

work, and shall characterize them as what is commonly called preaching, and to this work we believe Paul thought every minister of the gospel is called. What then is

1. *The preacher's theme?*—In Damascus Paul preached that Jesus is the Christ, the long-looked-for Messiah; in Antioch of Pisidia his first sermon centered around the resurrection; in Ephesus he calls the elders to witness: "I shrank not from declaring unto you anything that is profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." Before Felix he reasons of "righteousness, temperance and the judgment to come," and tells Agrippa, "I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that Christ must suffer, and how that He first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles." In the Roman prison the old man preaches "the kingdom of God and teaches the things concerning the Lord Jesus Christ," and in view of the headsman's axe charges his own son Timothy to "preach the word." He writes to the Corinthians: "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas"; furthermore, he proclaimed "Christ Jesus as Lord." So earnest is he in defending this gospel that he cries out, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1: 9). In one word the preacher's message is "the things concerning the Lord Jesus Christ."

So much for the message. What then should be

2. *The preacher's purpose?*—Paul appears to regard it as two-fold:

a. *The salvation of sinners*—His message to both Jews and Greeks was "repentance toward God and faith toward our Lord Jesus Christ," and in Iconium he "so spake that a great multitude of both Jews and Greeks believed." He tells the Corinthians: "To the weak I became weak that I might gain the weak; I am become all things to all men that I may by all means *save some*."