

THE GOSPEL WE PREACH

1 TIMOTHY 1:15 • TV238A

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by

HENRY T. MAHAN

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Zebulon Grace Church

6088 Zebulon Highway

Pikeville, KY 41501

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.”

If you have a Bible convenient, I would like for you to open it to the **Book of 1 Timothy**. I am going to speak today from **1 Timothy Chapter 1, verse 15**.

My subject is: **“THE GOSPEL WE PREACH.”**

The apostle Paul in **1 Timothy 1:15** said this; *“This is a faithful saying, and worthy of all acceptance, (or acceptance by all men), that Jesus Christ came into the world to save sinners; of whom I am chief.”*

There are several things that bother me about today’s religion and today’s preaching. I ask you this question and I ask myself this question; are we actually preaching the Gospel or are we just talking about the Gospel in general terms?

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I saw a television program a few days ago about a certain television preacher. The news commentator asked this question; “Is he on television to raise more money or does he raise more money to stay on television?”

What I am asking today is this; are we really preaching the Gospel of Jesus Christ or are we just talking about the Gospel of Jesus Christ?

I know this; giving our congregation lectures on good government is not preaching the Gospel. Preaching on successful living is not preaching the Gospel; it is not preaching the Gospel of Christ.

It may be profitable for some people and sets forth the laws of morality and good works, but this is not preaching the Gospel.

Promoting denominations, building schools, and healing the body are not preaching the Gospel. I don't care how much of it you do or how commendable it is; it is not preaching the Gospel.

When I talk about myself and my program, my church, my school, and my denomination, it is not preaching the Gospel.

Paul said one time; “*We preach not ourselves but we preach Christ Jesus.*” This is what I am asking you; are we preaching Christ or are we preaching ourselves?

When we talk about heaven and hell, sing inspiring songs, get all of these choirs and special singers, this is not preaching the Gospel. When we entertain men and women, sing Gospel songs, and raise money to feed the poor, this is not preaching the Gospel.

As I listen to television preachers and preachers in the pulpit, as I preach myself, and as I read sermons that men have preached, I ask this question; are we truly or are we really preaching the Gospel, the Gospel of Jesus Christ?

Are we guilty of only declaring our determination to preach the Gospel?

For example: Some will say, “Send me some money so we can keep this program on the air so we can preach the Gospel all over the world.”

Are we really preaching the Gospel? Are we fulfilling our intentions? Are we making good on our promises? Are we really preaching the Gospel or have we allowed Satan to beguile us?

This is what Paul is talking about in **2nd Corinthians 11**; “*He was fearful lest Satan should beguile us like he did our mother Eve.*” He was fearful that we would be distracted and would be “*taken away from the simplicity of Christ.*”

Has Satan turned us away from the simplicity, from the singleness of Christ? Has he taken us away from the message of the Gospel, from the testimony of the Gospel, to other things?

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Are we really preaching the Gospel of Jesus Christ or are we preaching prophecy? Are we preaching His first coming, His crucifixion, His death, His burial, His resurrection?

Are we preaching His work for sinners or are we preaching about His second coming? His second coming will profit you nothing if you don't know anything of His first coming.

Are we preaching the gifts of the Spirit? Are we preaching the Holy Ghost? Are we promoting programs and people or are we really preaching the Gospel?

I ask you this question; what is there in today's preaching; what is in our sermons, messages, and Bible classes for sinners who need salvation? What is there today for people who need God, who need grace, and how can people know that God is just and the only Justifier?

What is in our preaching for men and women who are unlearned in the Scriptures, uninformed in grace, and untaught in the Gospel of Christ?

What is there in our preaching for the man who walks in off the street and sits down as a sinner, whose sins are heavy upon his heart?

What is there for the man who is facing an angry God, and is facing judgment without hope, without help, without mercy, and without Christ? What is our message for that man or for that woman?

Paul said this; *"God didn't send me to baptize."* He wasn't belittling baptism or taking away from baptism; he was simply declaring what God sent him to do, to preach the Gospel. He said on one occasion; *"Woe is unto me if I don't preach the Gospel."*

Our Lord Jesus Christ gathered His apostles around Him before He ascended to glory and gave them this commission; *"Go into all the world and preach the Gospel."*

I believe it is our responsibility to walk in holiness. It is our responsibility to feed the hungry. It is our responsibility to take care of the widows and orphans. It is our responsibility to keep our neighborhood a good place in which to live.

Our chief responsibility is to fulfill the commission of our Master and it is to preach the Gospel, not just to talk about preaching it. Our responsibility is not just to express our determination to preach it but to actually preach the Gospel.

My one, great, desire, is to preach the Gospel of Jesus Christ to those who know it and for those who don't know it. Every time I stand before you, I declare unto you in no, uncertain, terms, that we are ruined by the fall, redeemed by the blood, and are regenerated by the Holy Spirit.

Let's look at our text again: Paul declared this; *"This is a faithful saying and this is a saying worthy of acceptance by all men that Jesus Christ came into the world to save sinners."* He came

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to save sinners. Christ did not come to build a better society; He came to save sinners “*of whom I am chief.*” **1 Timothy 1:15.**

If you will look back in our text a few verses in **1 Timothy 1:12**, this is where this actually begins. Paul says in **verse 12**; “*God put me in the ministry.*” He is not the servant of a denomination, organization, and he is not the servant of a people. He is not even his own servant; he is God’s servant, God’s bond-slave.

“*He put me in the ministry.*” This is not a job or vocation; it is a divine appointment. Paul said, “*I am an ambassador for Jesus Christ to declare His Gospel.*” “I am His messenger and His ambassador and His preacher, because He, according to His own purpose and wisdom, put me in the ministry.”

Paul didn’t belong to a church or a people; he belonged to God. That is the first thing that he says.

In **verse 13**, Paul tells us what he was; “*He was a blasphemer and he was injurious.*” He said, “I was an unbeliever like everybody else. It’s not my goodness that put me in the ministry nor is it my merit; it is His grace that called me out of my blasphemy.”

“It is His grace that lifted me from the dunghill and set me among His choice princes. It is His grace that revealed His Son in me; I was no good, I was a blasphemer.”

An angel could not preach the Gospel. What does an angel know about the Gospel? God uses sinners to preach the Gospel. He uses men who in their own hearts have experienced that Gospel.

That is what Paul is saying here; “God put me in the ministry. Before Christ found me, called me, and put me into the ministry, I was a blasphemer. I was injurious, a persecutor, and I was an unbeliever, though religious.”

In **verse 14**, Paul says; “*And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.*” His grace is infinite, abounding grace. His grace in Christ was abundantly sufficient for me and will be abundantly sufficient for you.

I will tell you this; I wish we could do away with this type of preaching which we are hearing today.

Paul did not holler and scream at people. Paul didn’t get a hold of his ear, holler, scream, gasp for breath, and call it preaching. Paul didn’t preach down on people in a “holier-than-thou fashion” and get angry with them.

Paul declared this; “God called this old blasphemer; God called this old persecutor, this old, unbeliever, this old, religious, Pharisee, out of darkness and sin. By His grace he put me in the ministry of Jesus Christ. By His grace He manifested His love to me in Jesus Christ. God’s grace which is abundantly sufficient for me, the chief of sinners, is abundantly sufficient for you.”

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Then, Paul declared His Gospel message in clear, simple, words by clearly defining what he was talking about. He said, “God put me in this ministry. God gave me this call. I wasn’t anything; I was a blasphemer, a persecutor, injurious, and an unbeliever. God’s grace was abundantly sufficient for me.”

Paul continues by saying; *“This is a faithful saying, and is worthy of all acceptation by all men, that Jesus Christ, God’s Son, came into this world to save sinners of whom I am chief.”*

This doesn’t sound like present day preaching does it? Most present day preachers brag about how much holier they are than their congregations. They brag about how much higher they are because they have the clergy and the laity.

They brag about how much better they are. We give them special, holy, names and special, holy and reverence. Paul said, *“I am the chief of sinners.”*

Let’s look at Paul’s Gospel; what Gospel did he preach? What Gospel do we preach? Here, he said this; *“Jesus Christ came into this world to save sinners.”* You remember this; I will give this to you in four statements:

First of all: This Gospel we preach is the Gospel of a person.

This Gospel is not the Gospel of a plan or a proposition, program, or a profession. This Gospel is the Gospel of a person.

Paul says this; *“This is the faithful saying that is worthy of all acceptation”* that somebody did something; and that somebody is Jesus Christ. He is identified by His name. He is called “Christ” because He is the Messiah.

Throughout the whole Old Testament He is promised in picture, in prophecy, and in type. He is the Christ. Jesus of Nazareth, who was born of Mary, is the fulfillment of all of the Old Testament prophecies concerning the Christ.

Not only that; He is prophesied by the Old Testament writers. Moses called Him *“That Prophet.”* Also, He would be a priest forever like Melchisedek and He would be a King like His father David.

He is pictured in all of those Old Testament promises, pictures, ceremonies, sacrifices, and sin offerings. He is the Christ. This Gospel we preach is the Gospel of a person who is identified as *“Christ the Lord.”* Not only that; He is Jesus.

When the angel came to Joseph and told him that Mary would bring forth a child; he said; *“that child who is conceived in her is conceived by the Holy Ghost; thou shall call His name Jesus.”* This is the Old Testament word, Joshua which means God my Saviour. That is His earthly name.

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This Christ, this Lord, who came in human flesh, is called “*Jesus.*” Paul said, “*In the fullness of time; God sent His Son into the world made of a woman, made under the law, to redeem them that were born under the law.*”

Put those two names together, “*Christ Jesus*” or “*Jesus Christ*” and you have the God-man. You see; Jesus Christ, literally, actually, in reality, is God in human flesh. That is what the angel said to Joseph.

He being born of Mary, a virgin, conceived by the Holy Spirit, is the fulfillment of the prophecy which Isaiah wrote; “*Unto us a child is born, a Son is given, and His name shall be called Wonderful, Counselor, and the Mighty God.*”

His name shall be called “*Emanuel,*” which is interpreted “*God with us.*” He is Son of God and He is Son of man. He is made of the seed of David according to the flesh and declared to be the Son of God.

So; the Gospel that I am preaching, my friend, is the Gospel of a person, Christ Jesus, Jesus Christ the Lord, Jesus the Son of man. He is bone of our bone, flesh of our flesh and He is God, which is very God of very God, is the promised Messiah, the Lord.

“*In the beginning was the Word and the Word was with God and the Word was God and all things were made by Him; without Him was not anything made that was made. The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father.*”

This Gospel is not only the Gospel of a person but it is the Gospel of that person’s divine visit to this earth. He came to this earth; “*Jesus Christ came into this world.*” This is what it says, “Jesus Christ is God.”

The Father spoke about the Son and said; “*Thy throne O God is forever.*” Paul told the elders at Ephesus to “*feed the church of God which He purchased with His own blood.*” In **John 10:30**, Christ says; “*I and My Father are one.*”

God actually and literally came into this world; He clothed Himself in human flesh. Our Lord in **Hebrews 10** says; “*A body hast Thou prepared me,*” a body in which God dwelt as He walked on this earth.

Yes; Jesus Christ is God. “*He is the second Adam; He is the Lord from heaven.*” He is the man in which men are redeemed. “*By man came death; by a man came the resurrection.*” That’s right; “*In Adam we die; in Christ we are made alive. By the disobedience of one man, many were made sinners. By the obedience of another man (Christ), many were made righteous.*”

This other man is the Lord from heaven. This other man, which is the God-man, is the perfect man. This is called representation. As a man, He is our representative and as a man He is our righteousness. As a man, He is our sin-offering.

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I am trying to tell you what this Gospel is; it is the Gospel of a person. It is the Gospel of that person's divine visitation, His coming to this earth. He actually came to this earth. He actually died on a cross for our sins.

This Gospel is the Gospel of effectual deliverance. *"Jesus Christ came into the world to save sinners."* God is unchangeable, holy, just, and righteous. Men are sinners; *"In the flesh dwelleth no good thing."*

In order for that holy, righteous, God, to forgive, receive, commune, and fellowship, with guilty sinners, Almighty God's attributes must be honored. His attributes must reign.

Jesus Christ did not come into this world to change God but to enable God to be *"just and Justifier."*

Christ Jesus did not come into this world to change the law or to soften the law. He did not come into this world to take the edge off of the law but to obey it on behalf of those whom He represented.

Jesus Christ didn't come into this world to soften justice or to take the edge off of justice, alter justice, or change justice; He came to honor justice, satisfy justice, and He fully paid the debt.

He didn't come to help us save ourselves; He came to save us. *"When He had by Himself, purged our sins, He sat down on the right hand of God."*

This is the Gospel! This is the Gospel of a person, that person and His work. This Gospel is the Gospel of that person and His glory, that person in His visit to this earth.

This Gospel is the Gospel of His person and His effectual work, His effectual obedience; His effectual death, His actual burial and resurrection, ascension, and His actual intercession at the right hand of God.

This Gospel is a command. It is not optional whether or not you believe the Gospel. God commands men to repent. God commands men to believe the Gospel. It is not optional whether a man believes God but it is a command.

So, what is this Gospel we preach? This Gospel is the Gospel of a person. It is the Gospel of a divine person's visit to this earth.

The Gospel is that person's effectual work in redeeming a people for the glory of God and in keeping with the honor of God. It is a command; all men are commanded to believe it.

For whom is this Gospel designed? It is for sinners; *"Christ Jesus came not to call the righteous but sinners to repentance. He is the friend of sinners."* He is the Saviour of sinners. *"He came to save His people from their sin."*

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I'm not talking about pretended sins but from their actual sins. *"To offend in one point of the law is to be guilty of the whole law."*

You might say to me; "Preacher, all men are sinners." Yes sir; of course they are sinners, but how many realize it? How many will admit it?

There are so many religious sinners today that won't even own their condition. They feel no need of mercy. They feel no need of grace. Our Lord's grace is for the guilty. Our Lord's mercy is for the miserable. Our Lord demonstrated that in His ministry here on the earth.

For whom did He come? To whom did He speak? To whom did He preach? With whom did He eat? With who did He fellowship? Whom did He call? He called sinners.

You might remember the woman at the well. There was Zaacheus, Saul of Tarsus, the thief on the cross, the man in the tomb, and the woman who was a harlot. You can go all the way through God's Word; He says, *"I didn't come to call the righteous but sinners to repentance."*

Paul said, *"This is a faithful saying and is worthy of all acceptance that Jesus Christ came into this world to save sinners"* (folks like you and me). These are sinners who know they are sinners.

These sinners are sinners in heart, thought, imagination, attitude, spirit, pride, anger, lust, malice, bigotry, and inward sins, which eat at your soul all the time. Yes, sinners in deed, *"Christ came to save sinners."* Paul said, *"I am the chief of sinners."* Christ came to save him.

How do we preach this Gospel? We preach it as a certainty. *"It is a faithful saying;"* what does that word *"faithful"* mean? The word *"faithful"* means that it can be depended on. A person who is faithful can be depended on.

Something that is faithful is certain and something that is faithful is sure. You can depend on this; John said, *"This is the record; God hath given to us eternal life and that life is in His Son. He that hath the Son of God hath life"* and no one can take it away from him. *"He that hath not the Son of God hath not life."*

It is not only a certain saying but it is an every day message, it is a saying, *"this is a faithful saying."*

This is not just for the temple worship. Someone said, "Leave your religion in your church." Well; your religion belongs there but the Gospel belongs with the people.

Some says, "Leave your religion in the pulpit." Well; your religion belongs in the pulpit. I agree; just keep your old religion in the pulpit but the Gospel belongs with the people; the Gospel belongs on the street, in the home, and where the sinners are.

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“This is a faithful saying.” This is a saying and is not just for special days it is for every day. It is not just for a special season; it is for every season. *“If thou shalt confess with thy mouth Jesus to be Lord and believe in thine heart that God has raised Him from the dead thou shalt be saved.”*

It is a common application; it is worthy of acceptance by everyone, Jew or Gentile, Protestant, or Catholic, male or female, old or young, rich or poor, learned or ignorant. It is worthy of your acceptance, of your belief. It is worthy to be believed.

This is our Gospel; let's preach it! Let's quit debating, arguing, and building. All of these things are going to pass away; *“The fashion of this world passeth away.”*

You can write my name on a half a dozen walls if you want to. You can dedicate all of these buildings to my honor but God is going to burn it all. Here is the faithful saying; here is what is worthy of acceptance, that someone came into this world and His name was Jesus Christ.

God sent Him because He is the God-man. He came down here on a mission to perform a task and He said that He did it. That task is to save people from their sins.

Christ Jesus died and came into this world and lived a perfect life. He died and honored God's law and justice. He did it to save people from their sins, completely, totally, and absolutely, from all their sins.