

JESUS CHRIST AND HIM CRUCIFIED

1 CORINTHIANS 2:1-2 • TV202A

A television broadcast sermon delivered
SUNDAY, SEPTEMBER 4TH, 1983

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Transcribed, edited and published
MAY 4TH, 2012

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Zebulon Baptist Church
6088 Zebulon Highway
Pikeville, KY 41501

1 Corinthians 2:1-2

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

Let’s open our Bible this morning to the book of **1 Corinthians Chapter 2**. I will be reading two verses in **1 Corinthians chapter 2: verses 1 and 2**.

I am speaking to you on the subject: **“JESUS CHRIST AND HIM CRUCIFIED.”**

Now, let’s look at the text in **1 Corinthians chapter 2: verses 1 and 2**; listen carefully:

Paul is writing and he says, *“I brethren, when I came to you, I came not with excellency of speech or wisdom, declaring unto you the testimony of God, (that is the Gospel of God), for I determined, not to know any thing among you save Jesus Christ and him crucified.”*

Now listen to that last phrase one more time; *“I determined not to know anything among you, anything, save Jesus Christ and him crucified.”*

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Here are a couple of other verses that I want to share with you: In **1 Corinthians 1:23** Paul said, *“But we preach Christ crucified.”* This is the same man who said, *“I am not one wit behind the chiefest apostle and yet I be nothing.”*

But, he was recognized as one of the chief apostles and he said, *“I am determined not to know anything among you save Jesus Christ and him crucified.”* Then, in summing up his ministry, he said; *“we preach Christ crucified.”*

Now listen to another Scripture, in **Galatians 3:14**, the same apostle says, *“but God forbid that I should glory, save in the cross of our Lord Jesus Christ.”*

Now the reason I am emphasizing this is because I hope you are picking up what I am saying; *“I am determined to know nothing among you save Jesus Christ and him crucified.”* We sum up our ministry and this is our message; *“we preach Christ crucified.”*

Then, when he is talking about boasting or glorying he says; *“I glory in nothing, absolutely nothing. I don’t boast in my national prominence, or my gifts, my experience, my knowledge, or my heritage; I glory in nothing except the cross of Jesus Christ.”*

Now, here is the question, do these verses mean that every time Paul preached, every time he preached, that he only talked about and only preached about the agony, the suffering, the blood-shedding and the death of Jesus Christ on that cross of wood on Calvary’s cross? Is that what these verses mean, is that what Paul is saying?

“Every time I get up and preach, every time I open my mouth, I say, the cross, the cross, the cross.” Is that what he means, certainly not, certainly not?

The apostle said in **Acts 20**; now listen to his own words as he speaks to the elders, the leaders of the churches from different areas, he said; *“brethren, I have not shun to declare unto you all the counsel of God.”* He said, *“I have kept back nothing profitable unto you.”*

Now my friends, the true minister of Christ, the true servant of God knows that all Scripture is God breathed. He knows that all Scripture is given by inspiration, and that all Scripture, the prophets, the writings of Moses, the Psalms, the Gospels, the Epistles, and *“all Scripture is profitable for doctrine, for reproof, for instruction, for correction,”* all Scripture.

Our Lord Jesus Christ said, *“Man shall not live by bread alone but by every word of God.”* My friends; the best Commentary on the Bible is the Bible; don’t forget that.

You might say, “Where can I get a good Commentary?” If you have a Bible in your hands, you have a good commentary. The best Commentary on the Bible is the Bible. No Scripture is of *“any private interpretation,”* that is, no single verse stands alone, and it has to stand upon the rest of the Word of God.

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Scripture is interpreted by Scriptures. Scripture is interpreted in the light of Scripture. That is what it is saying, whatever God is saying in Genesis, he is saying the same thing in Revelation.

Whatever God says in the Psalms, he is saying the same thing in the Book of Galatians, the Book of Thessalonians, or whatever. The Scripture is the best interpretation of Scripture.

Well, what is Paul talking about? Let's get back on the track. Paul said, "*We preach Christ crucified.*" He said to that ancient, powerful, city of Corinth; "*I am determined to know nothing among you save Jesus Christ and him crucified.*"

What is Paul talking about, what is he saying? He is saying, "all Scriptural truth and all Scriptural teaching, all Scriptural teaching is understood, entered into, and experienced in the light of the cross."

In other words, he is saying this; if a person understands the redemptive work of Christ on the cross, if a person enters by faith into the sufferings, the agony, and the redemptive work of Christ, the substitutionary work of Christ on the Cross, if he can enter into that, if he can understand it, the Bible will open to him all of its richest treasure and richest truth.

That's exactly right! If a person; get it again; if a person understands, if he can camp at Calvary and he can enter into what took place on Golgotha's Hill, what took place, what God was doing in the person of his Son on Calvary's cross, you can count that.

If you can sit down and watch him there and can enter into and understand something of what brought Him to that place and what He is accomplishing and why He is there, and what He accomplished in His death, the whole Bible from Genesis to Malachi, Matthew to Revelation, will open to you its richest treasure and truths.

Here, let me give you a Scripture **in 1 John 5:20**: John said, "*And we know that the son of God hath come.*" The son of God hath come to this earth, incarnate, God in human flesh, and lived here.

And what he said and what he did, "*he is come and hath given us and understanding that we may know him that is true and we are in him that is true, even in his son Jesus Christ, and this is the true God and this is eternal life.*"

I am saying that the cross, the person and work of Christ, the redemptive work on the cross, is the key to the Scriptures. That is what we are saying. If that be true, then this is true.

If a person does not understand what took place at Calvary, if he does not enter into the redemptive work on Calvary, in his suffering, in his substitutionary work, and in his sin-offering, if he does not by some experience, by faith, enter into and understand that it is not an example that Christ is sitting there and that he is not dying as a failure, a reformer, or a martyr, he is dying for a purpose.

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His sacrifice is unto God and before God and on the count of the righteousness of God, to enable God to be just and justifier of them that believe. Now, if he can't enter into that, (listen to me); if he can't enter into the redemptive work of Christ, in His obedience and suffering on the cross, the Bible for all practical purposes is a closed book.

Now, you can drive a nail there. You can camp there. You can consider that and work on that the rest of your days. If a person can come to Calvary and our Lord said in Lamentations through the prophet Jeremiah; *“Is it nothing to you all ye that pass by? Is there any sorrow (sufferings) like my sorrows that have been laid upon me by my Father?”* What is the cross to you, what is it to you?

Listen to this Scripture in **Luke 24: 44 through 46**: *“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.”*

Now what I am saying is this; the cross is the key to the Scriptures. If a man does not enter into the meaning of the cross; the Bible is a closed book. If he can by the Spirit's revelation enter into the happenings of Golgotha's Hill, the Bible will open up. I will show you that in **Luke 24**:

Our Lord is speaking to his disciples and he said to them; *“these are the words which I spake unto you while I was yet with you that all things must be fulfilled which are written in the law (books) of Moses, (the first five books of the Bible), in the prophets, (that is all the major and minor prophets), and in the Psalms, concerning me.”*

And then, watch this next statement now; *“and then he opened their understanding that they might understand the Scriptures and he said, thus it is written and thus it behooved Christ to suffer and to die and to rise from the dead the third day.”*

Our Lord Jesus Christ is sitting and talking to his disciples and is opening their understanding and giving them the key to the Scriptures. And He said, “The key is that Christ must suffer and die and rise again.”

That is what Moses is writing about. That is what David is writing about. That is what Jeremiah is writing about. I have said it before and I will say it again, if a man understands and enters by faith into the sufferings of Christ, into the person and work of Christ on the cross, the whole of Scripture, in Gods due time will open to him in its truth and in its beauty.

Not embracing the cross or entering into the work of Calvary in its redemptive glory is to close the book once and for all because the cross is the key to the Scriptures.

This is what Paul is saying when he declares to the church at Corinth or to whomever, to who it may concern, *“I preach Christ crucified. I am determined to know nothing among you save Jesus Christ and him crucified.”*

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Now, you may not think that I can do it but I am going to give you eight things in this message to enforce what Paul is saying.

You might say: “Well, how can you preach the whole Bible by just preaching the cross? How do you preach the whole Bible when you preach the cross?”

First of all: Let’s go back to the beginning. What is God’s eternal purpose? What did God purpose and plan from the beginning?

“He purposed to have a new heaven and a new earth wherein dwelleth righteousness.” All that God is doing and has done is to accomplish that which He will do. *“He will have a new heaven and a new earth wherein dwelleth righteousness,”* no sin, no evil, no disease, no darkness, and no death, everything is perfect.

That new heaven and that new earth will be populated by a people as he said to Abraham, *“as the stars of the sky and the sands of the seashore.”* They will be saved out of Adam’s race, sinners like you and me, but they will be washed in the blood of His Son and redeemed by the sacrifice of His Son.

Those people given to Christ, redeemed by the blood of Christ, will never inhabit that new heaven and new earth if there be no cross. It will never be populated to the glory of God if there be no cross. They will not have a song of praise and adoration if there be no cross.

So, I am saying that you cannot preach a new heaven and a new earth if you don’t preach the cross. You can’t preach a redeemed people *“who will forever sing the praises of him who loved us and washed us from our sins in his own precious blood.”*

You can’t even talk about a new heaven and a new earth populated by a people *“perfectly conformed to the image of God’s son”* unless God’s Son comes down here in obedience and suffering and conforms them to his image. That is what I am saying.

So, if you preach God’s eternal sovereignty and God’s eternal purpose and God’s eternal plan, as Jonathan Edwards said, *“the grand design of God in redemption is the glory of Christ.”* You have to come to Calvary because that is where it is accomplished.

You see, God put all of his redemptive work in the hands of His Son. *“He hath put all things, (the Scripture says), in his hands,”* (in the hands of Christ).

Secondly: Now stay with me, Paul said; *“I preach Christ crucified. I am determined to know nothing but Christ crucified.”*

And I say, when you preach Christ crucified, you preach the whole Bible, because what meaning can you possibly give to the Old Testament types, sacrifices, ceremonies, without the cross?

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Come with me back to the Garden of Eden. Outside of that Garden two boys come before God to worship God and to bring their offering. Abel brought a sacrifice which God accepted. *“God had respect to Abel and his offering.”*

What was it? It was a lamb slain and its blood put on the altar. What possible meaning can you give to the death of that lamb, to the blood on the altar and to God accepting it as a covering and atonement for Abel’s sins without the cross of Christ?

An animal can’t die in place of a man. An animal can’t suffer for man’s sin. An animal is not even identified with man. I don’t know that an animal is a sinner, do you? So, it has to point somewhere else.

Abel’s sacrifice points directly to that cross outside the city walls of Jerusalem. Without the cross, Abel’s sacrifice means nothing.

In **Genesis 3:15**, God promised that *“the woman’s seed would bruise the serpent’s head;”* who is the serpent? It is Satan. And what is his head? His head is his government, his control, his power.

Well, how does the seed of the woman (you know who the woman’s seed is? Christ) bruise the serpent’s head and conquer his power? In what way can He bruise the serpent’s head, conquer his power, and subdue his kingdom, unless He dies and puts away sin and defeats him in sacrifice? The seed of the woman in **Genesis 3:15** means nothing without the cross.

Go on down through the Old Testament; what about the Passover Lamb in Egypt? Without the cross the Passover Lamb means nothing, it is nothing but a slaughter-house. It is nothing but cutting a bunch of lamb’s throats and having a good meal of mutton before the evening. That is all it means without the cross.

What does the Brazen Serpent lifted up in the wilderness mean, *“Except the Son of man be lifted up?”* It means nothing without the cross. Do you see that?

Those people in the wilderness were sinners, they were murmuring against God and God told Moses to *“make a serpent in the likeness of the fiery serpents that had bitten the people and lift it up on a pole and whosoever looketh will live.”*

“And as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up.” It means nothing without the cross.

What about the smitten rock from which Moses attained water for the people? The rock was smitten and it gave forth water. Our Lord Jesus was smitten of God and afflicted and He gives forth the cleansing, sanctifying, flowing stream, of His righteousness for us.

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Then, when God would give them water the second time from the rock, he told Moses; *“don’t you smite the rock now, speak to it.”* Moses smote it anyway and God killed him. That is exactly right!

He told him that he wouldn’t enter into the Promised Land because he had not sanctified God before the people. He had spoiled that type. That rock is Christ who was smitten once. You don’t crucify Christ over and over again. Christ is crucified once and *“by one offering he hath perfected forever them that are sanctified.”* You can’t preach that smitten rock unless you preach Christ.

What about the priesthood, what about the old priest who *“once a year would go into the Holy of Holies and put the blood on the mercy seat?”* There was a covering over the table of stone, the Ten Commandments.

What does that mean? It means nothing without the cross. The priest means nothing without the sacrifice of Christ. How much Scripture is devoted to blood sacrifice? Now, you just go through the Scripture, there were sacrifices and offerings.

All of them were fulfilled in Christ crucified. That is the reason Paul said, *“We preach Christ and him crucified. I am determined to know nothing but Christ and him crucified.”* You take that one key and it will open every verse of Scripture.

Thirdly: Listen: The early writings of the apostles, all of them were devoted to, and had to do with, the incarnation of Christ.

The angel appeared to Mary and said, *“Mary; you are going to have a son.”* She said, *“How can these things be, I don’t know a man?”* He said, *“That holy thing born in thee shall be the Son of God.”*

Then that angel went to Joseph and said, *“Don’t be afraid to take Mary to be your wife because that holy thing born of her is called the Son of God.”*

Then the angel appeared to the shepherds on the Judean hillsides and said, *“glory to God, we bring you good tidings of great joy. Unto you is born a Saviour in the city of Bethlehem, Christ the Lord.”*

In other words, Jesus Christ, God’s son, the divine God, came down here to this earth and took a human body and walked on this earth. Why, for what purpose, what purpose could it possibly serve for God to become a man?

Well, there is one purpose that it serves in order to redeem us, he had to do two things. To do these two things he had to have a human body. These two things could not be done without a human body. These two things could not be done without God becoming a man.

You see, and here are the two things:

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The Law of God wasn't given to God, God gave it to man and God said, "*keep it and live, break it and die.*" That has not changed since God gave it, it is still so.

If you choose to live under the law, if you choose to be judged by the Law, if you choose to meet God on the foundation of the law, that is the orders that come from the throne; "*do it and live, break it and die. To offend in one point is to be guilty of the whole thing.*"

So, in order for God to redeem us, we have to keep that law. We have to keep it in the flesh. Well, we can't keep it. That is the reason Christ took the flesh and became a man as our representative. "*By one man's disobedience we were made sinners, by another man's obedience we were made righteous.*"

By ones disobedience we failed, by ones obedience we were restored. Both were men, both were in the flesh, both were under the law and one of them broke it and failed and one of them perfectly fulfilled it and restored us. "*In Christ we live, in Adam we die.*" In order to do that he had to become a man.

What is the second thing? The justice of God says, "*The soul that sinneth, it shall die.*"

Now, that hasn't changed, it is still so. God will punish sin. "*God will by no means clear the guilty.*" That has always been so and it is so now. God cannot overlook sin. We have to be punished; our sins have got to be punished.

"*The soul that sinneth, (not ought to or might), but shall (underscore it) surely die.*" That's so; those two things haven't changed. "*Do this and live.*" That is the holy, perfect, infinite, immaculate, law of God; it is immutable. "*The soul that sinneth shall die.*" It shall, it will, and there is no question about it.

So, Christ took the flesh, the human body. God can't die. All the men in the entire world could die and not satisfy God's justice. So God came, who can satisfy in the body of a man, who can suffer and die. Do you see what I am saying?

So, Christ took the flesh, the human body. God can't die. All the men in the entire world could die and not satisfy God's justice. So God came, who can satisfy in the body of a man, who can suffer and die. Do you see what I am saying?

You can't preach the law of God and you can't preach the justice of God without preaching the cross. You can't preach the incarnation of Jesus Christ without preaching the cross. "*This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world,*" (why), *to save sinners, of whom I am the chief.*"

Thirdly: All right, the resurrection of Christ:

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How do you preach that without preaching His death and His cross? *“He became the first fruits of them that slept.”* But there is no resurrection if there is no death. Christ died and then he arose again.

How do you know the Father is pleased with the sacrifice of Christ? How do you know that the Father hath accepted on our behalf what Christ accomplished three-fold?

God raised Him from the dead. God took Him to glory. God sat Him down on his right hand. That is the three-fold evidence that God has accepted Him.

But, all of this is the result of His death. You have to die to be buried and you have to die to rise again and Christ died. You can't preach the resurrection without starting at the cross. *“God forbid that I should glory save in the cross.”*

Fourthly: Then, in the next place, faith looks to the crucified Saviour.

Let me read you **John 3:14** again, now listen to it; *“as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up that whosoever believeth in him, (believeth on whom, on the lifted up Saviour) should not perish, but have eternal life.”*

You can believe on the babe in Bethlehem's manger but it will do you no good. You can even believe on a healing Christ (even a good, moral, person) but it will do you no good. But he said; now look, *“as Moses lifted up the serpent,”* those people were looking to a serpent on a pole who was hanging there under the judgment of God in their place.

Whosoever believeth on Christ as the uplifted Saviour, *“the Son of man must be lifted up.”* And he said, *“and if I be lifted up, (crucified), I will draw all men to me,”* to a lamb, to a sacrifice, to a sin-offering, to a crucified Saviour. I hope you get this, this is so important.

**“My faith looks up to thee
Thou lamb of Calvary.**

**“Ere since by faith
I saw the stream
His flowing wounds supply.
Redeeming love has been my theme
And will be til I die.”**

Faith has to have an object; there is no such thing as salvation by a generality of faith, it is a faith that is pin-pointed and zeroed in on a reason and that reason is:

**“I once was lost
But now I'm found**

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**And by God's grace
I'm heaven bound.**

**My only hope
My only plea
Is when he died
He died for me."**

That is so important.

Then, in the next place, how do you account for the two ordinances God gave the church? Do you know what they are?

There is baptism and the Lord's Supper. How do you preach them, how do you observe them, how do you talk about them? You do it, only in the light of the cross.

Baptism pictures the death, burial, and resurrection of Christ. The Lord's Table is the broken bread and the wine is the shed blood of Jesus Christ. If you preach the ordinances you have to preach the cross.

The fruit of the Spirit in a believer's life is based on Christ crucified. He said, *"Love one another as I have loved you and greater love hath no man than this that he lay down his life for his friends."*

As Christ laid down His life for us the Scripture says, *"We ought to lay down our lives for the brethren."*

Peace? *"Therefore, being justified by faith, we have peace with God."* How do we have peace with God? We are justified by the cross, which is humility. *"Let this mind be in you which was also in Christ, who thought it not robbery to be equal with God but made himself of no reputation. But he became obedient unto death, even the death of the cross."*

Forgiveness; *"Forgive one another as Christ, as God for Christ's sake, forgave you."*

Giving; Paul taught us to give as Christ *"who was rich for our sakes became poor."*

Then, the second coming: How do you preach it without the cross?

"I come and my reward is with me;" What reward? The reward he purchased at Calvary. He said, *"I go to prepare a place for you. If I go and prepare a place for you I will come again and receive you unto myself."*

What He has accomplished He is bringing with Him in His return; that accomplishment was finished at Calvary! Christ and Him crucified!