

The New Crusade

It's time for a New Crusade for a New Revival of New Testament Christianity. This magazine will be dedicated to such an end.

EDITOR'S NOTE TO READERS

In this issue we deal with a most vital subject; that of *The Preacher and Preaching*. Next to mothers, Preachers stand as potentially the greatest influence upon the upcoming generation.

As the Preacher goes, so goes the Church; as the Church goes so goes the nation. Show me the preacher and let me hear his preaching and I will show you the Church.

His message and life will always mould and influence the Church in the most profound way. Just let corruption go unchecked in the heart of the preacher and you can be sure it will spread throughout the whole Church. Let righteousness prevail in his heart and message and the result will be a righteous people.

God ordained preaching has always been God's means of making His voice heard in the earth. That is why it is so tragic when the preacher goes wrong.

This term *preacher* is a very broad term. It covers all the gifted ministries - Apostle, Prophet, Evangelist, Pastor and Teacher. It covers every type of message - the message of warning, exhortation, encouragement and instruction.

It is taken up and used by very varied characters and styles. An Isaiah, a John the Baptist, a Paul, a Philip, and a young John are all called preachers. From the monotone logical hand-written note-reading Jonathan Edwards to the boisterous spontaneous and loud D.L. Moody, all are called preachers.

In this new young trendy generation of the Church, the terms *Preacher* and *Preaching* have been dumped in the waste basket with other archaic words like sin, righteousness, justification, atonement, Hell, holiness, blood, tears and sacrifice.

But the fact is God ordained it and He never changes.

He is still calling young preachers. He is still giving them a message to preach. He is still anointing them to go. He is still honouring this primary means of communicating His mind and thoughts.

Like Paul the Apostle every true preacher must still say, "*For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!*" (I Cor.9v16)

In this issue of *The New Crusade* may God encourage true preachers, rebuke false preachers, and may He call new preachers to this sacred task of preaching.

Yours in Christ Jesus,
Keith Malcomson
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THE PREACHER AS A MAN OF GOD

By B.H. Clendennen

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It is impossible to overestimate the importance of the preacher. A dying church will downgrade the preacher and his preaching. Theatrics replace preaching, counselling replaces deliverance. Bible colleges put more emphasis on music and musicians than on preaching and preachers.

God's remedy for such conditions has always been a preacher, a man of God. All it takes to be a preacher is a sermon, but to be a man of God requires an altar. A message is a man speaking publicly the Word which God spoke to him in private. The preacher's most important function is to ascertain what the Lord would have him to say, then speak it distinctly, simply, and lovingly, whether men will hear or not.

"And Moses answered and said, but behold, they will not believe me nor hearken to my voice; for they will say, The Lord hath not spoken unto thee." (Exodus 4:1). Human distrust is a difficulty with every preacher. Moses feared that his message for Israel's deliverance might be too much for them. They had been buried so long in the darkness of despair; they had suffered so many disappointments, that the gospel of emancipation might seem like a mocking dream to them.

The preacher must understand that he has less to do with the unbelief of his hearers than with the instruction and authority of God. When the goal is results, and not the will of God, the man ceases to be a spokesman for God.

The preacher must prepare himself for having doubts cast upon his authority; and he must take care that his answer to such doubts is as complete as the authority itself. God alone can give the true answer to human doubt. Men of God must speak the Word of God no matter what the consequences.

The preacher's destiny is determined by his attitude toward the Word of God. He must hear from God and speak what he hears.

Whenever we hear a preacher who speaks the right word we hear the Triune God. Out of his words there comes the declaration of all that is bright, pure, true and wise in the universe.

"And Samuel spake unto all the house of Israel, saying, If you do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines." (I Samuel 7:3)

Samuel has come into his own, Eli is now dead. Up to this time we have no express word from Samuel himself. From pregnant sentences uttered now and then we knew he was

moving in the right direction. The Lord was with Samuel, and did not suffer his words to fall to the ground.

“All Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord...And the Lord revealed Himself unto Samuel in Shiloh...And the word of Samuel came unto all of Israel.” (3:20-4:1).

These assurances indicate that Samuel, in his comparative obscurity, has been moving steadily onward according to the purpose of God.

There is authority in his word, there is inspiration in his encouragement, and there is death in his frown. May God help us to see the profound effect of the life of one preacher. Look at the attitude that Samuel assumed in relation to the corruption of the faith. He distinctly charged the House of Israel with having gone astray from the living God.

Solemnly, with the voice of a righteous, indignant, yet pitiful heart, he said, “You have been guilty of high crimes and misdemeanours against the God of heaven; you have trampled underfoot your convictions, and your traditions, you have bowed yourselves before the altars of forbidden gods.”

Distinctly, without reservation, without anything that indicated timidity on his part, he laid this terrible indictment against the House of Israel. In doing so he assumed a sublime attitude. He stood before Israel as a representative of the God who had been insulted, dishonoured and abandoned.

He was the only voice lifted up in the name of the true God. It is in such cases that men show what they are made of. Is there a grander spectacle anywhere on the earth than to see a lonely man confronting the Nation or the Church, and saying, “You are wrong?”

Such preaching must proceed upon distinct moral convictions, and come out of sincere piety and a deep reverence for all that is holy, beautiful, and good. Two things are required of such men; personal righteousness, and moral fearlessness.

Samuel said, “You must put away Baalim...” (a plural word which stands for no god in particular, but for all the progeny of false gods.) “...you must put away Ashtaroth...” (a plural word which signifies no goddess in particular, but the whole company of feminine idols)

How did Samuel’s influence become so profound on this occasion? It came so profoundly because his influence was moral. Moral influence goes to the heart of things. He who deals with moral questions deals with the life of the world. Herein is the supreme advantage of the gospel.

The gospel of Jesus Christ does not engage to settle questions that lie merely on the surface of society; the Gospel of Christ does not undertake to deal with our local politics and the things that are little, contracted, and perishing.

The gospel of Christ lays its hand upon the human heart and says, “This is the sphere of my mission. I will affect all things that are superficial and local and temporary: but I will affect them indirectly. By putting the life right, I shall put the extremities right; by making the heart as it ought to be, the whole surface of nature will become healthy and beautiful.”

This is the supreme advantage of the man of God. The true servant of God has little or nothing to do directly with the

petty, trifling, fussy controversies of the day. The minister of Jesus Christ addresses man as man, and by moving the heart he moves the will; by enlightening the judgment, he elevates the life.

Never has there been a greater need for preachers who stand apart from the little fights, petty controversies, and angry contentions which seem to be a part and parcel of daily life, but who will instead speak great principles and breathe a heavenly influence.

Regard Samuel in this light, and you will see the sublime in his attitude. He stands alone while on the other side of him is the whole House of Israel. Viewed merely from the outside it would have been much easier for him to have said, “I know you have done wrong, but I am not going to be too harsh, after all we are just humans.”

No man’s will is merely personal when he speaks for God. Samuel had no right to personal judgment. As the voice of God he is only to speak what he is told. He has letters from the King of Kings. Samuel was the medium on which God’s heart broke into language, and through which the infinite purpose of God caused itself to be heard in all the indignation proper to its outrage.

Such is the influence of a moral teacher and revealer of Christian truth. May God impress us with the truth! The world rises or falls on what the preacher says and does. If the church you pastor is dead you either killed it or some pastor killed it before you got there. If you are there in the will of God you are responsible to bring life.

Works of stone will crumble, time will eat up the pyramids, but the work of the preacher will be glorious when the world shall be burned up. The preacher shall lead the way.

“And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.” (Joshua 12:13)

Mark the period: “As soon as the soles of the feet of the priests...shall rest in the waters of Jordan” We cannot have the priests – men of courage and faith – lagging behind, or their practice will contradict their preaching. The preacher must be at the front, wherever there is danger. He must be the first to step into the river.

The preacher should be a great believer; he should be all faith. Wherever there is peril, difficulty, hardship, the preacher should subscribe more than any other man in the whole church. It is blasphemy for the preacher to write his name second on the list of endurance or in the records of hardship and sacrifice.

There is not a more blasphemous situation than the priests sending the people first to test the promises of God. He is not a priest who is anywhere behind, he is a hireling and careth not for the sheep. When the shepherd walks into the water the sheep will follow.

By what right does any man in the pulpit stand up to say that he is waiting to see what the people will do? The preacher is not bound by what the people do, he is not the custodian of their consciences; He must obey God in the voice of conscience.

There is a contagion about example; there is a subtle influence about high courage. Without saying a word to the coward, you may shame him into action by the act of your own bravery.

So then, this is the order of divine movement; God calling the leading man; the leading man expressing the divine will to others. Are the priests going at the head, are the preachers answering their own prayers, responding to their own challenges, living the results of their own appeals?

There is a lagging behind that cannot be helped; God will have compassion on such. But how can He waste compassion upon any truly God-called man who for a moment wavers when he ought to be at the head of the great procession, with nothing in front of him but Jordan?

Fishers of Men

“Follow me, and I will make you fishers of men.” (Matthew 15:18) This was not a call to attend Sunday school or to religious devotion in the sense of mere worship. This was a call to toil, to service, to sacrifice. *“I will make you fishers of men.”* Thus called Christ Jesus men to His ministry and unless a man is called he had better not enter it.

No man is a true minister who has not been directly called by Christ. This limits the ministry, but it strengthens it indefinitely. *“Many called, few chosen.”* I believe this truth can surely be applied to the ministry. God calls and a man spends his life doing religious work, and deceives himself into thinking he has answered the call.

How to answer that call is explained in the statement, *“Follow me.”*

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.” (Verse 23) There is only one example of ministry, the Lord Jesus. To follow Him is to emulate Him.

You do not deny that you have been called, but how to carry it out is the problem. You have nothing to do with that. Hear this voice and tell me if anything is lacking in it. *“Follow me.”* *“Leave your ship, leave your father, leave your friends, and follow me.”* You worry that you will not be equal to the occasion. You are not equal but the call does not end with *“follow me.”*

The same Jesus who spoke these words spoke other words that address themselves immediately to every misgiving of the modest heart. The other words are, *“I will make you...”* He who gives the call gives the power. Herein we can bind Christ to his own promise. We have come out in answer to the call of God, to do God’s work in God’s strength.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of disease from among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those who had palsy.”

What a world He came into, and He knew it before He came. If the world had been less damned He would not have had to

come. In these verses you have a picture of the real state of humanity as Jesus Christ found it. What are terrors to me were attractions to Jesus.

This is the real condition of the world in every age, it is a world full of sickness, and disease, and torment, a world in which there are men who are possessed with demons.

This world is not going to be touched by dainty fingered preachers who faint at the sight of blood. The world is a sick world, a dying world, a mad world, and our dainty little programs of religion, our interpretive dancing, our sports programs will never touch it. The world wants blood; no other price will redeem it.

Oh, church of the living God, what are we doing but running away to pick flowers, when we should be labouring with coats off, with both hands earnestly at the deliverance and healing of souls. If we do not buy the world with blood we can never buy it.

There are those who object to the expression the Blood of Jesus Christ. We have now refined that very much into the love of Christ, the example of Christ, the sweet influence of Christ. If we are ever to impress this age we must do it by something more than dainty words and accurately regulated ecclesiastical mechanism.

When we go near the city we must weep over it, and when we go into the city we must die for it. We may write our programs, but angels will tear them up. Preacher God never asked that you draw Him a blue print, or plan His action, He simply asks that you follow Him.

How glorious is one little word in the 24th verse: *“He healed them...”*

“He healed them...” mark the ease of the expression. Set that expression beside, *“He created them, He set them in their places, He healed them.”* It is part of the same music; omnipotence never staggered on account of weakness, and never despaired on account of miscalculation.

“Follow me and I will make you...” is all He asks. The preacher will come to plain preaching when he is enabled to complete his faith by feeling that it is not necessary for him to live, but it is necessary for him to speak the Truth of God.

“A GENERAL GOES HOME”

Brother B.H. Clendennen went to be with the Lord on Sunday 13th December 2009 at the age of 87.

He was actively travelling internationally to preach, teach and encourage straight up until the last month of his life. The last eight hours of his life were spent in a prayer meeting with his family gathered around his bed.

I believe he was one of the greatest preachers of this age. Not just in eloquence or exposition but in living what he preached. He was another Paul, John Wesley and Hudson Taylor rolled into one. Over recent decades he frequently preached ten times a day often wearing out his interpreters.

From the steps of the Kremlin to the Amazon jungles he planted afresh the standard of New Testament Christianity.

He was my Pastor for the past nine years, but more than that he was one of the greatest friend's I have had. I found him faithful in every battle, consistent in every circumstance and upright in all his dealings.

My wife and I had the privilege of being with him in late September in Belgium and France on his last International trip when he preached Christ as profoundly as ever I heard any man preach Christ. At that time I mentioned to him the topic of this next issue of The New Crusade and of placing his message on the Preacher in it. During his last month I spoke with him twice concerning the things of God and he rejoiced greatly in hearing the testimonies of God working in hearts. To the end he was a man of God and the embodiment of what is conveyed in these articles.

A preacher is not just a man who speaks; he is a man of another world who lives the life of Christ. B.H. Clendennen was such a man and he laboured earnestly in reaching every nation to raise up such a breed of preachers in this last hour.

His life and testimony is a profound example to the church and especially to the preachers in this hour.

*Preacher, I would strongly suggest that at all costs you obtain his six CD messages called **The Preacher & His Preaching**.*

K.M.

JESUS - THE GREATEST PREACHER!

By Keith Malcomson

Jesus the Preacher

What exactly does it mean when Scriptures says that Jesus preached? This word 'preached' means to be a herald; to proclaim aloud like a town crier; to publish or make known widely or everywhere. This is no quiet hidden secret polite act! It is a public proclamation; it is broadcasting a message for all to hear.

In the Old Testament the term is used both in reference to God and man. Of course the first use of a word in the Bible is important. The first time the Hebrew word *kaw-raw'* was used was in Genesis chapter 1 when God called the light 'Day' and the darkness 'Night' and the dry land 'Earth' and so-on.

The word here translated "called" means to accost a person you meet in your travels; to call out to them by name; cry unto; and again of course to preach, proclaim, pronounce or publish.

In Genesis 3:9 we read "*And the LORD God called unto Adam, and said unto him, Where art thou?*" This is the first gospel message ever recorded and the Preacher is God Himself. Is it any wonder then we see Christ in the New Testament coming as a preacher?

We read of a long and distinguished line of preachers in the OT; Noah, Ezra, Nehemiah, the many Prophets, Solomon and Jonah to name a few. When we move to the NT the new era is heralded in by John the Baptist a preacher in every sense of the word. Around Christ are raised up apostolic preachers followed by other gifted ministries who also preach.

In the OT the Prophet Isaiah had prophesied that the coming Messiah would be anointed to preach. Three times the word "preach" was used for the ministry of the coming Messiah.

We read in Lk.4, "*And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to **preach** the gospel to the poor; he hath sent me to heal the brokenhearted, to **preach** deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To **preach** the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.*" (17-21)

Christ was ordained of God to be a Preacher. In Mark 1v14 we are told "*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God...*" Again in Mat 4v17 "*From that time Jesus began to preach,*" This marked the beginning of His public ministry.

It is worth noting that no matter what the gifted ministry is of Christ's ministers, whether apostle, prophet, teacher, evangelist or pastor, they are all preachers. The manifestation of each gifted ministry comes primarily through preaching.

Christ commissioned each one of His apostles to "go preach." Paul was a preacher, but gifted as both a teacher and later as an apostle. If we were to study the ministry of various NT Prophets, the Evangelist Philip, and the full diversity of ministries in the Book of Acts, we find them preaching.

Christ gave a position of honour to this calling, ministry and gift of preaching. No truly faithful minister of Christ will downplay the act of preaching or throw out the words 'preach, preaching or preacher.' These are God-ordained Scriptural words.

What type of preacher was He?

When Christ first went forth in this ministry of preaching into Capernaum He asked His disciples "*Whom do men say that I the Son of man am?*" Their answer is very revealing and gives us some insight into how the crowds viewed His public ministry.

They gave three specific answers. First of all some said that He was John the Baptist. Even King Herod came to believe this, thinking that John had risen from the dead and now was granted a miraculous ministry to confirm His message.

You will remember that Christ in his looks, mannerism's and association with sinners was somewhat different to John yet their preaching and message was identified as being the same. When the people first heard Christ they thought of the previous six months of John's preaching.

Secondly, they identified him with Elijah. Of course we know that none of those who heard Christ preach were old enough to have heard or seen Elijah but when they identified Him with Elijah, it was the type of ministry with which they were identifying Him. When they heard Christ and saw His miracles they thought of the Elijah they had read of in Scripture.

Elijah was confrontational, controversial, clear, distinct, fervent, zealous, separated – so was Christ. He was just as quick to challenge the sin of the religious and secular leaders as Elijah was. Thousands fell upon their faces when Elijah ministered and brought fire from Heaven but the crowds could

as soon turn upon Him. Christ found the same response to His ministry.

Thirdly, they identified Him with Jeremiah. Jeremiah wept over Jerusalem, so did Christ. Jerusalem rejected the warnings of both of these great preachers and suffered the promised judgements. In hearing the beseeching, burdened, weeping preaching of Christ they thought of Jeremiah.

Lastly, they said He was like one of the old Prophets. The one thing in common with John, Elijah and Jeremiah was that they were all prophets. This was the distinguishing mark of His preaching ministry. He preached like a Prophet, like an Old Testament Prophet. Of course there were many old false prophets who preached a smooth message, told the people what they wanted to hear, invented a word of their own imagination and who lived for the praise of men.

Christ was not of the line of such false prophets. He was like the old godly prophets who rebuked sin, dealt with the heart of man, warned of coming judgement and called the people to repentance and obedience.

Today in the church there is a call, pressure and trend to return to the pattern of the old false prophets. The call is to a grace that ignores sin, a relationship with God without obedience, and a message that does not mention coming judgement. No fire, no fervency, no zeal, no burning passion, no raised voice, no sweat on the brow, no earnestness of manner is now allowed in our churches.

All such emotion is thought taboo. Such preaching is called old fashioned, fleshly or religious.

Maybe that is because the preachers of our day have lost the fire in their bones; the prophetic vision of God in the secret place; the devotion to God alone in the solitude of divine fellowship and consecration; the willingness to stand alone with a prophet's voice while the so-called people of God *en masse* follow after games, entertainment and comfort.

Four Great Marks of Christ's Preaching

1. Authority. *"And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes."* Mar 1:22. He spoke as an oracle. He was not giving opinions. He was not playing word games or disputing over doctrines. He spoke with authority.

This marked Him out from "the scribes." There was no apology in His preaching and no claim to human authority and credentials. His authority was from Heaven. There was no fear or stammering in His preaching.

Because He was sent by the Father He could then speak with such authority. In Luke 4v32 we read of the same incident but the same Greek word is translated power. *"And they were astonished at his doctrine: for his word was with power."*

The word *exousia* can also mean 'with force, with great capacity, competency, freedom, or mastery.' This was the missing mark of the Scribes preaching but was a very evident mark of Christ's. Again we have need of God-sent preachers who speak with great authority, power and force.

2. Boldness. *"But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?"* John 7:26. Christ preached with such boldness that it subdued His enemies.

This term boldness means 'all out-spoken-ness, that is, frankness, bluntness, publicity, openly;' There was nothing hidden, vague, obscure or confusing about His message. He spoke openly and publicly to all.

There was no fear or hesitancy. He did not change His message according to who stood before Him. There was nothing held back. Boldness is the mark of the New Testament preachers. It is the mark of Holy Ghost filled preachers. It is the mark of the anointing of God.

3. Graciousness. *"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."* Luke 4:22. His words and manner were marked by graciousness. This is no contradiction to bold authoritative preaching.

The word literally means to be 'Calmly happy; joyful; and rejoicing.' It also can mean: to benefit, favour, gift, liberality and pleasure. So we see both the manner of His preaching and the words themselves are explained here.

Certain preachers will proclaim boldly with authority but lack this great attribute of gracious-joy. Our preaching ought to sparkle with an evident joy. Amidst much opposition that true preaching brings the preacher must remain calm and gracious.

4. Wisdom. *"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom..."* Mat 13:54. Wisdom is an ability of thought and discretion and is closely associated to knowledge and understanding.

"And all that heard him were astonished at his understanding and answers." Luke 2:47. *"And the Jews marvelled, saying, How knoweth this man letters, having never learned?"* John 7:15. *"...what wisdom is this which is given unto him...?"* Mark 6v2.

He knew how to answer His enemies, His friends, seekers after God and authorities. He never used the natural wisdom of man but that wisdom which comes down from God above. Preachers must have wisdom even as Christ did. They must have discretion. They must know what to say, when to say it and to whom to say it.

What Did Christ Preach?

We are clearly told at the beginning of Christ's preaching ministry that *"From that time Jesus began to preach, and to say, Repent:"* Mat 4:17. This was foundational and central to His message.

Paul later tells us in Hebrews 6 that repentance is the first of all foundational doctrines. John the Baptist had preached the same message of repentance in preparing the way, the hearts and a people for Christ as the Lamb of God during his previous six months of preaching.

Please note that it says that Jesus *"began to preach...Repent."* He did not begin to preach repentance and then quickly move on to something else. He continued to preach repentance throughout His ministry. Some are ashamed of the message of repentance but Christ was not.

A man who is not willing to preach repentance is not ready or suitable for the great task of preaching!

The reason He preached repentance was for the very same reason John did: *“for the kingdom of heaven is at hand.”* Such was the hour they lived in that they could almost reach out and touch the kingdom of God.

What is the kingdom of God? It is His dominion, rule and influence. It is that realm that comes under His headship, authority and control. The only way into His kingdom and the blessing it holds is by way of repentance. Repentance is the pathway to blessing in Christ.

This message of the coming kingdom was also a warning of coming judgement. He said that through His preaching He would have gathered them *“as a hen gathereth her chickens under her wings”*, but they would not. And so He warned them of coming judgement both to them and their children.

He preached *“repent ye, and believe the gospel.”* Mar 1:15. He exhorted them to put all of their faith and confidence in the Gospel or the good news he proclaimed. He was the Lamb of God. In Him was redemption, forgiveness of sins and eternal life. Praise God.

Preaching repentance and giving warnings is all in vain if we do not hold forth Christ Himself as a glorious salvation and fullness of life. Christ Himself commanded His followers to preach both sides of the message, *“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”* Lk.24:47

The word “remission” means ‘freedom, pardon, deliverance, forgiveness and liberty.’ What a salvation. This is the fruit of repentance. We must preach repentance and remission until Jesus returns. There is no remission without repentance.

We also see Christ dealing with and preaching concerning the application of the law of God to the heart of sinners. He used the law of God when speaking to the rich young ruler to expose the covetousness in his heart. (Mk.10v17-22)

Again he applied the law, the seventh commandment, to the woman caught in adultery. Why? To expose her heart and to reveal her need of Christ Jesus. (Jn.4v17-18.) Of course the law cannot save any one but it probes and prepares the heart of sinners in bringing them to their conscious need of Christ.

In His preaching Christ laid forth kingdom living. A lifestyle conformed to heaven – not to this world. His message birthed forth a Heavenly people whereas today’s message births a worldly people. His message birthed forth a separated people but today’s preaching births a compromised people who mix freely in the very sins which will send sinners to Hell.

Christ expected restitution of those who repented and believed in Him. Wherever His message was preached and received restitution followed. When Zacchaeus repented he said, *“Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”* Christ responded by saying *“This day is salvation come to this house...For the Son of man is come to seek and to save that which was lost.”* (Lk.19)

What type of preacher did Christ’s enemies think he was?

First, we see the response to His first message preached in the Synagogue of His own hometown of Nazareth. After His baptism in water and anointing of the Holy Ghost he stepped out in a whirlwind ministry in the region of Galilee.

Of course when He came to Nazareth he was asked to read and speak at the local Synagogue. At first the people marvelled and wondered *“at the gracious words which proceeded out of his mouth”* and at the fact that this was Joseph’s son.

But as He continued to preach and to deal with their hearts they *“were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.”* Lk.4:28-29

So from the beginning he found the listeners fickle and no gauge of what was right and correct to preach. True preaching may hold the people in awe as much as anger them!

In John Chapter 10 we are told, *“Then the Jews took up stones again to stone him”* because by His preaching they believed He was a “blasphemer” and nothing more than a man like them. They also made it very clear that it was not for His good works that they would do such but it was His message.

When His enemies saw Him heal the sick and deliver those possessed of demons they said that He himself was possessed by Beelzebub and that He had gained this power to cast out demons through this prince of devils.

They could not bear to think good would come from His ministry. Christ warned that if they said such about Him they would say it of us.

The Chief priests set about to persuade the multitudes and turn them against Christ the preacher. This is the leaven or teaching of the Pharisees and hypocrites. They do not care about the people but they do care about destroying this preacher.

The crowds of common people gathered to hear him gladly and willingly realising that this preacher’s message exposed their sins and revealed their desperate need, but also revealed the cure for their sin. But others listened with other thoughts and motives.

Amongst these listening sinners there came enemies of truth and righteousness. They had a reputation to preserve sin, to cover and hide motives of the heart that were being disturbed by this new preacher. Religion was a business to them and must be preserved. It was their sacred religious heritage he was attacking, and defend it they must and would.

While the preacher showed great compassion, mercy and grace to confessing sinners, he showed at times anger, roughness and straightness with hypocrites, religious money-makers, the proud and haters of righteousness.

Some of these enemies had a correct message. Christ could say to his own disciples ‘do what they say but do not do what they do.’ They were able to preach truth but that truth was not real in their own hearts. It was a truth that never penetrated the motives of their own hearts.

The Sadducees and Pharisees although in very different religious camps were of one mind in hating Christ and His message. Political leaders who had no common love or cause united against this Holy Ghost anointed preacher.

Those who hated and opposed Him were usually defending buildings and systems of religion. Men get aggressive in

protecting such but few think of protecting God's glory and His vulnerable sheep. The last straw for His enemies was when He entered Jerusalem on the back of a donkey with simple men and woman singing his praise and acknowledging Christ's supreme authority. This finally led to them rising up and nailing this great preacher to a cruel cross of suffering.

So there you have it: they thought that this true Holy Ghost filled preacher of righteousness was a demon possessed man, a sinner, a heretic and a blasphemer. In this context please remember we have already looked at the message He preached which brought this reaction.

New Testament Preachers

Although He was the first preacher of the new dispensation of the New Covenant of grace we can readily see that He walked in perfect unity with the straight pathway of the Old Testament Prophets.

Those who try to distinguish between the grace-preachers of today and the message, life and ways of those old prophets are sadly mistaken. Those who contradict those old time preachers have invented a new type of preaching and ministry which is unacceptable to God.

We are still in the New Testament dispensation of grace which means the preachers and prophets of the early church are still the primary example and pattern of God-called preachers in the Church of our own day. Any departure from this is apostasy!

The officers who were sent to arrest Him returned empty handed saying "Never man spake like this man." John 7:46. No fighting would have stopped them from arresting Him but His preaching arrested them. He was incomparable in His preaching and He backed it up with an incomparable life which is our example: the greatest preacher of all time – Jesus Christ of Nazareth.

PAUL'S FINAL MESSAGE

By Pastor Peter Bond

Bible reading II Timothy 4:1 – 8

Words of dying men are worthy of our deepest and closest attention. The man who is about to lose his life has nothing left to lose, and therefore can afford this rare luxury of speaking with complete accuracy, honesty, and urgency, to those whose lives and spiritual welfare may yet depend upon him.

Such is the case with Paul as he pens this final epistle, writing here from 'death row' in the city of Rome; and impressing these powerful thoughts upon his young disciple Timothy, who one day will himself have to be offered, having 'fought a good fight', having 'finished (his) course'; and having 'kept the faith'.

A Statutory Cost

It is good to remind ourselves that the calling of the preacher (indeed, the calling of the Christian) involves a cost. One of curses of our modern, perverted 'gospel' is that it offers unsuspecting souls an entry into the kingdom of God, and a continuation in that kingdom, without cost.

The Lord Jesus challenges the multitudes of would-be disciples in Luke 14:25-33 to consider the cost of true discipleship: (i) in terms of intimate human relationships; (ii) in terms of a death to selfish desires and ambitions; and (iii), in terms of the demands made upon us as we become, in Christ, 'labourers together with God' (I Corinthians 3:9).

How many preachers, faced with the overwhelming forces of darkness ranged against them, have fought shy of engaging in such a conflict; and instead, have sent out 'an ambassage' desiring 'conditions of peace' with a world system that hates the Lord Jesus Christ?

A Solemn Charge

Into such a context, Paul ministers his solemn charge to Timothy in verse 1 of this fourth chapter, exhorting him to project his mind to a time when he will 'stand before the judgement seat of Christ' (Romans 14:10) to give account of the ministry entrusted to him.

Could it be that in the charismatic haze of such choruses as, 'It will be worth at all when we see Jesus', the church at large and preachers in particular have lost sight of the sobering truth confirmed for us two verses later in verse 12, where Paul states categorically: 'so then every one of us shall give account of himself to God'? The apostle is eager that his young protégé's ministry should be constrained from start to finish by the immediate prospect of the great and coming event.

A Simple Command

But what is it that consumes the condemned soul as he writes so passionately from his confinement in the city of Rome? Simply this: 'Preach the Word! Timothy, preach the Word!'

As if condensing a lifetime of apostolic and ministerial wisdom into one final appeal of imponderable gravity, Paul seems to seize, from a great distance, the trembling shoulders of this sometimes fearful young convert from the early years at Lystra, in an effort to impact him one overriding principle of action conducive to the building of Christ's church, and its continued spiritual warfare - 'preach the word!'

A Sequence Contingent

Notice that, contingent upon Paul's initial instruction to preach, comes a sequence of apostolic additions very much out of favour in our day, but very much in need of restoration to the pulpits of our land. Paul extends his simple command to Timothy by saying, 'be instant in season, out of season.'

Reproved for introducing the word of God into every situation, occasionally causing great offence, D. L. Moody replied that he only brought the word of God to bear in the two instances permitted by Scripture, namely, 'in season, and out of season'! The temptation to employ alternative counsels and strategies, instead of the unadorned word of God, has become a great snare to preachers confronted with a rising tide of sin and deception among those professing Christianity.

Paul's makes no apology for the fact that a determination in the mind of the preacher to apply unswervingly Word of God will inevitably necessitate the use of certain modes of address. He continues by saying, 'reprove, rebuke, exhort with all long-suffering and doctrine'. Correction (at times even scolding) and a bracing call to attention in the ranks of the Lord's army are all to be included in the preacher's range of

expression. I hardly need to comment, in the light of these observations, on the lack of such preaching in our Sunday gatherings, and the disastrous consequences resulting from that lack.

The preacher who dares to lift his voice, who becomes animated, or unduly excited with this message, or who casts a direct line of conviction into the hearts of his congregation, takes his ministry (and his livelihood) in both hands.

To presume to mention a multitude of pressing concerns relating to the church's need of total separation from world of sin, and a religious 'world' of ever increasing apostasy, will require him either to take refuge behind his pulpit, or to risk injury from the volley of fiery darts issuing from rows of stony faces and hardened hearts!

Yet preach he must, and frequently into such conditions, wonderfully concentrated by the solemn charge laid upon him; and taking comfort from the Lord's exhortation in Jeremiah 1:17-19, where the prophet is admonished, '*...gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.*' The preacher must know that, 'endued with power from on high', he will become, despite many natural disadvantages, 'a defenced city', an iron pillar, and brazen walls' against all opposing forces; and that those forces 'shall not prevail', for the Lord will surely be with him, to deliver him.

Season Coming

Now behind this urgent and final appeal of the great preacher, is a divine intention rooted and revealed in the deep concern of Christ for his true church. Paul is not merely advocating preaching for preaching sake; neither is he wishing to encourage a manner of delivery likely to harm or injure the hearts of any who may sit under such a ministry. As the inspired seer, he proceeds to forecast a change of spiritual climate, a season coming that will stir up deceiving winds of doctrine which could place even the very elect of God at risk. Thus, he informs Timothy as to the reason for his intense and solemn address in the passage under consideration.

Verse three of our text explains, '*For the time will come when they (members of the professing church) will not endure (continued to put up with) sound doctrine; but after their own lusts (desires of the carnal mind) shall they heap to themselves teachers (notice, not 'preachers'), having itching ears (ears repeatedly irritated by the convicting word of God); verse 4: 'and they shall turn away their ears from the truth and shall be turned unto fables'.* The far-reaching ramifications of this prophecy are nowhere more glaringly evident than in Great Britain and America at this time.

The preacher, however, must of necessity, settle one very important issue in his heart as he steps to the pulpit: the mandate, preach the Word, is not intended to suggest a preventative measure with regard to the prophecy which follows; that 'time will come', indeed, assuredly, we might say, that 'time' has come. Paul's appeal to Timothy is not intended to be preventative, but preparatory and preservative in the light of the prophecy given. In other words, Paul is instructing this young servant of Jesus Christ: Timothy, the time I am referring to will undoubtedly come, and no amount of faithful preaching - fire filled that though it may be! - will either delay or prevent, it's coming; but, by continuing to preach the undiluted, unpolluted Word of the living God, you

will, firstly prepare a remnant of people to meet that time; and secondly, ensure their spiritual safety in and through that time.

With such a dire prospect in view, and yet an unfailing trust in the purpose of God through his remnant people, we are constrained to pray that the Holy Ghost will once again harness the energies of every battered, battle-scarred pulpiter across our land, to gird up his loins with the inviolable truth of God, arise, and proclaim to those the Lord has graciously set before him all that he has commanded! - '*whether they will hear, or whether they will forbear ...*' (Ezekiel 2:7)

A Sobering Conclusion

Let us look in closing at the substance of Paul's prediction in its present-day application.

Perhaps the most disturbing aspect of this prophecy is revealed to us at the commencement of verse 4. The pronoun 'they', of course points not to the world at large, but to the church. There is no indication here that the individuals Paul is referring to are mere attendees at church gatherings, nor are they merely adherents to the Christian faith who have never been 'once enlightened' or who have never 'tasted of the heavenly gift', or been '*made partakers of the Holy Ghost*' (Hebrews 6:4). On the contrary, there is every indication that these (like the members of the seven churches Jesus specifically addresses in Revelation chapters 2 and 3), were once Bible-believing Christians who had been baptized with the Holy Ghost. However, for whatever reason, 'they' have now (as Paul projects us into the time to come) '*turned away their ears from the truth!*'

I want to suggest here that this is not turning from the truth of the Bible as a whole, nor, indeed, from the truth of the Gospel of Jesus Christ in its broad outlines; but that this is a turning from that portion of the truth, and it's preaching, that brings a conviction of sin, and consequently demands changes in personal habits, appetites, attitudes, and modes of conduct, which will then precipitate an unflagging pursuit of scriptural holiness.

I want also to point out that this turning is a voluntary one. It is not enforced upon the individual, neither can it be. Paul stresses, 'And they shall turn away their ears from the truth.' It will be done voluntarily; and by the exercise of personal choice.

The corollary to this act of the human will is now clearly stated: 'they shall be turned unto fables'. This is the involuntary action. 'The time would fail me', as the writer of Hebrews concedes, to elaborate on the word fables, mentioned five times in the epistles, and always striking a note of warning. I hope in a future article to give appropriate attention to this very significant term in the Scriptures. But suffice it to say that the willful casting aside of 'the sincere milk of the word' renders the child of God open to the influences of demonic delusion. To purposely forsake 'the mind of Christ' revealed to us by the Scriptures, is to embrace what can only be described as a form of spiritual insanity.

The proliferation of spiritual aberrations and unscriptural practices in our modern Pentecostal and charismatic church world is proof of this sorry and sobering conclusion: countless thousands have surrendered God's promise of sound mind (II Timothy 1:7) in preference for a devil inspired, spiritual insanity: they have, by willfully turning 'their ears from the truth', literally lost their spiritual minds!

Preacher, Timothy, author of this article: ‘preach the word’. A solemn charge is laid upon us; a singular appearing awaits us; a stupendous opportunity, in time of crisis, confronts us. Let us, to a man, gird ourselves and rise up! – remembering that the ministry God has entrusted to us will not allay, avert, nor eliminate the time prophesied. But it will, by the Lord’s good grace, serve to turn many from the path of destruction, and to preserve, in these perplexing times, a people prepared to meet the Lord.

‘Henceforth’, says the apostle Paul, ‘there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Timothy 4:8)

I for one greatly desire to be numbered among ‘all them also that love his appearing’. Amen

PREACHING AGAINST SIN

By Will Graham

Isaiah 58:1, “*Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins.*”

“If you don’t believe there’s a devil, preach a message on sin and you’ll see how wrong you are!” The Baptist evangelist Billy Sunday realized that the fiery message of the Gospel was going to reap rejection and hatred. The words of God’s holiness shook the prophets—but these same words were the cause of much opposition, rebellion and hard-heartedness amongst the unsanctified. The same word that is a savour of life unto one is the stench of death unto another. Simeon had prophesied that Christ was “*set for the fall and rising again of many in Israel*” and that through His ministry, “*the thoughts of many hearts [would] be revealed*” (Luke 2:34-35). Some stumble at the word of the Lord and fall; whereas others rise from the depths of spiritual death through its life-giving power.

Anyone that has a clean conscience before God will never be offended at a message against sin. The folk that get upset are the ones who live in iniquity and so don’t like being exposed to the searching light of the Lord. The darkness hates the light and runs from it. Spurgeon said, “I have come this night as God’s ambassador to accuse many of you of sin!” Wigglesworth taught that he preached to make men mad or glad. The godly rejoiced at his Christ-centred preaching whilst the hypocrites burned with anger against it.

The preacher will be attacked and put to death if he doesn’t give in to the conformity of the age. There’s no problem with a candy-floss Gospel that tells a man how wonderful he is. But preach the true word of God and oracles of holiness; and death is your lot.

It’s the most exciting thing in the world to be a preacher. With lies and defamation, slander and insults constantly confronting the man of God; he learns to depend upon the strength of the Lord. Persecution and death-threats give a gush of life to his bones; this is the life that the first century preachers knew. However, where they pressed on in boldness and Holy Ghost fullness to preach the whole counsel of God, this cowardly twenty-first century “church” has settled for a message that has no sting to it. To offend is the gravest sin for the modern church. Nobody wants to hurt the feelings of the needy tares.

Preachers of righteousness are the need of the day. The man in the pulpit cannot afford to speak vaguely---there must be sparks of life emanating from his soul-communion with God. Believers are fed up with dead messages that bring no life to anyone—the fireless message is a tiring message. But the fire-filled word is both consuming and captivating. The man of God must get to the point. We’re all too fond of being politically correct and circle around issues without ever saying anything. Take holiness seriously, drink deeply of Christ and preach the Word of God. The word “sin” is never found in the mouth of the false prophet.

When all men speak well of you, then Christ says, “woe!” When all speak evil, Christ says, “blessed!” John the Baptist called men vipers; did he calm down his message to make it sinner-friendly? Did he care about upsetting emotions? No! He knew that his calling was to prepare the way of the Lord. He cleared the path and got rid of the dirt. John didn’t last long in public ministry, but his is a better inheritance now. Men may kill your body; but your soul is a faculty that only God can touch. Let God be your fear. Let His presence make you tremble. Those that tremble before God won’t shake before men. The heart of the prophet is decided, his mind is made up, there is no turning back—“I will go the way of the Lord”. Come hell! Come high water! Come a thousand trials and torments! Come what may, this eternal Gospel will be preached in all of its fullness. Will we be found faithful? It’s time to preach the truth again. It’s time to put hatred for sin back on our theological agenda.

SPEAKING AS FOR GOD

By Harold Horton

I Pet.4:11, “*If any man speak, let him speak as the oracles of God;*”

Let him speak, that is, not as man, but as God—in God’s stead. As God-filled—not humanly equipped and polished. As oracles—as the Word of God.

“Oracle” in the Old Testament means word; speaking place, the place from which the Word is spoken; hinder part, referring to the Holy of Holies in the tabernacle where God was and spoke. There God was manifestly and demonstrably behind His Word. There mighty glory wrapped the Presence and the Word. There authority spake with a Word that may not be gainsaid or denied. All of this is included in the word oracle.

An oracle then is an utterance of God and God behind His utterance. God’s Voice or Word is as God Himself. So the minister and the Word must be welded, wedded, identified—as it were one. Where one is the other is. Where one is heard the other is heard. The minister is the message, if he is a true minister, filled with the Word, in word and deed, as Jesus was.

This involves reading (and living) the Word through and through methodically, entirely, not in favourite snippets and portions until we are saturated with the Word, aglow with the Word, alive with the Word. Only then are we in a position to give out or give off or voice forth the Word, to speak, that is, as oracles.

The Word is how God speaks. He speaks in no other way. That is how the minister must speak. The authority, if any, of our preaching is the authority not of the preacher but of the Word.

**QUOTES ON PREACHERS
& PREACHING**

“Take heed to yourselves, lest you live in those sins which you preach against in others, and lest you be guilty of that which you daily condemn.” – *Richard Baxter*

“Preach all your sermons over to yourself. Remember that your own heart must ever be your first congregation.” – *F.B. Meyer*

“Beware of entrance into controversy unless faithfulness to Christ makes it imperative.” – *George Henderson*

“...the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called.” – *Martyn Lloyd-Jones*

“The primary task of the church and of the Christian ministry is the preaching of the Word of God.” – *Martyn Lloyd-Jones*

“It was said of George Fox “In his preaching he wore out clothes, horses, critics, persecutors, and eventually himself.”

“He with whom the ministry is a secondary thing, may be a correct, a learned, an elegant, even an oratorical, but will never be a powerful preacher.” – *J. W. Alexander*

“I preached as never sure to preach again and as a dying man to dying men.” – *Richard Baxter*

“A perversion of the pulpit is surely followed by spiritual apostasy in the church.” – *R. L. Dabney*

“Preach not calmly and quietly as though you were asleep, but preach with fire and pathos and passion.” – *C.H. Spurgeon*

“When I hear a man preach, I like to see him act as if he were fighting bees.” – *Abraham Lincoln*

“O my brethren, my heart is enlarged towards you. I trust I feel something of that hidden, but powerful presence of Christ, whilst I am preaching to you.” – *George Whitefield*

“A preacher must be both soldier and shepherd. He must nourish, defend, and teach; he must have teeth in his mouth, and be able to bite and fight.” – *Martin Luther*

“I know of no surer way of a people’s perishing than by being led by one who does not speak out straight and honestly denounce evil. If the minister halts between two opinions, do you wonder that the congregation is undecided? If the preacher trims and twists to please all parties, can you expect his people to be honest? If I wink at your inconsistencies will you not soon be hardened in them? Like priest, like people. A cowardly preacher suits hardened sinners. Those who are afraid to rebuke sin, or to probe the conscience, will have much to answer for. May God save you from being led into the ditch by a blind guide.” – *C.H. Spurgeon*

“He that is more frequent in his pulpit to his people than he is in his closet for his people, is but a sorry watchman.” – *John Owen*

“We have utterly failed in our preaching of Jesus if we have not set Him forth to you as ‘a feast of fat things, of wine on the lees well refined’.” – *R. M. M’Cheyne*

“Ministers knock at the door of men’s hearts; the Spirit comes with a key and opens the door.” – *Thomas Watson*

“A preacher’s life should be a commentary upon his doctrine... Heavenly doctrines should always be adorned with a heavenly life.” – *Thomas Brooks*

“Do I want to be heard? Do I want to be seen? Do I want anything on the line of finances? If I have these things in my heart I have no right to be there. The one thing that must move us must be the constraining love of God to minister for Him. A preacher always loses out when he gets his mind on finances. It is well for Pentecostal preachers to avoid making much of finances except to stir up people to help our missionaries on financial lines. A preacher who gets big collections for the missionaries need never fear, the Lord will take care of his finances. A preacher should not land at a place and say that God had sent him. I am always fearful when I hear a man advertising this. If he is sent of God, the saints will know it.” – *Smith Wigglesworth*

“A man, who had his eyes up to heaven, the best of books was in his hand, the law of truth was upon his lips, and he stood as if he pleaded with men.” – *John Bunyan, Pilgrims Progress*

“If Jesus had preached the same message that ministers preach today, He would never have been crucified.” – *Leonard Ravenhill*

“The motto of all true servants of God must be, ‘We preach Christ; and him crucified.’ A sermon without Christ in it is like a loaf of bread without any flour in it. No Christ in your sermon, sir? Then go home, and never preach again until you have something worth preaching.” – *C.H. Spurgeon*

“Leave Christ out? O my brethren, better leave the pulpit out altogether. If a man can preach one sermon without mentioning Christ’s name in it, it ought to be his last, certainly the last that any Christian ought to go to hear him preach.” – *C.H. Spurgeon*

“The man who is a preacher, if he has lost the unction, will be well repaid if he will repent and get right with God and get the unction back.” – *Smith Wigglesworth*

“A prayerful ministry is the only ministry that brings the preacher into sympathy with the people.” – *E.M. Bounds*

“If a minister becomes absorbed in the financial affairs of the church, he not only offends his congregation, but hinders his own spiritual life. How can a preacher be concerned in a man’s soul and, in the man’s pocket book at the same time?” – *T.A. Gonce*

My friends, we have too many orators. I am tired and sick of your “silver-tongued orators.” I used to mourn because I couldn’t be an orator. I thought, Oh, if I could only have the gift of speech like some men! I have heard men with a smooth flow of language take the audience captive, but they came and they went, their voice was like the air, there wasn’t any power back of it; they trusted in their eloquence and their fine speeches. That is what Paul was thinking of when he wrote to the Corinthians: — “*My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.*”