, we shall also live with Him.*"

That's what He's saying. If we died in Christ and rose in Christ then we're seated with Christ in the heavenlies. He said; "*Because I live, you should live also.*" they live, because they're in Christ.

Second, If we be dead with Christ we'll live with Him. If you are really dead with Christ, if you really do love Christ, if you really are crucified with Christ, then you'll live in Him and with Him and for Him. That's just so, no question about it; Christ is your life.

I hear people say, "Well, Christians ought to pray." I say they do. They say, "Christians ought to love God." They do. "Well, Christians ought to live an honest life." They do. If a man is dead with Christ he'll live with Christ. He will; there's no question about it. He belongs to Christ. Christ lives in him. And that's the results of Christ living in him.

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Oh he's not perfect. I didn't say that. He's not without fault. I didn't say that. But the tenor of his life and the bent of his will are to glorify his God. And he's not going to willfully, deliberately, bring shame and reproach on his Master. No he's not!

Watch this, *"This is a faithful saying."* He says, *"If we suffer with Him we'll reign with Him. But if we deny Him He'll deny us."* Do you get that? *"This is a faithful saying: If we suffer with Him we'll reign with Him. (We'll live with Him eternally. We'll be glorified together) but if we deny Him He'll deny us."*

In other words; if you believe the Gospel, really believe it, committed to it, then you'll suffer with Christ. You'll take His reproach. You'll take whatever persecution comes to you because of that Gospel. You won't be ashamed of it. You're not going to be ashamed of the Gospel, ashamed of your Lord; you'll suffer with Him.

He said, *"My brethren; (don't be amazed) if the world hates you it hated me before they hated you."* They crucified Him. If you believe the Gospel you'll take the reproach. You won't deny Christ. You won't be ashamed of Christ. But if we do deny Him He'll deny us. That's true.

And then go on, this is a faithful saying, *"If we believe not, yet he abideth faithful: he cannot deny himself."* He will not deny Himself. He can't deny Himself and He will not deny us.

Now what this is saying is no man has perfect faith, you don't, I don't, and no one else does. Abraham denied the Lord. Peter denied the Lord. Abraham's faith failed two or three times. Peter's faith failed and yours will too.

We have lapses of faith. We don't have perfect faith. But listen; *"He never fails, He never fails."* We experience unfaithfulness but not Christ. If we believe not, if we go through these times when our faith is so weak and so small He'll never forget us.

**"The soul that on Jesus hath leaned for repose
I will not, I will not, desert to its foes
That soul though all hell should endeavor to shake
I'll never, never, never, never, forsake."**

Here's the last one, **Titus 3:5**; *"It's not by works of righteousness which we've done but according to His mercy He saved us with the washing of regeneration, (shedding of blood, sprinkling of blood) which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs according to the hope of eternal life."*

"This is a faithful saying." We're not saved by works; we're saved by God's grace. And Paul said; *"This is a sure saying, a faithful saying, and I will that you preach it and*

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affirm it constantly that they which believe in God might be careful to maintain good works.”

Now there are two things here. If a man understands these two things he understands the Gospel, if he doesn't he doesn't understand the Gospel. It's not by works of righteousness which we are saved but by grace through faith. It's a free gift of God.

But Paul said, *“That's a faithful saying.”* This is too; *“I will that you preach and affirm constantly that they which do believe (unto salvation and those who do believe) in God will be careful to maintain good works.”*

We're not saved by works but we're not saved by a faith that has no works because, *“True faith worketh by love!”*

Gal. 5:6; *“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.”*