

WE PREACHED UNTO YOU THE GOSPEL OF GOD

1 THESSALONIANS 2:9 • TV093B

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By

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1 Thessalonians 2:9

“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.”

I'm going to be speaking to you from the book of **1 Thessalonians 2:9**. If you care to; take your Bible and turn to that passage of Scripture. I'm going to refer to **1 Thessalonians 2:9**, and the Lord willing, we are also going to go back to **verse 1** and pick up several of those verses and some things that Paul says before he gets to this text.

But here's the text in **1 Thessalonians 2:9**: *“For you remember, brethren, our labour and travail: while labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.”*

Now, that's the phrase that caught my attention and motivated this message and suggested the subject: **“WE PREACH UNTO YOU THE GOSPEL OF GOD.”**

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Blessed is the man who can make this statement: “I preached to you the Gospel. I kept back nothing profitable unto you. I’ve not shunned to declare unto you the whole counsel of God. I preached to you the Gospel.”

“I’ve determined to know nothing among you save Jesus Christ and him crucified. And I preached the gospel which you have received and wherein you stand and by which you are saved if you keep in memory what I preached unto you.”

Blessed, is the church and blessed is the preacher who can say to the community to which they minister; “we preach the Gospel to you; we’ve been faithful to your souls. We’ve been true to our God. We have preached the Gospel unto you.”

Now, go back to **verse 1**; Paul says first of all in **verse 1**: we do not preach the Gospel in vain. Blessed is the man who can make this statement: “I have preached the Gospel of God unto you. I have preached the Gospel of God, not a denominational Gospel but the Gospel of God.”

The man who can say that can also say this; we didn’t preach the Gospel in vain, that is what Paul is saying, when the Gospel is preached in the power of the Holy Spirit it will not be preached in vain any more than Christ died in vain, any more than Christ intercedes in vain, because the Gospel, if it is preached in the power of the Holy Spirit will accomplish that which God purposed for it to accomplish.

That’s right; in **Isaiah 55:11** Isaiah wrote: *“But my word shall not return unto me void. It shall prosper, it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.”*

So, we don’t preach the Gospel in vain. We may preach a lot of other things in vain; they may accomplish nothing but when God speaks in the power of His Spirit, when He sends a messenger and that messenger delivers God’s message, it’s delivered, and it’s going to accomplish that which God almighty purposed to accomplish.

It’s going to reach the ear He sent it to reach. It’s going to reach the heart He sent it to reach. It’s going to save the soul He sent it to save. Paul said, “We’ve got something for everybody.”

In **2 Corinthians chapter 2:15 and 16** he said: *“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”*

To some life, to some death, to some comfort, to some adding to their condemnation, but we don’t preach in vain, not if we preach in the power of the Holy Spirit.

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If God sent us and we've come to this hour and this congregation has been raised up by His providence and this preacher is in His will and delivering His Word; it won't be in vain.

And then Paul says in **verse 2:** "*But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.*" Paul preached the Gospel boldly. He suffered many things. He was shamefully treated. He had much contention and much conflict but we still boldly preach the Word of God.

Now, if we were preaching "our message" we would do it like some folks do very timidly and in a shy manner rather hesitantly and reserved, but not God's message. We deliver God's message boldly because this is God's Gospel.

And we don't need to hold back; we just tell men the truth: "*Thus saith the Lord.*" That's the reason we preach the Gospel boldly.

And then, we; look at **verse 3** and he says: "*For our exhortation was not of deceit, nor of uncleanness, nor in guile.*" We do not preach the Gospel to deceive. Now, every man who preaches ought to examine his motive and ought to examine his motive frequently, examine his message and his motive frequently lest we deceive ourselves and deceive our hearers.

Now, my motive when I preach the Gospel, it better be for the glory of God or God's not in it. "*Whatever we do in word or deed, whether we eat or drink; we do it for the glory of God;*" to accomplish God's purpose, to bring glory to his name.

And then our one object not only is the glory of God, but the object or goal of our ministry is the eternal happiness of the people. It's not our happiness or our advantage or to gain possessions or to win friends but it's the eternal happiness of that person.

Sometimes we have to rebuke, reprove, exhort, and hurt and wound and kill pride in these things. But, our goal is your eternal happiness. We have got to tell you the truth, the truth about yourself and sometimes it's hard to take, and the truth about God and the truth about the Word of God, the truth about Christ, the truth about salvation, human flesh, and human nature.

Human wisdom doesn't take to this: "*The natural man will not receive the things of God and the natural mind is enmity against God. It's not subject to the law of God neither indeed can be.*" So, the preacher must be forceful and plain and bold. He must examine his motive.

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And then our message is the truth as it is in Christ Jesus. Paul said: “*I speak the truth; my conscience bearing witness; God is my witness. I can wish myself accursed from Christ for my brethren according to the flesh.*” I want them to be saved.

Then, this Gospel is a most sacred trust. Listen to Paul **verse 4**; “*We were allowed of God to be put in trust with the gospel.*”

I tell you, the man who hears the Gospel has an awesome responsibility. You may not be paying much attention to me today but I am telling you this; you’ve got an awesome responsibility laid in your lap.

I’m preaching to you the Gospel. I’m telling you about Christ. I’m telling you what God says in His Word and you’ve got a terrible responsibility. You are going to be held accountable for what you’ve heard, what you could have heard and what you wouldn’t hear. That’s right! So, it’s an awesome responsibility on your part.

But think how fearful this responsibility is on my part: “*Woe is unto me if I don’t preach the gospel.*” I know many men who devote their television programs to music and entertainment and are trying to get money and giving away pictures, records, albums, books, and all of these things and are trying to build great organizations but I’m telling you this, “*Woe is unto me if I don’t preach the gospel.*”

I must take every moment and every opportunity to deal with eternity-bound souls. I’m preaching as a dying man to dying men. I’m preaching as one who may never preach again. I’ve got to handle this responsibility. God has trusted me with his Gospel.

Shall I fail the Lord? Shall I spend this time talking about insignificant, unimportant things, when men’s souls are at stake; people are listening who may be dead tomorrow? We’ve got to listen to a sacred trust and we’ve got to handle it as such.

And then look at **verses 5 and 6**; “*For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.*”

We are not going to preach the Gospel with flattering words and to conceal a greedy, covetous, nature, and motive and desire. We don’t preach as pleasing men.

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Now, we are pleased when men believe us. Nothing pleases me more than to hear from one of you saying the message was a blessing and you believe it and you've embraced Christ and God has saved your soul and brought you to love the Redeemer.

That pleases me but that's not why we preach it. I hope we are preaching to please God. I believe that's our motive to tell the truth. I'm delighted and Paul was delighted when men were pleased and when they rejoiced in the message but that wasn't his object or his motive; it was to please God.

And then Paul said: "*Not as a cloak of covetousness.*" Now, I am telling you this, men who use the ministry and who use the Pastorate and who use the platform of Evangelism to indulge their fleshly ambitions to amass for themselves great wealth and to live luxuriously are an abomination to God almighty and they betray the trust of the people to whom they claim to be ministry.

God's men are to live by the Gospel. The church is not to be in the business world. I know that we are discussing this thing about taxing churches but I will tell you this; any church that is in any kind of business other than preaching the Gospel ought to be taxed.

Any church that is in any kind of business or any preacher that is in any kind of business other than preaching the Gospel of Jesus Christ and worshipping the Lord God and is in competition with business men, renting houses, selling and buying, ought to be taxed and that as heavily as anybody else.

They are not doing God's business and it's not called God's business and it's not glorifying to God. It's nothing but flattering words to cover a malicious, covetous, greedy motive, to take advantage of men and women.

And then, Paul says; "Not for personal glory from men." The preachers of the Gospel are worthy of honor and respect. Some of them have sure lost honor and respect, but a man who preaches the Gospel to you is worthy of your respect.

He's worthy of double honor but he's not seeking it. He's not demanding it. He's not looking for it. He knows his honor comes from God. And if he honors God and he honors the cross, God will honor him.

And then look in **verses 7 and 8**; he says; "*But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have*

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imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

We preach the Gospel in a gentle, affectionate, manner. There are two words we all ought to learn and those are the words "*gentle*" and the word "*affectionate*."

We are wielding the sword of God but let's wield it carefully, gently, and affectionately and not cut men uselessly and needlessly and not batter and bruise the saints of God.

Paul is saying, "We preach the Gospel as gently as a mother nourishes and cherisheth her child and affectionately." He said; "I preach the Gospel to you because I love you. I love you so much, that I would lay down my life for you; I'd give my life, not only preach the Gospel to you but I'd give my life for you." That's the way to preach the Gospel.

And then; here's the heart of the whole matter and he gets down to **verse 9** and he said when he summed it all up, he says: "You don't owe me anything and I don't want to be chargeable to any man but one thing I can say, I've preached the Gospel to you."

Well, what is this Gospel that Paul preached to them? And I've talked about the Gospel in this message. I've said a lot about the Gospel but I haven't preached the Gospel yet.

And this is what I fear is going on, on the average program, and the average church, and the average pulpit, in the revival meeting and so-forth; men are talking about the Gospel but they are not really preaching the Gospel.

What is this Gospel? Well, I will tell you this: "It's not a plan." Now God planned it and a plan led to the giving of it but the Gospel is not a plan; it's a person, it's not a plan. I've heard people say there are four steps in the Gospel, repent, believe, confess, and be baptized. Well, you could do all of those things and still be a stranger of the Gospel. Not any of those things are the Gospel. The Gospel's not four steps to anything; it's not a plan, it's a person. I'm going to show you that in a moment.

And then the Gospel is not a proposition. Some preacher spends his whole time trying to get people to do something for God. He hasn't preached any Gospel. The Gospel is not: this do and live; the Gospel is a declaration of a work already done by a person, not you.

The Gospel's got nothing to do with what you do. The Gospel has to do with what Christ did, not what you do; you're not the Gospel, Christ is the Gospel. You don't fulfill the Gospel, you

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don't execute the Gospel. You don't make the Gospel complete; you just receive it and you believe it.

But it's something outside of yourself; it's something Christ did. The Gospel here; it's not just do and live; it's a transaction already accomplished:

**"Tis done, the great transactions done
I am my Lord's and he is mine."**

There's very little Gospel preaching going on today. The Gospel is not a reformation of outward character and conduct. Oh I know that when men hear the Gospel and believe the Gospel their conduct is changed, and their conversation is changed and their attitudes and manners are changed.

And the Gospel changes them but that change is not the Gospel. The Gospel affects that change and brings about that change and influences that change. But that man can change and turn over a new leaf and reform his life and not even know the Gospel and not even believe it.

So, I'm going to give you three or four things now and you listen carefully to them; what is this Gospel that I preach to you?

First of all: The Gospel is good news; it's a declaration; it's a proclamation of good news!

The angels came down and appeared to the shepherds and they said; "*We bring you glad tidings of great joy for unto you is born this day in the city of David a Saviour, Christ the Lord.*"

The Gospel is an announcement, good news of something God has done, something that Christ has accomplished, something that Christ has fulfilled. It's not a proposition or a plan or a reformation or an invitation; it's a declaration of what Christ did.

The Gospel says to the guilty; you're pardoned! That's the announcement; that's the good news. The Gospel says to the blind; "*Look and live.*" The Gospel says to the lame; "*Take up your bed and walk.*"

The Gospel says to the bankrupt; your debts are all paid. The Gospel says to the dead; "*Lazarus come forth.*" The Gospel says to the captive: "*You're free.*" To the prisoner: you're debt is paid.

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To the hungry, the table is spread. To the thirsty, come and drink. To the orphan; you're a son. To the poor, "*All things are yours.*" To the lonely: "*I'll never leave you, I'll never forsake you.*" So, that's the first thing about the Gospel; it's good news.

Secondly: The Gospel is the good news of a person!

After you read the book of **Romans**, (actually now; the Book of Romans is a better presentation of the Gospel than either Matthew, Mark, Luke, or John). I know that Matthew, Mark, Luke, and John, are called the Gospel according to Matthew and the Gospel according to Mark, and the Gospel according to Luke.

But those writers gave the life story of Christ and the words of Christ and the work of Christ and these things but Paul in **Romans** presents to us the Gospel of God. He sums it all up in the book of **Romans**.

That's the way he starts out the **Book of Romans**. Read **Chapter 1:1**: "*Paul, a servant (bond-slave) of Jesus Christ, separated unto the gospel of God which he promised before in the Holy Scriptures concerning his Son Jesus Christ our Lord.*"

This Gospel is concerning a person. That's the reason Paul said: "*I'm determined to know nothing among you save Jesus Christ and him crucified.*" That's the reason he said: "*We preach Christ and him crucified;*" Christ is the Gospel.

The Gospel has to do with a person. It's concerning a person. It's not concerning what you do with Him or what you give to Him; it's concerning who He is and what He did and why He did it and where He is now and what He accomplished by what He did. The Gospel is an announcement of what Christ has already done.

Somebody said one time; "The Gospel is summed up in two words substitution and satisfaction." Christ took our place, bore our sins, and paid our debt and satisfied God's justice and honored God's law. That's true!

But I believe the Gospel as a whole can be summed up in one word and that word is, Christ. "*Christ is all.*" That's what Paul said in **Colossians 3:11**: "*Christ is all.*"

Now there was a time when there was no world. There was a time when there were no men on this earth. There was a time when there was no sea, sand, earth, trees or flowers. There was a time when there were no angels.

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Well, if Christ is all, where was He then? Well, listen to the Scripture: “*In the beginning was the Word and the Word was with God and the Word was God.*” That’s Christ, the Word is Christ. “*And the Word was made flesh and dwelt among us.*”

And our Lord prayed once, He said: “*Father; glorify thou me with the glory which I had with thee before the world was.*” Well, there was a time when the world was created and God made the earth and the dry land appeared and He said: “*Let there be light.*”

He made the trees and the robins sang and the fish swam and the birds flew. The sun was shining and the stars were twinkling and there was night and day. Then He made man. Well, if Christ is all, where was He then?

Well, it says: “*And all things were made by him and without him was not anything made that was made.*” And in **Colossians 1:15-16** it says; “*Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.*”

Christ is all in creation and in eternity. There was a time when darkness came into this world and death by sin. Man fell, man rebelled against God. Oh the darkness and depression, disease and death, that descended on this earth. What a terrible hour.

If Christ is all, where was He then? He was the only ray of light in a dark world. He was the only life to a dead sinner. He was the only hope to a hopeless race for in that hour God spoke and said to Adam and Eve: “*The woman’s seed will bruise the serpent’s head.*”

“This terrible mess that you’ve gotten yourselves into, this terrible consequence that’s come upon you because of your sin shall be lifted by the woman’s seed (Christ crucified).” That was the announcement. Christ was everything in that hour.

Then, there was a time 4,000 years later when all the types must be fulfilled in the prophecies. But religion was in a state of utter superstition, idolatry, ceremonialism, and legalism. Men didn’t know God and the temple of God had become a “*den of thieves.*”

If Christ is all, where was He then? He was in the manger, the virgin’s Son: “*Behold; the Lord himself shall give you a sign, a virgin shall be with child and thou shalt call his name Immanuel (God with us).*”

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He was in the temple fulfilling the law. He was in the Jordan fulfilling all righteousness. He was on the cross paying our sin debt. He was in the tomb, our scape-goat. He was risen as our justifier, seated at the right hand of God, and our intercessor. That's where He is. He's everything.

There's coming a day when this world will be dissolved with a great fire and a burning heat. He said; "*Heaven and earth shall pass away*" and death shall come upon all.

If Christ is all, where will He be then? Well, I will tell you this; He's the resurrection and the life and the dead shall be raised at His voice." And He's the Judge who sits upon the throne for the Scripture says, "*We shall all appear before the judgment seat of Christ.*"

And **John 5:22** says: "*The Father judgeth no man but hath committed all judgment to the Son.*" "*There will come a day when there's a new heaven and a new earth wherein dwelleth righteousness.*" Righteousness shall cover the earth as waters cover the sea.

And all men on this earth shall know God and love God and worship God forever. There shall be perfect peace and happiness and joy. "*There will be no more tears, no more sorrow, no more death, and no more crying for the former things are passed away and God himself shall be our God and dwell with us.*"

Well, if Christ is all, where will He be then? Well, the Scripture says; "*God hath given him a name which is above every name that at the name of Jesus every knee should bow and every tongue shall confess that he's Lord to the glory of God the Father, in heaven, in earth, and under the earth, that in all things he might have the preeminence.*"

My friend; the Gospel is good news and the Gospel is concerning a person from eternity to eternity and all in between He is the Alpha and the Omega. "*He's the beginning and the end. He's the first and the last.*"

"*He's the author and the finisher of our faith.*" It's Christ, "*Christ in you the hope of glory, when Christ who is our life shall appear.*" Christ who is the resurrection and the life, Christ who is the only Mediator.

You've got to know Him. I know to some people Christ is nothing and to some people He is something, but not much. And to some people He is much but not everything but to those who know and have seen His glory; do you know what salvation is, real salvation?

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It's not church membership or getting religion or reforming. Salvation, real salvation, is the ability of a man to see and to love the glory, the redemptive glory of Jesus Christ. "*He that seeth the Son and believeth on him hath everlasting life.*"

This Gospel is good news of a person and that person's work. Well now, what was the work of Christ? The work of Christ consists in many things; everything in salvation is the work of Christ. It's many-fold but it's principally three-fold. There's a work of Christ to the Father for the sinner and in the sinner. Now, you need to think about those three things:

First of all: The work of Christ was toward the Father!

Christ didn't die as an example for you. His life and death certainly is an example but that's not why He died. He didn't die as a martyr, He didn't die as a frustrated reformer; Christ died as a sin-offering, as a sacrifice.

"*He died that God might be just and justify the ungodly.*" You see, "*the wages of sin is death*" and those wages are upon me and you and we've got to die unless somebody dies in our place. That's what the law says, that's what the justice of God says, that's what the righteousness of God says and that's what the eternal court of God's immutable, unchangeable justice declares.

So, Christ came down here and died that I might not have to. He justified God. He enabled God to be just and merciful. His work was toward the Father and it was for the sinner: "*He died in our stead and in our place.*"

Secondly: And then His work is in the sinner when Christ comes in to dwell!

He said: "*I and my Father will take up our abode in you*" and Christ comes in to dwell and brings with Him peace, rest, joy, assurance, and confidence.

Look to Christ and have the peace of Christ!