



## “We Preach Christ”

In these perilous days in which we live, the Lord Jesus Christ is separating the sheep from the goats; the wheat from the tares. These are exciting and challenging days of unprecedented opportunity for Gospel ministry and harvest for the Kingdom of God.

While we live in these unusual days, we are not the first generation who has faced heretical teaching from people in the church. Paul warns the Ephesian elders; “Savage wolves will come in among you and will spare not the flock” (Acts 20:29). You’ve heard the saying “a wolf in sheep’s clothing,” and Phillip Jensen, a leader in the Anglican Church in Sydney Australia said, “Thank God they have now taken their clothing off.”

Compromise and dilution of the pure Gospel of the Lord Jesus Christ has been at work since the very beginning of Christian history. The Apostle Paul summarized the distinction between his preaching of the Gospel and the false preachers and teachers as he wrote, “For we do not preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus’ sake” (2 Corinthians 4:5).

In the early days of his life, the Apostle Paul confronted many false teachers. In Galatia he faced the Judaisers who taught that you had to add legalism and rituals to Christ to be saved. They wanted to enslave Christians with the idolatry of legalism. But Paul said, “We preach Christ.” Then he addressed the early Gnostics who declared that salvation comes through knowledge, and the more you know, the better you’ll be. But Paul refuted them by declaring that he preached Christ - knowing Christ and coming into a relationship with Him by faith are the only path to salvation.

Early church heresies are not unlike the heresies of our day. Most of the heresies focus on one thing, and it is the denial of the divinity of the Lord Jesus Christ—that He was the eternal Son of God before He became the Son of God in the flesh.

In the third and the fourth century there was Arius in Alexandria, Egypt. He taught that Jesus was such a good man that God adopted Him as His Son at the time of his baptism—it’s called the adoption theory or Arius’s theory. Athanasius, the faithful bishop of Alexandria, fought the Arian heresy tooth and nail. He affirmed that they preached Christ, who is God of very God, who existed before all eternity.

Then in the fifth century there came Nestorius. Nestorianism proclaimed that Jesus was perfect, but a man, nonetheless—He was not God. This heresy is directly linked to the rise of Islam that denies the divinity of Christ and persecutes Christians. Faithful fifth century Christians rejected Nestorius saying they preached Christ, God in the flesh, our only Savior. .

Then came the medieval church with its worship of Mary and other images. They put too much power in the hands of priests. They believed a priest could transform the bread and the wine into the literal flesh and blood of the Lord Jesus Christ. But God raised men such as Martin Luther, John Calvin, Thomas Cranmer, Hugh Latimer, and

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Nicholas Ridley, who said, “No. We preach Christ, who is seated at the right hand of God, and these are symbols of His body and blood.”

Then 300 years ago James Arminius taught that we initiate salvation—that God is incapable of converting us. We convert ourselves. But faithful Christians said, “No. We preach Christ, the Christ who reaches toward us, who commands us to repent, who asks us to turn to Him so that He might save us and forgive us.”

In modern times, we have been inundated in the church. The church has been impacted by Eastern religion that says that sin is an illusion. But we preach Christ, who alone can save us from dying in our sins.

Unitarians have invaded the mainline church and they say that Christ is the ideal of a perfect man—which we can be, when we attain our higher selves. We say no, because we preach Christ—who is the only perfect God-man that ever lived. He is with us, but He is separate from us.

Scientology says that if we know enough, we will survive. We say, “We preach Christ, who, when we know Him, we will be saved eternally.”

Today’s mainline church is filled with liberals who insist on the universalist position. It says that God is so loving that no one will ever be eternally punished in hell—whether they believe in Jesus or not. We preach Christ, who will one day judge every human being on one basis: Did you believe in Jesus or did you reject Him? Whether you get to hell or to heaven is going to be based on how you answer that question. Which way will you answer?

Astrology tells us that the time we are born determines our destiny. But we preach Christ who said, “Be born again,” and you will have an eternal destiny regardless of what time you were born. Reincarnationists tell us that in each new life we pay for the misdeeds of the former life. But we preach Christ, who forgives our sins now and He says, “Go, sin no more” (see Hebrews 8:11). Why? Because it is appointed unto men to die once, and after that comes the judgment (see Hebrews 9:27). And the human potential movement says that you can create your own reality. But we preach Christ who says that we are accountable to Him and His word because the only true reality is biblical reality.

You would be amazed at how many people in the church today are marching animals down the aisles of churches to be blessed at the communion table. There are churches who are blessing rocks and dirt. They are hugging trees because that’s how they commune with nature.

There are those in the church who say God is in everything and everything is God. Some in the mainline churches today are worshiping Gaia, the goddess of earth. We have people in the church today who are telling us that it’s OK to kill a baby in his or her mother’s womb, but it is a sin and it’s wrong to kill a blind beetle. That’s what’s happening in Christendom today, in this nation.

In some mainline churches today, the top qualification for ordination is whether you support militant feminists or not. The second qualification for your ordination is whether or not you support the ordination of homosexuals. But in the midst of this wholesale departure from biblical Christianity, we preach Christ, the eternal Son of God,

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who left the glories of heaven and came down and humbled himself as a man. We preach Christ, who died on the cross to pay the penalty of sin for everyone who believes. We preach Christ, who rose victoriously—literally from the grave—physically, bodily from the grave in order to assure us of our own resurrection. We preach Christ, who is coming back soon. Make no mistake about it, sooner than you think, and He will judge the living and the dead.

We preach Christ, who in His first coming was born in a manger, but in His second coming will come to rule the world. In His first coming, He came in humility, but in His Second Coming, He will come with power and great glory. In His first coming, He hung on a tree, but in His Second Coming, He will be sitting on the throne of David. In His first coming, He was a victim. He hung on the cross as a slain Lamb of God, but in His Second Coming, He will be the supreme Judge of the universe. In His first coming, they spat on Him and they slapped Him on the face, but in His Second Coming, those who have pierced Him will look upon Him and they will be pierced in their hearts. In His first coming, they mocked Him, they dragged Him in the streets of Jerusalem. But in His Second Coming, He will condemn blasphemers, the heretics and those who persecute Christians. In His first coming, He was forced to bow His head, but in His Second Coming, every knee shall bow to the glory of God the Father.

We preach Christ—not ourselves, not our ideas, not our philosophies, not what we think is good, right, or politically correct. But we preach Christ and ourselves as servants for Jesus’ sake. We preach Christ—uncompromised, undiluted, the Son of the Living God who eternally existed with the Father before all worlds.

Jesus Christ is a stumbling block to anyone who insists on seeing Him only as just a figure of history, or just a teacher among other teachers. But the truth is that Jesus stands in history as the focus of all history.

Paul said, “He is the image of the invisible God” (see Colossians 1:15). If you want to know what God looks like take a good look at Jesus. Jesus Christ shines through the entire Bible from Genesis to Revelation. He is the answer to all of humanity’s problems.

He is the full revelation of the Creator, and you see His face in all the pages of the Scripture. In the Book of Genesis He is the Seed of a woman. In the Book of Exodus, He is the Passover Lamb. In Leviticus, He is the High Priest. In Numbers, He is the Smitten Rock. In Deuteronomy, He is the Prophet. In Joshua, He is the Captain of the Lord of hosts. In Judges, He is the Great and Final Judge. In Ruth, He is the Heavenly Kinsman. In Samuel, He is the Anointed One. In the Book of Kings, He is the King of kings and the Lord of lords. In Chronicles, He is the Glory of the temple of God. In Ezra, He is the Teacher who comes from God. In Nehemiah, He is the Rebuilder of broken lives. In Esther, He is the Protector of His people. In Job, He is the only Comforter in times of trouble. In the Book of Psalms, He is the Good Shepherd. In Ecclesiastes, He is the Preacher of the Kingdom of God. In the Song of Solomon, He is the Bridegroom who’s coming back soon to His Bride, the Church. In Isaiah, He is the Mighty God and Everlasting Father, Prince of Peace. In Jeremiah, He is the Potter that shapes the clay of

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our lives into the image of God. In Lamentations, He is the Weeping Prophet. In Ezekiel, He is the Wheel in the middle of the wheel.

In Daniel, He is the Son of Man who’s coming in the clouds—He’s also the fourth member in the fiery furnace. In Hosea, He is the Love of God for a backslider. In Joel, He is the Baptism of the Holy Spirit. In Amos, He is the Author of judgment and of mercy. In Obadiah, He is the God of vengeance. In Jonah, He is the Salvation of the Lord. In Micah, He is the great Intercessor. In Nahum, He is the Stronghold in the day of trouble. In Habakkuk, He is the God of mercy. In Zephaniah, He is the Establisher of the Kingdom of God upon the earth. In Haggai, He is the Desire of All Nations. In Zechariah, He is the Branch of Joseph, or Jehovah. In Malachi, He is the Refiner’s Fire, the Son of Righteousness that shall rise over all the world with healing at His wings. That’s only in the Old Testament.

In the New Testament, in Matthew, He’s the kingly Messiah. In Mark, He’s the Miracle Worker. In Luke, He’s the Great Physician. In John, He is the Lamb of God who takes away the sins of the world. In Acts, He is the Risen Lord. In Romans, He’s our Justification. In Corinthians, He is our Purification and Sanctification. In Galatians, He is our Liberation. In Ephesians, He’s our Perfection. In Philippians, He is our Joy. In Colossians, He’s the Head of the Body, the Church. In Thessalonians, He’s the Coming Lord. In Timothy, He’s the Judge of all men. In Titus, He’s the Redeemer of the world. In Philemon, he’s the Friend who sticks to you closer than a brother. In Hebrews, He’s the Author and the Finisher of our faith. In James, He’s the Healer of all nations. In Peter, He is the Chief Shepherd and the Bishop of our souls. In John, He’s the Word of God. In Jude, He is Coming with ten thousands of His saints to judge the earth. In Revelation, He is the Alpha and the Omega, the Beginning and the End, the Lion from the tribe of Judah, the Root of Jesse, the Lamb of God, the Word of God, King of kings and Lord of lords.

We preach Christ, and we are your servants for Jesus’ sake.