



Scriptures and Doctrine :: Open Air Preaching

Open Air Preaching - posted by IWantAnguish (), on: 2009/10/5 15:40

Are we allowed to say that Jesus died for them while open air preaching?

Because we know that Jesus did not die for every listener that happens to be passing by, thus I would be proclaiming that which is untrue.

Or am I over analyzing the whole thing?

For example...

"Your sins caused the slaughter of Jesus Christ under the wrath of His Father."

:-?

Re: Open Air Preaching - posted by TaylorOtwell (), on: 2009/10/5 15:51

If you look at the sermons in Acts, I don't think you'll find the Apostles telling the crowds that Jesus "died for them". Their message seems more often to be a call to repentance and faith in Christ, and those who respond in faith can be assured that Christ died for them.

With care on Christ...

Re: Open Air Preaching - posted by Logic, on: 2009/10/5 16:10

Quote:

-----IWantAnguish wrote:

Because we know that Jesus did not die for every listener that happens to be passing by,

Sure He did.

Jesus dying doesn't say anyone, but it makes away for them to be saved.

Jesus died for everyone to have a relationship with the Father.

However, not all choose that.

Re: - posted by IWantAnguish (), on: 2009/10/5 16:19

I guess it comes down to Calvinism / Arminianism.

lol thanks guys.

/thread

Re: , on: 2009/10/5 16:35

I tell every sinner that I witness to, "Jesus died for you. But he didn't satisfy God's wrath. He has made it possible for God to turn from His wrath if you give up your sins. God still has wrath for you as long as you are sinning. Jesus didn't die to give you a license to sin. Jesus died so that if you forsake your sins God can pardon you. Jesus provided a substitute for our penalty, so that our penalty of hell fire can be withheld or remitted."

We should proclaim to the entire world that Jesus Christ has died for them, so that if they are converted they can be saved from God's wrath.

It is by hearing that Jesus Christ has died for us that we are brought to repentance. How can we expect sinners to repent and believe unless they hear that Jesus Christ has died for them?

I tell sinners three things:

1. You are under the wrath of God
2. Jesus has died for your sins
3. If you repent and believe you can be saved

But if Jesus satisfied God's wrath, we could never warn sinners about God's wrath!

And if Jesus didn't die for everyone, we couldn't tell anyone that Jesus has died for them!

Re: - posted by theopenlife, on: 2009/10/5 16:50

It seems to me the most biblically consistent (and faultless) thing to tell people,

"Christ has obeyed the Law and borne the penalty of sin on behalf of all who ever repent and believe on Him by faith alone for salvation. He has also told me to proclaim this news to every creature."

Re: Open Air Preaching - posted by Laviver, on: 2009/10/6 7:11

So many things we could preach but we always wish to preach that which we are not entirely sure of. I say this of myself primarily before any other of course.

I remember days when the Gospel seemed so clear...what happened. I used to tell everyone come and drink if you are thirsty, taste and see that the Lord is good, but now I find myself wrapped up in theological conundrums like this often to do.

For this particular one, a French man named Moses Amyraut (1596-1664) had the same question. He wished to preach that Christ died for you but was himself a Calvinist (as I presume you are). He decided to reject 1 of the 5 points (limited atonement) in order to satisfy his dilemma.

He claimed that God motivated by His love, had appointed all human beings to salvation provided they repent and believe. He sent Christ to die for the sins of all mankind to implement this purpose. However since human beings would not repent and believe of their own initiative, God then chose to bestow a special merit of His grace to some (ie the elect). God's grace is universal therefore in the provision and particular in the application.

Peter Lombard in his sentences offered the same view essentially, saying Christ died sufficiently for all, but efficiently for the elect alone.

Re: - posted by Lawevangelis (), on: 2009/10/6 8:44

You could preach, "Jesus died for sinners."

I'll often preach this and say, "Jesus died for sinners. If you are not a sinner, Jesus did not die for you. You must be humbled enough to know that you are a sinner. God resists the proud and gives grace to the humble. Repent and trust Christ alone."

This is the "cliff notes" version, but I think you get the idea.

Blessings,

Jon

Re: - posted by KingJimmy (), on: 2009/10/6 9:04

Even should you believe in a limited atonement, I believe you would do well to still preach "Jesus died for YOU." Why? Because you don't know who God might be drawing to Himself, and, whoever does believe needs to know Jesus died for THEM. They need to have faith in that. Wesley (I know, an Arminian, but valid just the same), when talking to people one on one would ask, "But do you believe Jesus died for YOUR sins?" We preach so as to give people faith.

Preaching, "MAYBE Jesus died for YOUR sins" can't ever give anybody saving faith, no matter if Calvin or Arminians are right or wrong. People need to have assurance that Jesus died for THEIR sins. And that assurance can only come by faith, "Yes, Jesus died for MY sins!"

Even if you believe in a limited atonement (I do not), in my opinion, such shows you don't really understand the doctrine of limited atonement if you are afraid to preach to all the world that Jesus died for their sins.

Re: - posted by KingJimmy (), on: 2009/10/6 9:08

And given the nature of open-air preaching, if your doctrine of limited atonement is going to limit who you tell the full gospel to, then why even preach open-air? Why not just stick to one-on-one evangelism, and pray God lets you witness only to those who are predestined to believe? Though I'm Arminian in my theology, I believe even if you are a Calvinist you should be able to preach in the aforementioned manner. I know many great brothers who are Calvinists and open-air preachers. I've never heard them get hung up on limited atonement keeping them from telling everybody that Jesus died for them.

Re: - posted by PaulWest (), on: 2009/10/6 10:04

If I may humbly submit:

Study the tearful exhortations to the lost in the preaching of George Whitefield. I haven't found a more genuine brokenness and ardent love for the unsaved than in the preaching and sermons of Whitefield. I think both Calvinists *and* Arminians pretty much agree with this...and for good reason. John Wesley himself (though different in theology than Whitefield) was in awe of how God used this brother in winning the lost for Jesus Christ. So study Whitefield. Curiously, all traces of Arminianism and Calvinism would vanish in his open-air preaching - and instead of these, tears would begin to well up in his eyes and fall down his cheeks.

If you don't have this, it makes no difference what your doctrinal stance is on the atonement. The chains will remain.

Re: - posted by KingJimmy (), on: 2009/10/6 12:31

I agree, Whitefield is great. And contrary to some like Spurgeon who don't believe you are preaching the gospel unless you preach hardcore Calvinism, I believe if you are truly preaching the gospel, being able to tell if the preacher is Arminian or Calvinistic should be a very difficult thing to do.

Re: - posted by IWantAnguish (), on: 2009/10/6 12:53

Excerpt from a letter from Whitefield to Wesley on the issue of Election.

First, you say that if this be so (i.e., if there be an election) then is all preaching vain: it is needless to them that are elected; for they, whether with preaching or without, will infallibly be saved. Therefore, the end of preaching to save souls is void with regard to them. And it is useless to them that are not elected, for they cannot possibly be saved. They, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewise. So that in either case our preaching is vain, and your hearing also vain. Page 10, paragraph 9.

O dear Sir, what kind of reasoning—or rather sophistry—is this! Hath not God, who hath appointed salvation for a certain number, appointed also the preaching of the Word as a means to bring them to it? Does anyone hold election in any other sense? And if so, how is preaching needless to them that are elected, when the gospel is designated by God himself to be the power of God unto their eternal salvation? And since we know not who are elect and who reprobate, we are to preach promiscuously to all. For the Word may be useful, even to the non-elect, in restraining them from much wickedness and sin. However, it is enough to excite to the utmost diligence in preaching and hearing, when we consider that by these means, some, even as many as the Lord hath ordained to eternal life, shall certainly be quickened and enabled to believe. And who that attends, especially with reverence and care, can tell but he may be found of that happy number?

I found my answer. Thanks brother Paul.

Re: - posted by KingJimmy (), on: 2009/10/6 18:29

amen

Re: - posted by Logic, on: 2009/10/6 20:40

Quote:

-----theopenlife wrote:

"Christ has obeyed the Law and borne the penalty of sin on behalf of all who ever repent and believe on Him by faith alone for salvation.

Jesus did not obey the law for anyone but Himself.

There is a theological theory that the law regards Christ's obedience as ours, on the ground that he obeyed for us.

This doctrine of an imputed obedience for righteousness, or that Christ's obedience to the law was accounted as our obedience, is founded on a false assumption. Christ's obedience could do no more than justify himself. It can never be imputed to us. It is naturally impossible for him to obey on our behalf as a proxy.

This doctrine intends that Christ owed no obedience to the law, and therefore his obedience to the law was superfluous. He was born under the law just as every other person. (Galatians 4:4-5). Christ would have sinned had he not been perfectly obedient, if not, he would have sinned. It follows that He owed obedience to the law, just as any other man.

Furthermore, if Jesus obeyed the law as our substitute, our own return to personal obedience would not be insisted upon us as an essential part of our salvation.

Re: - posted by jlosinski, on: 2009/10/6 20:51

Uh oh. Lets end this thread here, and start another to deal with the imputed righteousness debate if you so desire. After all, IWantAnguish found the answer to his question from moderator Paul to be sufficient. Case closed.

Joe

Re: - posted by KingJimmy (), on: 2009/10/6 21:06

Logic,

I was sad over every word I read of yours. How horrible.

Re: - posted by IWantAnguish (), on: 2009/10/7 0:28

God does not have to insist that I obey the law.

He has granted me the grace through the Holy Spirit to love Him, and stay away from things that put my beloved Savior on that tree.

Christianity is a relationship...

In love-

Re: Open Air preaching - posted by ANDRY, on: 2009/10/7 3:02

The one thing important is that we must be lead by the Holy Spirit, that He gives us the message to preach without considering to the area where we preach. I remembered the history of one Pastor who one day walked in the street and suddenly the Holy Spirit guided him to shout three times "Jesus loves You". It was the word of salvation for a feel unloved man. So we do have not to limit the work of the Holy Spirit. If He asks us to say "Christ died for You", wherever we are, why do we not say it?

But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. (Jeremiah 1:7-8)

Re: - posted by Laviver, on: 2009/10/7 18:24

For humor only...

Calvinist Witnessing:

<http://technorati.com/videos/youtube.com%2Fwatch%3Fv%3DR1ckoCBtXvU>

Arminian Witnessing:

<http://technorati.com/videos/youtube.com%2Fwatch%3Fv%3DuFG19iMkrVs>

Re: - posted by ccchhhrrriiiss (), on: 2009/10/7 19:26

I'm not sure that we should even focus on some silly ideological persuasion about the possible "limits" of God's sacrifice -- or how that would play in our "evangelism."

John 3:16

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

II Corinthians 5:14-15

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

I Timothy 2:3-6

3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.

1 Timothy 4:10

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Titus 2:11

11 For the grace of God that bringeth salvation hath appeared to all men.

I John 2:2

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

I don't think that it would be "Good News" if we told people that Jesus might or might NOT have died for them. Regardless, I'm not sure that such a thing should be in our "evangelical" message.

:-P

Re: , on: 2009/10/7 21:57

Logic,

I rejoiced over every word I read of yours. How logical!

The obedience Christ gave to the law was not a work of supererogation, because He owed obedience to the law.

But the suffering and death of Christ was a work of supererogation, because He owed no suffering or death.

We are not justified by the works of the law (Christ's imputed obedience).

We are justified by grace through His blood (atonement).

The idea that we need the imputed obedience of Christ to be justified is basically saying that the grace of God and the atonement of Christ is not enough!

The atonement of Christ is what saves us. And like ccchhrrriiisss said, the atonement has been made for everyone!

The atonement makes forgiveness possible for all. If a man is drowning in the ocean and you throw him a life preserver, that has made his rescue possible! And when he chooses to take a hold of it, that life preserver saves his life!

Likewise, since Jesus Christ has died for everyone, the salvation of everyone is possible. And when men choose to repent of their sins and believe the Gospel, the atonement saves their life!

Re: - posted by Logic, on: 2009/10/7 22:42

Quote:

-----IWantAnguish wrote:

He (God) has granted me the grace through the Holy Spirit to love Him...

Sorry for being nit picky, but, no one needs grace to love God. Loving God is a natural thing for His creation to do.

Re: - posted by IWantAnguish (), on: 2009/10/7 22:49

I would strongly disagree.

I hated God with a passion before He saved me.

Why doesn't all of humanity love God if its 'natural?'

Re: - posted by KingJimmy (), on: 2009/10/7 22:49

Quote:

Sorry for being nit picky, but, no one needs grace to love God. Loving God is a natural thing for His creation to do.

At one point in our lives we were at enmity with God. And we were not at such because we love God naturally. It takes God to love God. Unless His grace brought about the transformation of our hearts and minds that we were in such desp

erate need of because of the corruption we experienced through sin, we would not and could not love God. For our sin made us haters of God. But having seen the love of God demonstrated towards us, that while we were yet sinners Christ died for us, that loving act of His grace, when received, causes us to love God.

Re: , on: 2009/10/7 23:17

Quote:
-----Loving God is a natural thing for His creation to do.

Quote:
-----I hated God

Quote:
-----At one point in our lives we were at enmity with God.

God has so designed mankind that we cannot but approve of His actions and delight in His good character. Our conscience delights in God. The sinner in Romans 7 said that he delights in the law of God after the inward man (the conscience or the mind). It is not our constitution that disapproves of God. It is the will of a sinner that disapproves of God, not his conscience.

We naturally love and admire God as far as our conscience is concerned. God has designed us that way. We naturally approve of the good and disapprove of the bad, as far as our conscience is concerned. But a sinner's will is in opposition to God, what they desire and want is hostile towards God.

Sinners hate God, not with their conscience, but with their will. It is not our conscience that is hostile or at enmity with God, our conscience naturally approves and delights in God. It is the will of man that is hostile or at enmity, the carnal mind (a selfish will).

Re: - posted by ceedub, on: 2009/10/7 23:26

Why do I have the feeling that Tony Robins is going to burst onto this thread at any moment?

Re: - posted by KingJimmy (), on: 2009/10/7 23:40

Quote:

Sinners hate God, not with their conscience, but with their will.

I don't buy into your multiple personality theory.

When a sinner hates God, a sinner hates God, and does so wholeheartedly. Just because the law of God is at work on him pointing out his wrongs doesn't change the fact he hates God. His hatred comes from his heart, and his heart loves sin. This is why he needs the new heart and the new mind that only the Holy Spirit can give. In fact, the sinner so hates God that he will sin more and more, so as to make himself callous to God's law.

Unless the Spirit takes away his callous heart of stone and rather, gives him a heart of flesh, he will continue to forever hate God, because sin has made a pervert of him. Man should love God as part of God's creation, but man does not, because

ause man's heart is desperately wicked.

Re: - posted by KingJimmy (), on: 2009/10/8 6:49

Ezekiel 36:26-27 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and **cause** you to walk in My statutes, and you will be careful to observe My ordinances.

It takes God to love God.

edit

This passage shows a direct correlation between the supernatural regeneration of the Holy Spirit and the ability of man to love God and keep His commandments. Man is dependent upon the act of God that delivers him from a dead spirit and a stoney heart so as to "cause" Him to love God and keep His commandments. The spirit of man must be quickened to life and resurrected, and his heart must be radically transformed because it had been radically depraved. Without this, man has no ability to please God. At best, man in his lost and depraved state can feign obedience. But feigned obedience is not the same as a response that issues out of a loving heart.

Feigned obedience might make men more ethical, but it does not make them righteous. Indeed, with feigned obedience, "I" is still on the throne of the heart, and not Christ. But where the supernatural work of regeneration has occurred, Christ reigns in love from the heart, and one "naturally" loves God and cherishes His commandments.

Re: - posted by Logic, on: 2009/10/8 12:41

Quote:

-----KingJimmy wrote:

Quote:

Sinners hate God, not with their conscience, but with their will.

I don't buy into your multiple personality theory.

Isn't that how you read Romans 7?

A man with multiple personalities?

I Love God, but there is another part of me that I hate...

Quote:

-----When a sinner hates God, a sinner hates God, and does so wholeheartedly.

Our nature comes from what we are, which is human, and that is to mature and to bear fruit.

Our fruit, whether sin or righteousness comes from what we **love** or what we put our affections on.

The sinner hates God only because they love what God hates.

Quote:

-----Just because the law of God is at work on him pointing out his wrongs doesn't change the fact he hates God.

Doesn't change the fact loving God is a natural thing for His creation to do.

The reason that one sins is because he loves the desires which the law has shown to be unlawful more than the ONE who gave the law.

Quote:

-----His hatred comes from his heart, and his heart loves sin.

Yes, love sin hate God...

....Hate sin love God.

Quote:

-----This is why he needs the new heart and the new mind that only the Holy Spirit can give.

It's not like a spiritual transplant.

It's that we change our life style and take on a whole new view on life, and have a new motive for everything that we do. In these new aspects of our life will become actions or works that give a testimony of Christ in us.

Quote:

-----In fact, the sinner so hates God that he will sin more and more, so as to make himself callous to God's law.

That does not apply to all sinners. You can't make a blanket statement like that.

Paul loved God & His law before he was saved.

Quote:

-----Unless the Spirit takes away his callous heart of stone and rather, gives him a heart of flesh, he will continue to forever hate God,

The Holy Spirit moves men as a "gentleman"; He does not make men with force.

Unless a man is yielded, the Spirit will not have any effect.

The man must give his heart to God for the Holy Spirit to take away his callous heart of stone to give him a heart of flesh

Quote:

-----because sin has made a pervert of him.

Actually, it is the other way around.

A man will pervert himself to sin.

Quote:

-----Man should love God as part of God's creation, but man does not, because man's heart is desperately wicked.

Jeremiah 17:9 supplanting is the heart of a man, frail & unaidable, who shall comprehend it?

The verse actually means that the heart is always trying to be a replacment; it removes you from the source of true know ledge & it takes the place of that source of truth so that you may rely on it.

You can not aid the heart to make it acceptable, for it is unaidable in that respect.

It was not created for the purpose in which some use it. It is frail, weak as the flesh is, and no one can figure it out.

Re: - posted by Logic, on: 2009/10/8 12:56

Quote:

-----KingJimmy wrote:

It takes God to love God.

Yes, it takes God to Agape, but man's nature is to phileō (have affection for) & stergō (to cherish affection ately).