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Sneak Peak on upcoming article, on: 2005/8/21 22:56

SNEAK PEAK from upcoming article: "A Christians Duty"

On Preaching Christ:

"But how must we preach Christ? The popular thought today is that preaching in actions alone, without the use of words, is adequate enough to express the truth of God. Though this concept is held dearly by masses and is viciously defended by multitudes, when Christ said "preach the gospel" (Mark 16:15) He meant actual preaching with actual words as He had already shown them by example.

The supposition of preaching through actions alone begins to take on water and to quickly sink when we view the scriptures which state the contrary. "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14) And so we see the gospel is meant to be heard, and that through a preacher men are to hear it. Another deadly blow to this thinking is "Faith comes by hearing" (Romans 10:17). There is no doubt that a man is disqualified from preaching if his actions are contradictory and inconsistent to the Word of God. Preaching must be confirmed by actions and deeds. We must be both "mighty in deed and word before God and all people" (Luke 24:19) if we are to be what God intends for us to be. Christianity must be seen by the world in the actions of Christians and not only heard about in the talk of the Church. But our actions and works alone are not adequate and sufficient enough to fully communicate the gospel message "that Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

What would the preaching of John the Baptist have been if he never used words? How many would have comprehended the Sermon on the Mount if Jesus never spoke? How many would have been converted on the Day of Pentecost if Peter remained silent? How impacting would the preaching of Stephen or Paul or any of the early disciples and Apostles had been if they never used words to communicate the gospel but only let their lifestyles speak for themselves? These questions may sound absurd and even ridiculous, and that's because they are. The whole theory of merely preaching in actions and not in words is illogical, preposterous, and has been taken too far.

"Lifestyle Evangelism" as it is called seems to be the barracks that many of our troops are cowering behind for fear of injury and casualty. But our mission is of such importance that it is worth our lives as well as our deaths. Therefore we must preach Christ!"

On Warning the Wicked:

"Christian you must give the wicked warning. Yes warn the drunkard that his alcohol will drown his soul and that in his drunken stupor he will wonder into hell, where he will soberly awake in horror (1 Cor 6:10). Declare to the liar the honest truth that his own words will testify of his guilt (Rom 14:12) and that they will condemn him (Mt 12:37). Announce to the harlot that the money she collects for her whoredom is the very money for which she sold not only her body, but also her soul (Isaiah 5:1). Inform the adulterer that the pleasure of his lust is the mere bait to Satan's malignant trap. Warn the damned that the pleasure of sin is for a season (Heb 11:25) but that the punishment of sin is for eternity (Mr 9:43).

How strange and foreign all this sounds in our day of therapeutic ministry with our psychology preaching. We make men feel as though they were victims to be pitied rather than criminals to be blamed. Yet until a man can see himself as desperately beyond any chance of saving himself he will never look to God for saving. Until he sees that he is guilty of transgression he cannot be justified in Christ. Before he sees that he is damned to hell for all eternity he cannot be saved to everlasting Heaven. Christ came to "save sinners" (1Ti 1:15), and as long as men see themselves as victims rather than as sinners Christ cannot save them."