

# WALKING IN THE LIGHT REVEALED

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## 1 CORINTHIANS 8:2 • TV119B

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By  
**HENRY T. MAHAN**

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### **1 Corinthians 8:2**

*“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”*

I believe I have some things to say to you today that will be glorifying to the Lord and will bring great good in your life if the Holy Spirit of God is pleased to open your ears to hear them and your hearts to understand them and your eyes to see the glory of them.

I am going to talk to you on this subject: **“WALKING IN THE LIGHT REVEALED.”**

Now, my friend, I confess willingly and honestly confess that there are many things in the Word of God that I don't understand and that you don't understand and no other man understands. There are many things in God's Word that are difficult to understand.

I hear people saying all the time; “The Bible is just hard to understand.” You are right! Let me tell you this, the very fact that it is the Word of God almighty, limits my ability to understand it. The very fact that the Bible is the Word of God limits my ability to comprehend it.

It being the Word of God, of course no man can understand it all or comprehend it all or enter into all of it, it's impossible, its God's Word.

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The very fact that we are men, finite men, we cannot understand all the words, will, purposes, plans, and writings of an infinite God. Listen to the writers of Scripture themselves:

In **Romans 11:33** Paul said: *“O the depths of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, his ways past finding out.”*

Paul was taken to the third heaven and he came back and he said: *“I saw some things I can’t even tell you about, it’s not even lawful to utter. It’s not possible for me to put into words what I saw, you couldn’t understand it.”* I don’t understand it.

Listen to **Deuteronomy 29:29**: *“The secret things belong to the Lord but those things which are revealed belong to us and our children that we may do all the words of his law.”* The secret things belong to God; they don’t even belong to us. But, the revealed things belong to us and to our children.

Paul writing in **1 Corinthians 13** says: *“We know in part, we prophecy (or preach) in part. We see through a glass dimly. Someday we are going to know as we have been known.”* Someday we are going to understand but right now due to the limitations of the flesh and the mind, we know in part, we preach in part.”

Nobody has all the answers about the Bible. Nobody comprehends or understands all the Word of God. We accept it by faith. We receive God’s Word by faith. Paul says in **1 Corinthians 8:2**: *“If any man think that he knoweth anything, he knoweth nothing yet as he ought to know it.”* Now, you think about that; *If any man think that he knoweth anything.”*

I always get amused at these preachers that have Question Programs, you call in and ask a question and they just answer it, any question, just like that. They will give an answer to any question. That’s impossible; a man can’t answer all of my questions, God can.

In God I have the answers to all my questions in God’s Word but I cannot with a finite, fallible, foolish and fleshly mind, comprehend the infinite, immutable, almighty, eternal, incomprehensible, God almighty *“whom the heavens cannot contain.”* How can my simple limited mind contain the greatness of God?

But my friends; our difficulty, now let’s come on down to where we live. Let’s get down to real honest heart searching. Our difficulty is certainly not with the secret, unrevealed mysteries of the Scriptures.

That’s not our problem, that’s not our problem at all. I challenge you and I question your honesty if you say that’s your problem, the fact that you don’t understand certain things in the Bible and you say: *“That’s my problem, that’s not your problem.”*

Your problem is with the things that you do understand. Now, that’s where your problem is. That’s where everybody’s problem is. Our problem and difficulty is not with the secret, unrevealed mysteries of Scripture.

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Our problem is this; we have difficulty with those things in the Word of God that we perfectly understand but we don't like and it crosses our wills and it crosses our desires and it crosses our own flesh and that's what we have difficulty with.

For example, King Herod who admired John, the preacher John the Baptist; he understood what John said when John said: "*Herod; it's not lawful for you to have your brother's wife.*" He understood that perfectly.

His problem was not with the secret, unrevealed mysteries of the Scripture; his problem was with this difficulty right here. He understood what John said but he wasn't willing to part with it. He didn't like it.

The same thing is true of the rich, young ruler; he understood what the Lord Jesus was saying. His problem wasn't with the secret mysteries of the millennium or the mysteries of prophecy or who Cain married or where his wife came from.

That wasn't his problem. His problem was with our Lord saying to him: "*Your riches are your god. Sell your riches; part with them and take up your cross and follow me and you will inherit great riches; you will inherit life eternal,*" but no sir! He understood that but he didn't like it.

Our problem and your problem; I challenge you, I say that the problem today, the difficulty, when people start talking about "I don't read the Bible; I just don't understand it."

There's some of it you understand and it crosses your will and your flesh and it crosses your own ambition and that's what we don't like.

The religious leaders, they understood what Christ said when He said this: "*It's not what you put in your mouth that defiles you; it's what comes out of your heart.*" He was exposing their sin.

They looked around and said; "He's a sinner and she's a sinner and somebody else is a sinner." "We're not sinners, you see; We fast and pray and we are not adulterers and we are not extortioners and we are not this and we are not that and we don't do this on the Sabbath."

"We don't eat without washing our hands. We go through all of these things. All of you other fellows are sinners. You do these bad things you know." Our Lord; they understood what He was saying and they were offended, they were offended.

He said: "*What comes out of your heart defiles you, those are the adulteries, fornications, evil thoughts, murders, blasphemy, and profanity comes out of your heart. That's what defiles you.*"

They got mad and the disciples said: "They didn't like what you said." He said, "*Leave them alone; they are blind leaders of the blind.*"

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The Pharisees were asking all these unanswerable questions about when the woman arose in the resurrection, you know, who's going to be her husband? She had four or five or is it lawful to give tribute to Caesar or this, that, and the other. Which is the greatest law?

They wanted to deal with these difficult parts of the Word of God. That is what preachers want to do a lot of times, to attract attention, you know. But, our problem is not with the difficult portions of God's Word, it's with just plain Scripture that we know, that we understand but we don't like.

The religious gathering in Nazareth; do you remember that crowd in **Luke 4**? They tried to kill the Lord. They wanted to take Him out and throw Him off of a cliff because they understood what He said. They didn't have any problem whatsoever in understanding his message.

He said: *"The Spirit of the Lord is upon me. He hath anointed me to preach the gospel to the poor, release the captive, and give sight to the blind and to preach the acceptable year of the Lord."*

Then He came down and told them this: "God is not obligated to any man because he is the son of Abraham or the son of anybody else. God is not obligated to any man because of his heritage, his background or his works."

*"God almighty will be merciful to whom he will be merciful. He will be gracious to whom he will be gracious."* Salvation is in the hands of God to give to whomsoever He will and they understood it perfectly and they tried to kill Him.

Yes, the Scriptures are the Word of God, the words of God. And, the Scriptures are deep; they are deep. *"What can you know, what can you understand? How deep, how vast, how broad, how high, who can attain to it? It's higher than the heavens, what can you know? It's deeper than hell, what can you find out?"*

I'm telling you this, my friend; they will be debated until the end of time. They will be argued and debated until the end of time. But, if you will walk in the light that God almighty has given you, in walking in the light of those Scriptures that you do understand, God will give you light. I believe that; if you will walk in the light revealed, God will give you more light.

Now, let me go to some of the Scriptures, about four or five Scriptures, which are given by our Lord Jesus Christ, statements in clear, plain language, that men understand and yet they are clear-cut ultimatums too that concern you and me personally.

But these are Scriptures that cause so much difficulty and it's not that people don't understand them; they do understand them. They are too clear and too plain not to be understood. If they were said by your mother or father you would understand them. If they were said by your boss where you work you would understand them, but they are said by the Master and we are just not willing to bow.

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Now, listen to these Scriptures, in **John 19:10**; you may have never heard a message on this Scripture but here's one, here's part of a message; Pilate said to the Lord Jesus: "*Speakest thou not unto me?*"

He had asked the Lord a question: "*Are you a king, are you a prophet?*" Christ didn't answer; He stood there silent and didn't answer a word. Pilate got angry and he said: "*Speakest thou not unto me?*"

He said: "*Don't you know that I have power to crucify you or to release you? Now, don't you know that?*" And the Lord Jesus answered and said: "*You could have no power against me at all except it were given you from above.*"

Now, that's pretty plain isn't it? There's nothing hard to understand about that. There's not a thing in this world hard to understand about that.

Pilate said: "I have the power to accept you or reject you. I have the power to crucify you or let you go. I have the power to put you to death or release you." Christ said: "*You don't have any power over me at all except it would be given you from my Father.*"

When men, when natural men boast of their power and their ability and their free will, they will talk about what they can do and what God can't do and what they are expected to do and what God would like to do but can't do.

It's time to set the record straight, just like our Lord did right here. He was silent for a long time but when Pilate boasted of his free will and his free agency and his free action and his free power, our Lord set the record straight, He said: "(Mr. Pilate) *you have no power at all against me, over me, except it would be given you from above.*"

You don't have power to raise your hand right now, my friend, without God. "*Not a sparrow falls to the ground without your heavenly Father. He numbers the hairs of your head.*" That's right; it's time to set the record straight. "*A man can receive nothing except it be given him from above.*" That's what the Scripture says.

Now, we either take the Word of God or we throw it all out the window. There's nothing hard to understand about that. "*A man can receive nothing except it be given him from above.*" That's what God's Word says.

Listen to **1 Samuel 2:6**: "*The Lord killeth, the Lord maketh alive.*" There is nothing secret about that. "*The Lord bringeth down to the grave. The Lord bringeth up. The Lord maketh poor. The Lord maketh rich. The Lord bringeth low. The Lord lifteth up.*"

In the book of Daniel it says; "*The Lord rules in the armies of heaven. He rules in the kingdoms of men. He giveth it to whomsoever he will.*"

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All power is of God. Your birth is in the power of God; it's by God's decree. Listen to what God said in **Jeremiah**: *"Before I formed thee in the belly, before you came out of your mother's womb I sanctified you and set you apart. I formed you in the belly:"*

Your talents and your gifts are of God. I hear people talking about "self-made men," the Word of God says: *"who maketh thee to differ? What has thou that thou didst not receive? Now, if you received it, why do you glory as if you didn't receive it?"*

One man is able to sing and another is not. One man has a gifted, brilliant mind and another man does not. Who gave that man the gift? Who gave that man the power? *"Who maketh thee to differ?"*

Your breath is in the hands of God. That is what **Daniel 5** says: *"Your ways are in the hands of God."* **Job 14** says your death is determined by the will of God, *"Man's days are determined."*

Your salvation is of the Lord: *"Thy people shall be willing in the day of thy power,"* even my friends; *"salvation is of the Lord."*

If a man is lifted from the dunghill and he is set by the grace of God with princes to reign forever, who does that? The Scripture says God does. *"The salvation of the righteous is of the Lord."*

So, we talk about power; it's God's power, not your power or my power. We lost our power; we lost everything in the Garden of Eden when Adam sinned.

We talk about the will; listen to the Scripture: *"It's not of him that willeth, it's not of him that runneth; it's of God that showeth mercy."* Listen to the Scripture: *"For as many as receive him, to them gave he power (the right, the privilege) to become sons of God which were born not of blood, not of the will of the flesh, not of the will of man, but of God."* *"The Lord quickeneth whom he will."*

Moses said: *"Lord, show me your glory."* God said; *"All right; I will cause all my goodness to pass before you."* You see, the glory of God is the goodness of God. God will be glorified in His justice. He will be glorified in creation: *"The heavens declare the glory of God."* But, God's chief glory, His greatest glory is redemption, His goodness, His mercy and His love. That's God's greatest glory.

And you see, Moses said: *"Show me your glory."* God said, *"I will cause all my goodness to pass before you and I will be merciful to whom I will be merciful. I will be gracious to whom I will be gracious."*

You see, my friend; we are shut up to the mercy of God. We are shut up to the power of God. We exercised our will and we died. We exercised our choice and we made the wrong choice. We exercised our power and we lost it in the Garden of Eden.

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Now, if there is any power for good or mercy or grace exercised in our direction, God will have to do it all because spiritually we are dead: *“You hath he quickened who were dead in trespasses and sin.”*

I’m trying to tell you the truth, just what our Lord told Pilate. He stood there and He took all that abuse and He took all that ridicule and mocking and finally Pilate declared: *“I’ve got the power to put you where I please or let you go.”*

And our Lord set the record straight. He said to Pilate; *“you have no power over me at all.”* He didn’t answer anymore after that. That’s right! Everything’s from God.

If you exercise any faith toward Christ it will be with the power of God: *“His people are made willing in the day of his power.”* You look that up in **Psalm 110:3**: *“Thy people shall be willing in the day of thy power.”*

He drew me and I followed. He loved me and I loved Him. He sought me and I was found of Him. Listen to this Scripture and I see no problem here at all; I see no difficulty. You walk in the light, you walk in the light that God gives you and He will give you light!

Listen to **John 6:44**: *“No man can come to me except my Father which sent me draw him.”* That’s pretty clear. I don’t see any problem there at all: *“No man, (whatever his talent or ability or natural understanding) no man can come to me except my Father which sent me draw him.”*

Now, what was the cause of this statement? Our Lord had declared in **verse 37 of John 6** that the Father had given Him a people. He said: *“All that my Father giveth me shall come to me.”*

He declares that the Father from all eternity had given Him a people. Paul says that in **2 Thessalonians 2:13 and Ephesians 1:3, in Romans 9, 10, and 11**. In **John 17** the Lord’s priestly prayer, God gave the Son a people and the Son says: *“They are going to come to me. I am going to have a people:*

Look at **John 6:38 and 39** and He said: *“This is the will of him that sent me that of all which he hath given me I will lose nothing but raise it up at the last day: and the people began to murmur.”*

They understood what He was saying though, just like you understand what I am saying. They understood what He was saying. He is saying; *“I and my Father are one and my Father from all eternity gave me a people and I’m going to redeem those people: I am going to raise them up at the last day and I’m not going to lose any of them, not a one of them and they are going to come to me.”*

“They are going to come willingly; they are going to come in repentance and come in faith. They are going to come trusting. They are going to come loving and receiving me. They are going to come and I will never cast them out.”

These folks got to murmuring and complaining and they said: “This man is a carpenter; we know him. We know his daddy and we know his mother and we know his brothers and we know his sisters. How come He says *“he came down from heaven?”*”

That’s when our Lord said this in **John 6:44** as He was rebuking these murmurers; He was rebuking these folks that were finding fault with what He had just said: *“All that my Father giveth me shall come to me and him that cometh to me I will in no wise cast out.”*

*“I came down from heaven, not to do my will, but the will of my Father which sent me, and this is the will of my Father which has sent me, that of all which he hath given me, I will lose nothing but raise it up at the last day.”* They said: “We don’t believe you.” He said, *“Well, no man can come to me.”*

Now, what is it to come to Christ? What is it to come to Christ? It’s not to physically come to Christ; that was easy; they would just walk right up and touch Him. He was here in person.

It was not coming to His church. Thieves and robbers went to the church. It’s not coming to the ordinances; plenty of people came to the baptismal pool, even to the Lord’s Table. The people at the church in Corinth and got drunk at the Lord’s Table.

It’s not just coming to the law. Coming to Christ is comprehended in three words, which all together make up faith:

**First of all:** It is to believe Christ! Coming to Christ is to believe Christ, *“it’s to believe the record that God hath given concerning his Son.”* That is what Paul said to the Philippian jailer: *“Believe on the Lord Jesus Christ and thou shalt be saved.”*

We believe the record that God hath given concerning His Son. We believe that Christ is the Substitute, that Christ is the Redeemer and that Christ is the Son of God. Christ is our High Priest. Christ is our Mediator. We believe Him!

**Secondly:** It is to trust Him, to cast ourselves upon Him, to rely upon Him, to leave everything with Him!

Like Paul said: *“I know whom I have believed and I am persuaded and able to keep that which I’ve committed to him.”* I’ve given my soul to Him. I’ve committed it to Him. I rest in Christ.

**Thirdly:** It’s to receive him! *“To as many as received Christ, to them gave he the power to become sons of God.”* To receive Christ is to receive Him as Prophet, Priest, and King, a Prophet to reveal the Father, a Priest to satisfy the justice of the Father, and make a sin-offering, a perfect atonement, and King to reign over us.”

And He says, no man can come to me in this fashion, coming to Christ, is to believe on Him, trust on Him, and receive Him. *“No man can come to me except my father which sent me draw him.”*

No man is capable of this spiritual commitment except the Father by His purpose, by His will, by His determinate council, calls that man to Christ.

Because, you see, sinners are quickened from the dead by the Holy Spirit: *“You hath he quickened who were dead.”*

Sinners are born again by the power of the Holy Spirit. Sinners are called in **Galatians 1:15**, Paul said: *“God who hath separated me from my mother’s womb and called me by his grace.”*

**Fourthly:** Sinners are saved by the grace of God! *“For by grace are you saved through faith.”* Sinners are kept by the power of God through faith, and are sinners raised from the grave by the power of God and it is the same power that raised up Christ from the dead.

So, you see; this is plain language. It’s not the difficult Scriptures that we are battling; it’s those Scriptures that you understand and I understand and these people here understood and they didn’t want to hear any more.

You see, it destroys man’s dignity to call him a sinner. It destroys man’s wisdom to tell him that God has to reveal the truth to him. It destroys man’s pride to tell him that God will save whom He will, that the sinner is a beggar at the backdoor of mercy.

That’s right, and it destroys his love for sin and self to tell him that he has to walk with Christ in holiness. Now, he just doesn’t like those things.

There are so many Scriptures that I can go on; listen to this one in **Luke 13:3**, our Lord said: *“Except you repent you will perish.”* Now, that’s pretty clear. I don’t see any problem with that. *“Except you repent you will perish.”*

Here’s what the Lord is saying, He is saying: it’s impossible to come to Christ without leaving the things that oppose Christ. He is saying here, it’s impossible to walk with Christ and walk with the enemies of Christ.” You can’t do it. *“Except you repent you will perish.”*

He is saying: it’s impossible to serve God and serve sin and self. You can’t do it! *“No man can serve two masters;”* it’s impossible!

So, except you repent personally you will perish. What is repentance? Well, “It is a change,” somebody said, but what a change! Somebody said: “Well, it’s a turning,” but what a turning!

Let’s see; somebody said one time, “If you define something, you ruin it.” Well, maybe we will but I am going to try to define repentance. In **Isaiah 55:7**, I believe there is a pretty good

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definition of repentance: *“Let the wicked forsake his way. Let the unrighteous man forsake his thoughts and let him return unto the Lord and he will have mercy.”*

So, repentance is a change of manners. We forsake our ways and walk His ways. *“If any man be in Christ he’s a new creature.”* This is the fruit of the Holy Spirit, *“love, joy, peace, faith, long-suffering, meekness, temperance, gentleness, and kindness.”* We forsake our way and go His way.

Let a man forsake his thoughts, (that’s his thinking, a change of manners, and a change of mind), thoughts about what, about himself? Instead of “what a good man I am, what a wretched man I am, what a sinner I am.”

About Christ: “He’s my Lord and my God.” About righteousness, not mine but His: *“Peter, do you love me? Lord, you know I love you. Then feed my sheep.”* And I will tell you, if we love Christ, we will feed his sheep. It’s a change of mind about Christ.

Then, repentance is also a change of Masters! *“Let him return unto the Lord. Lord; what will you have me do?”*

**“My life, my love, I give to thee  
Thou Son of God who died for me.  
Oh may I ever faithful be  
My Saviour and my God.”**

One more Scripture and this is what we are talking about; it’s not the mysteries of the Word; it’s the plain truth of the Word that men despise; that which they do understand which crosses their will!

Here is another Scripture. Our Lord said in **Matthew 5:20**: *“I say unto you except your righteousness, (now we are talking about holiness, we are talking about goodness, we are talking about holiness, goodness, and righteousness, we are talking about the beauty of holiness) exceeds the righteousness of the Scribes and Pharisees.”*

Who were they? They were the top religious leaders of that day, the most moral men, the most respected men, the men who were looked upon as being the best men in the community, the religious leaders.

*“Now, except your righteousness, (holiness, goodness) exceeds theirs you are not going to enter the kingdom of heaven.”* That was a shocking statement to those disciples. Why did the Lord say this, because their righteousness was all outward: *“Inside they were full of dead men’s bones,”* evil and corruption.

The righteousness of Christ is an inward righteousness. Their righteousness was to be seen of men, *“God looks on the heart.”* Their righteousness was their own, worked out by their deeds which were sin in God’s sight.

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Ours is worked out by Christ Himself by His obedience to the law of God for us! Christ is our righteousness before God. He the Lord our Righteousness!