



Scriptures and Doctrine :: Unbiblical Preaching Against Sin

Unbiblical Preaching Against Sin, on: 2006/6/23 22:07

Someone recently asked me what unbiblical preaching against sin would be. Because of the many discussions on these boards about open air preaching and about preaching against sin, I thought I'd share this here.

Quote:
-----Jesse, what would you say is unbiblical preaching against sin? Is there such a thing? I am curious to know what your thoughts are?
Is it possible to be too hard on sin in the way we present the truth?

I would say unbiblical preaching against sin would be if:

Someone had the wrong motive:

If they did it simply to make themselves feel better about themselves. Some people feel better when they put others down. Or if their motive is so others could see how great they are. Or if their motive is anything at all selfish rather than for the glory of God.

Their motive must be love for God and love for people. They must be deeply troubled and burdened inside for the dark and dying world around them.

Someone had the wrong Spirit:

If they were simply contentious, spiteful, hateful, or mean-spirited. If they do not have the Spirit of Christ who gave Himself over to be mocked, beaten, and even crucified, all so that others could receive life.

Their Spirit must be one of love. Even if it's hard love, it must be love none the less.

They don't intend to present the gospel:

Now I understand the principle, "law to the proud and grace to the humble". There are times when Jesus Christ never presented the message of forgiveness, Luke 10:25; 18:18, but only the message of the Law.

However a preacher's *intention* must be to ultimately present the gospel to see a soul harvested into the Kingdom of God. The crowd might be made up of only hard-hearted sinners who will only take the gospel and trample it under their feet, a crowd in which the Law has not yet fully done its work, they might be without conviction of sin and without the fear of God, in such a case it would be unbiblical to present the message of forgiveness. However, it must be the deep, burning, longing desire of the preacher to not just preach against sin, but to lift up Christ and declare forgiveness and grace and mercy **even more boldly** than he preached against sin.

If they do not pray much:

A preacher who does not have a ministry of deep private prayer has absolutely no right to have a public ministry of preaching. And I do not mean praying 10-20 minutes a day. But deep, agonizing prayer for the lost. Even days of prayer and fasting.

A preacher who only wants to preach, but doesn't want to pray, must ask himself if he really loves the lost at all. The greatest thing a preacher can do for the lost is not preach to them, as great as it is, but ultimately it is to pray for them.

Can you preach too hard against sin?

But regarding being too hard on sin. No, I do not believe it is possible to be too hard on sin. The problem I see today is that preachers are not hard enough on sin.

God sends souls to hell to burn for eternity because of sin. Is God too hard on sin?

Is sin not that much of a vile thing, not that terrible, not that evil, that we should deal lightly and unseriously with it? We must not be harder than God, or stricter than God, but we also must not be lighter than God!

I believe one could preach too little of Christ, but not that anyone could ever preach too hard against sin.

We must pray hard and we must preach hard!

Any other thoughts on this issue??

Re: Unbiblical Preaching Against Sin - posted by mamaluk, on: 2006/6/23 22:48

Regarding preaching against sins, this verse came to my mind quickly, the Lord said in

John 8:7

So when they continued asking Him, He lifted up himself, and said unto them, he that is without sin among you, let him first cast a stone at her.

If I were to preach against sins to anyone, I would :

1. Condemn and confess my own sins or sinfulness before GOD first.
2. Make sure that I don't practice whatever sins I try to preach against.
3. I would definitely use the approach of being one of the sinners, rather than projecting myself as some 'righteous' preacher.

Nobody, especially the unbelievers, would take a preacher against sins seriously if they remotely sense that the preacher has any sin issues in their own lives.

I hope these are biblical, sorry if they're not.

mml, :)

Re: - posted by Christinyou (), on: 2006/6/23 23:43

There is a time to clean out the temple, but Christ was pure righteousness Himself and was justified.

There is a time also to cast the first stone, which none is justified except Christ: His choice was go and sin no more, you are forgiven.

What did the Law do to Paul? It killed him. Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew .

In Christ: Phillip

Re: Unbiblical Preaching Against Sin, on: 2006/6/24 2:37

Brother Jesse,

you wrote:

Quote:

-----We must pray hard and we must preach hard!

I got to disagree with you, and I don't disagree, just to disagree, or to be disagreeable...not at all. But I believe in the leading of the Spirit, the Holy Spirit, that all God requires us to **DO** is to believe Him, just as Abraham did, in the one finest bit of Scripture in the Bible, "Abraham believed God and it was credited to him as righteousness".

I believe God, with every fiber of my heart mind and soul.

Now let me stop for moment, if Jesus speaks to Jesse Morrell and says, "get out there and preach against sin and iniquity, preach hard, and if you offend some so be it".

That is between you and God, that is your calling as the Spirit and your spirit have detrmined in Christ Jesus.

Now the way the Spirit has revealed it to me, is that I have to do nothing other than to enter His Rest as detrmined in the Epistle to the Hebrews, or as Paul set in his epistle to Romans:

Quote:

-----But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith , which we preach:

Quote:

-----That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in they heart that God haith raised hin from the dead, thou shalt be saved.

Romans 10:8-9

Thats what I mean to say to you, religion is about **Doing**, what you can "do" for God, the things you have to "do" for Him. It's just religion, man-made, and the Son of Man came to save us from this hopeless system, that's why it's called Grace.

It was the queers, and the whores and the lepers and those elements of 1st Century life that were the lowest of low that flocked to Jesus, because He was the exact opposite of all the repressive elements of **RELIGION** Jesus was the Messiah, and their spirits testified to that truth.....they believed God...and He credited it to them as righteousness.

Thta's why I disagree with the onus of your ministry, because, to me, it's not about preaching **against sin**, it's should be preaching about **believeing God** and His promises that if you confess with mouth and believe in your heart that Jesus is Lord, you will be saved, and you will enter the Rest of God.

Then and only then will the Holy Spirit begin to do HIS work on you.....you don't have anything to DO, but to say "yes and amen, and be compliant to Jesus Christ, the Lamb of God, praise His Name!

Hug on the lost, love them, smile on them, serve them, make them jealous as to the peace and joy you possess in Jesus
....

taking a soundsystem to a swimming hole or outside a bar and excoriating them on their reprobate lifestyles and their Christless hearts will yield little fruit.

Preach faith as a gift in counterjuxtaposition to our Adamic curse of sin.

Preach faith as the Divine gift of Messiah.

bartle

Re: Preach the GOSPEL = the GOOD NEWS = the LIGHT - posted by roadsign (), on: 2006/6/24 11:27

Jesse, you've been on my mind a lot lately, and I've been praying for you. I have been rejoicing in God for you. I think of Is. 44: 3: I will pour out my Spirit on your offspring, and my blessing on your descendants."

Lately you have raised some critical issues that we believers all need to address on a personal level. Because they involve us all, as part of God's refining process.

I have discovered that the word, "preach" in the gospel is usually closely connected with the word "Gospel" or Good News. Preaching is a calling we all have if we are truly in Christ. In fact, it is an outpouring of what is within us. It can't help but come out.

Sadly, the word, Preach, has come to be associated with much that is not preaching. In other words, it is not closely attached to the GOSPEL. It is like a dry wind.

The Gospel is LIGHT – that is the LIGHT of Christ. It is this bright, radiant Light that exposes what is in darkness – that is sin hidden in the consciences of man.

When we merely try to "preach sin" (which is not really preaching) we cause our "victims" (that's how they feel) to feel hopeless helpless, or they simply toss out what we have to say. They trample on the good things we may have to offer. We have lost their respect - not because they saw the Light within us, but because they failed to see the Light in us.

Lately I am being more and more convicted of own personal call to preach the gospel – that is, to LET THE LIGHT SHINE, through my life and through all that I do. It is either there or it is not. People see beyond my words. They see what's there. And when the light within me shines on the darkness in their hearts, they feel convicted (by the Spirit) – even without any mention of their sin. I've seen it often. My role is to become more and more Christ-like. That is the best gift I can give the sinner.

We are called to be ready to give an answer for the faith that is within us. That means, that people will seek us out when they want to know. Many sought out Jesus. They came to HIM. He made himself available – walking on their turf, eating in their homes, and loving them as a servant. They came to him because the news had spread.

The Pharisees were threatened by Jesus, and jealous of him long before he preached his woes on them. They couldn't take the LIGHT, and THAT is why they persecuted him.

Diane

Re: - posted by KingJimmy (), on: 2006/6/24 11:45

To somewhat piggy back off what Diane was saying, I'd like to add that when speaking out against sin, it's not simply enough to say "Do you do this and that? If so, don't do it anymore." Instead of just speaking against a sin, and what people SHOULD NOT DO, we should also speak for what the gospel says they SHOULD DO.

You can see this contrast a lot throughout the Scriptures. Take for example in Galatians 5, where the works of the flesh are set in contrast for the fruit of the Spirit. God doesn't desire for you to just stop stealing, instead God desires for you to produce something.

Re: Unbiblical Preaching Against Sin - posted by ginnyrose (), on: 2006/6/26 3:01

No, I do not believe one can preach too hard against sin.

Now, exactly what is sin? Is it not anything that will separate one from God Almighty? This separation, unless repented of, will doom a person to hell. Do we have any concept of the horrors of hell? Do we have any concept of spending eternity in such a terrible place? Have we ever smelled the fire and brimstone of hell? Have we ever heard in our spirit the shrieks and cries of people so doomed? (My husband's uncle was a very ungodly man who never repented of his sins. He died while hospitalized with a nurse in attendance. She said his death was so horrible she hopes she will NEVER have to witness anything like that again!)

People become angry when you confront them about sin. They want to have the assurance of being saved without repenting of their pet sins. They have chosen to deceive themselves with lies. They will tell you they are not as bad as..... and justify themselves and then vilify you for challenging them.

On the other hand, when people become angry at you for pointing out sin, you can count that as a blessing! What is really disturbing is when you preach against sin and people are NOT moved or disturbed! Now THAT should give one pause for concern. The reason for this is because they are acting out of guilt and are trying hard to defend themselves. This usually happens in the early state of conviction settling in. Man will fight against what he knows to be true and if you represent that growing conviction you will become an object of his persecution. Now if people do NOT react against the message, it could well be they have become gospel harden, which is a tragedy that has fallen on our beloved nation in huge proportions.

Modern Christianity has seen very little of the gift of evangelism operating. During the heyday of evangelism, sin was exposed and people cried out in sorrow to God, imploring Him to have mercy on their souls. How often have you been stricken with this sense of your own sinfulness and asked God for his mercy on your soul?

A loving person will not allow a person to proceed on the path to eternal damnation without warning him. Now do I love enough to act in this way? So how do we warn the unrepentant sinner? By listening to the voice of the Holy Spirit: he will instruct you. All you have to do is be willing to speak. All you have to do is start talking. He will be there to give you the words to say and the emotion to match. Sometimes you will be so very gentle and maybe at times you will have to take them to the woodshed! The only correct method in confronting sin is to be in TOTAL obedience to the Spirit's leading. To act out of your own opinions/emotions is missing the mark.

Yes, a loving person will not allow a person to proceed on the path to eternal damnation without warning him.

ginnyrose

Re: How do we preach against sin? - posted by roadsign (), on: 2006/6/26 8:42

I looked up every reference for "preach" in scripture (about 140), and not once do I see the phrase: "Preach against sin". That, of course doesn't mean that we are called to ignore sin and overlook it. But think for a minute: What is the most powerful attack against sin: Is it not the Gospel? No wonder we read over and over again in Scripture: "Preach the Gospel", preach righteousness, preach forgiveness, preach peace, preach the remission of sins preach the kingdom of God, and mostly PREACH THE GOSPEL

I fear that we don't really believe in the power of the Gospel to transform lives. Friends, It is THE GOOD NEWS!!!! Consider this: When a cancer victim visits a doctor, it does little good to tell him that he has cancer because he smoked or ate too many free-radical-producing foods. Merely stopping those sins won't help. He needs to be told that there is

HOPE. And he needs to be given that hope.

Of course, modern medical means are shaky at best. I fear that we view the Gospel in the same way: shaky at best. So we try to fix the sinner ourselves, by trying to pluck out his sin (the speck in his eye) If we really believed in the healing power of the Gospel, we would preach it! We would live it!

Quote:

-----Modern Christianity has seen very little of the gift of evangelism operating.

I believe this is because we haven't faced our own sins adequately. (I speak collectively) Until we get to the core of our hearts, we will never value the power of the gospel, and we will never preach (=evangelize/live) it with convicting power.

"Preach the Gospel" has been reduced to an appendage at the end of a sermon, added just in case "some here might not be saved". And then, it is merely a simplistic formula that fails to transform lives.

Friends, according to statistics less than 10 percent of those who believe they are saved really are!!! It's probably much less. Jesus himself supports that truth. "Many will say, Lord, Lord.... But...."

We have failed to acknowledge the real sin. Jeremiah hit the core problem of all sin:

My people have committed TWO sins;
They have FORSAKEN me, the spring of living water,
and have dug their own cisterns, cisterns that cannot hold water." Jer. 2:13

Essentially all visible manifestations of sin are attributed to these two core sins. If you read on in Jeremiah, you will see these thoughts repeated over and over again in. You will also see this same idea in Romans 1.(they did not want God) Romans 2 it hits home (yikes!). That is all a back drop to the solution: the Gospel. Both the Books of Jeremiah and Romans are powerful presentations of the GOSPEL – the GOOD NEWS.

I say, how can we have anything to offer our folk on our streets when we have utterly failed to face our own need for the Gospel, or our own core rebellion: not wanting God. Our fixation on the superficial is like the blind leading the blind, like trying to take the speck out of his eye, while being blinded by our log. We end up gouging his eye.

St. Francis of Assisi in the 13th century, wrote some words that express a powerful attack against sin. (Compare it to Eph. 6:10ff)

Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.
O Divine Master,
grant that I may not so much seek to be consoled as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

This is primarily how God has called me to attack sin in my town, my church, and my family. It is living a life by the power of the Gospel - which is Christ in me.

Where there is stinginess, plant generosity
Where there is worry, live with peace of heart,
Where there are curses, plant blessing.
Where there is an obsession with material possession, build relationship.

Where there is bitterness, plant forgiveness and mercy.
Where there is unbelief, live a life of faith.
Where there is infidelity, model a life of fidelity.
Where there is a demand of payment, do things for free.
Where status is valued, be a servant.
etc, etc

This is the kind of stuff that preaches very, very loudly. It brings conviction of heart. It softens hearts. It prepares the way for the Lord.

Diane

Re: A time to and a time not to - posted by roadsign (), on: 2006/6/26 12:44

In case it might seem like I'm suggesting that we should never point out another's sins, I felt I should add a thought.

For me, personally, I have learned to see my sins through Spirit revelations combined with Scripture. I also learned about myself through discerning between Godly lives and godly-appearing lives. That helped me realize that I was a godly-appearing life and needed to repent of that.

Yet, there was one memorable time where someone did point out a sin. He noticed that I had been worrying about one of my children. After much prayer, and waiting for divine timing, he gave me the verse, "Whatever is not of faith is sin". He then very tenderly pointed out that my worry was the result of unbelief. My spirit immediately agreed. I was deeply broken. What still amazes me is that I could not see it before that time.

Many times I have wanted to point out another's sins. On occasion God allows me; but many times, just as I opened my mouth, the Lord closed it. A leader from the Canadian Revival Fellowship once said to me, "Don't hoe too close to the corn." I guess that's because you can damage delicate roots hidden under the surface, and maybe even kill the plant.

One more thought:

Has anyone here found that admitting your own sins, or your struggles with past sins is a very effective way of encouraging honesty in another? I have. Perhaps that's because it puts us on level ground.

Diane

Re:, on: 2006/6/26 14:51

Quote:
-----Thta's why I disagree with the onus of your ministry, because, to me, it's not about preaching against sin, it's should be preaching about believing God

Bartle, I think I'd like to clarify. I'm not saying, "The only thing a preacher needs to do is preach against sin". Rather, I'm saying that one of the things a preacher MUST do is preach against sin.

We must preach against sin (or preach repentance as the bible calls it), we must preach about hell (as Jesus very OFTEN did), we must preach about judgment, and we likewise must preach about grace, mercy, and forgiveness for those who repent and start obeying God.

Heresy, as defined by Tozer, is so highly exalting one biblical truth that other biblical truths become neglected. If that's the definition of heresy, I'd say the modern Church today is full of love-heretics. They want to hear about love, love, love, because they are in sin, sin, sin. The love of God, which is a solid biblical truth, has been so highly exalted that other biblical truths, such as hell and judgment, are ignored or at least neglected.

Quote:
-----I looked up every reference for "preach" in scripture (about 140), and not once do I see the phrase: "Preach against sin".

Look up the word, "repent" in the New Testament and see how often that is preached. To repent is to turn away from sin

What did John the Baptist preach? Repent and believe. What did Jesus preach? Repent and believe. What did the Apostles preach? Repent and believe. Heresy would be preaching only believe or only repent. It seems many today lean more on preaching only believe than on only repent. But either would be unbiblical just the same. We must preach to this unconverted world, REPENT AND BELIEVE THE GOSPEL. That means, turn from your sins and put your faith in Jesus Christ.

Mr 6:12 - "And they went out, and **preached that men should repent.**"

Ac 14:15 - "And saying, Sirs, why do ye these things? We also are men of like passions with you, and **preach unto you that ye should turn** from these vanities unto the living God"

Out of all the preaching today, the most uncommon type of preaching is repentance preaching. And yet that is the most common type of preaching I can find in the New Testament! We must declare to the world, TURN from sin and LIVE in Christ!

Quote:
-----Yes, a loving person will not allow a person to proceed on the path to eternal damnation without warning him.

Ginnyrose, I think your whole post is right on. I find it to line up both with the scriptures and also with my personal experience preaching.

Re: 'against' - what's that? - posted by roadsign (), on: 2006/6/26 15:29

Quote:
----- preach unto you that ye should turn from these vanities unto the living God"

Amen, Jesse, you did not disprove anything I said, although I'm not convinced you believe it all. That's okay. Perhaps it is a matter of different callings.

Yes, we preach repentance = turn around = remission of sins = forgiveness = new Life. Can anyone leave their life of sin (ex unbelief, worry, dead works, self-centeredness etc) apart from turning to Christ? (I realize that many can give up alcohol, etc and remain atheists)

Some questions:

How does Scripture tell us to preach "against" pride?, fear of man? unbelief? What does "against" mean? Where in the Bible is the word, "against" used in this context? (I'm wondering why it is common in our vocabulary)

Diane

Re:, on: 2006/6/26 15:52

John Wesley wrote:

Quote:
-----Thus it was in every part of England when the present revival of religion began about fifty years ago: All the subjects of that revival, -- all the Methodists, so called, in every place, **were reprovers of outward sin**. And, indeed, so are all that "being justified by faith, have peace with God through Jesus Christ." Such they are at first; and if they use that precious gift, it will never be taken away. **Come, brethren, in the name of God, let us begin again!** Rich or poor, let us all arise as one man; and in any wise let every man "**rebuke his neighbour, and not suffer sin upon him!**" Then shall all Great Britain and Ireland know that we do not "go a warfare at our own cost:" Yea, "God shall bless us, and all the ends of the world shall fear him." Manchester, July 28, 1787

But where are the reprovers of sin today? Where are the preachers who will heed the Apostle Paul and, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2Ti 4:2

I see America turning back to God when preachers in the pulpits and on the street corners, start publicly rebuking sin and start pleading with men to come to Christ.

It's my hope and prayer that we as the body of Christ, take a strong stance for holiness and a sharp stance against sin. We must boldly stand up for Christ and bravely stand against the devil. "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression," Isa 58:1.

How does Scripture tell us to preach "against" pride?, fear of man? unbelief?

We are to preach repentance. That includes the turning away from all sin.

What does "against" mean?

Dictionary.com says:

a-^gainst

In a direction or course opposite to: row against the current.
So as to come into forcible contact with: waves dashing against the shore.
In contact with so as to rest or press on: leaned against the tree.
In hostile opposition or resistance to: struggle against fate.
Contrary to; opposed to: against my better judgment.
In competition with: race against the record holder.
In contrast or comparison with the setting or background of: dark colors against a fair skin.
In preparation for; in anticipation of: food stored against winter.
As a defense or safeguard from: protection against the cold.
To the account or debt of: drew a check against my bank balance.
Directly opposite to; facing.

Where in the Bible is the word, "against" used? (it is common to our vocabulary)

This is from an article I wrote about a year and a half ago called, "The Anger of the Lord":

Towards who is God's anger directed? It is a common misconception that God is angry with sin but He is not angry with sinners. However God is angry with sin and also with sinners themselves. A man does not merely get angry with deadly poison; he gets angry with the snake from which it comes. **Romans 1:18** tells us that God is against sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." Then **Romans 2:2** tells us that God is against the sinners themselves also. "But we know that the judgment of God is according to truth against those who practice such things." So the Lord is against sin and sinners.

Zeph. 4-6 says "I will stretch out My hand against...those who have turned back from following the Lord". The prophets would say things like "The word of the Lord is against you." Young Jeremiah said "The Lord sent me to prophesy against this house and against this city". **Jer 26:12**. Ezekiel said "thus says the Lord God: 'Indeed I, even I, am against you'" **Eze 5:8**. God would often send people to preach against a certain place or to preach against a certain people. **Some examples: Isa 21:13, 22:1, 23:1, Jer 1:18, 22:7, 21:13, 23:2, 26:12, 36:2, 44:11, 50:31, 51:25, 51:62, Eze 4:3, 4:7, 5:8, 5:16, 5:17, 6:3, 7:3, 13:8, 13:9, 13:20, 14:8, 15:7,16:27, 21:3, 21:31, 23:22, 23:25, 25:7, 26:3, 28:22, 29:3, 29:10, 35:3, 38:3, 39:1, Am 3:1, 5:1, 6:14, Mic 1:2, 2:3, Na 2:13, 3:5, Hab 2:16, Zep 2:5, Mal 3:5, Ho 4:1**. Because sinners are for ungodliness, God is against the ungodly. He is against all those who are against Him.

Malachi 3:5 says "And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien because they do not fear me. Says the Lord of hosts." God is not only against sorceries, God is against sorcerers. God is not only against adulteries, God is against adulterers. God is not only against perjury, God is against perjurers. That applies to all sin. God is not only against drunkenness, God is against drunkards. God is not only against homosexuality, God is against homosexuals. Even Peter wrote "But the face of the Lord is against those who do evil." **1 Peter 3:12**. Notice Peter doesn't say "The face of the Lord is against evil" as true as that statement would be. Rather Peter wrote "The face of the Lord is against those who do evil."

Jesus Christ not only preached against sin, but our Master preached against sinners. Jesus did not say "Woe to hypocrisy" but He said "Woe to you... hypocrites" **Matt 23:13**. "And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them." **Mark 12:12**. Christ also preached against cities just like the prophets of old by pronouncing their woes. "Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent" **Matt 11:20**. Jesus also commanded His disciples to speak against people and places. "And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them." **Luke 9:5**. Stephen in the book of acts not only preached against sin but also against sinners, and that is what got him killed. He said "You stiff-necked and uncircumcised in heart and ears. You always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets did our fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers. Who have received the law by the direction of angels and have not kept it." **Acts 7:51-53**.

It was 1845 when **E. W. Hengstenberg** wrote regarding Psalms 7:11. He wrote "The prophet takes a lesson from a coarse human similitude, in order that he might inspire terror unto the ungodly. For he speaks against stupid and hardened people, who would not apprehend the reality of a divine judgment of which he had just spoken; but they might possibly be brought to consider this by greater earnestness on the part of man."

Those today that are like Jesus and follow in His footsteps for ministry are not being treated any better than Jesus was. Acceptance by God often is accompanied by rejection by man. It is true that there are few people today that preach against sin and sinners and those who do so are certainly not on America's most popular preachers list.

David Wilkerson wrote this, "I tell you, America has become sick! You can't tell me that God isn't angry, that He's simply overlooking it all. I once received a note from a well-known evangelist that read, 'Don't speak against America. Her best days are ahead. God is pleased!' No! That is exactly what the Bible says the false prophets will claim in the last days!"

We seem to have it all wrong today! What can the current church do with a scripture like **Ps 5:5** that says "God hates all workers of iniquity" considering modern messages? We say "God hates sin but loves the sinner." So what do you do with Ps 5:5? It certainly throws a wrench into our theological gears.

Leonard Ravenhill said in an interview right before he died "the menace of many of our meetings is; we are trying to get people saved who don't know their lost. 'Come forward. The Lord loves you. The Lord loves you.' The Lord hates you! Instead of a bumper stick 'God loves you', 'God is angry with the wicked everyday' (Ps 7:11) or 'The wicked shall be turned into hell.' (Ps 9:17)"

Leonard also said, "I don't believe there is a man on the whole TV that preaches salvation. They preach forgiveness. Forgiveness is not salvation. They point out 'there's a man in bed with some other man's wife in a Motel'. 'Oh you know the Lord loves you just as you are.' Well then why get changed? Commit adultery as much as you like. He still loves you. Be a cheat, be a liar, be a thief, and be a failure. He still loves you. But there's a scripture. Isn't it the Psalms 7...where it says 'God is angry with the wicked every day.' I heard somebody quote today 'God loves you but hat

es your sin” that’s bunk. God hates you for committing the sin. Is God going to take your sins and judge them at the Judgment and leave you alone?”

That is what a man of God said after roughly 70 years of being in the ministry. No one can deny his experience, so there are some important truths to learn from those quotes.

I only wish that I could begin to explain the mysteries of God, but I cannot adequately do so. As large ships need large rivers to sail through and can not move in small rivers, the fullness of the truth of God can not be fully comprehended by our shallow minds. Let me appeal to men greater than I to help us understand. In **C. H Spurgeon’s** “A Treasury of David” he has a quote from William Gurnall for Ps 5:5. **William Gurnall** (author of *Christian in Complete Armor*) wrote this, “Thou hatest all workers of iniquity.” For what God thinks of sin, see Deut vii. 22; Prov. vi.16; Rev. ii. 6,15; where he expresseth his detestation and hatred of it, from which hatred proceeds all those direful plagues and judgments thundered from the fiery mouth of his most holy law against it; nay, not only the work, but worker also of iniquity becomes the object of his hatred.”

Spurgeon also put a quote from **David Clarkson**, B.D. 1621-1686, in his commentaries who said, “Those whom the Lord hates must perish. But he hates impenitent sinners, “Thou hatest all workers of iniquity.” Now, who are so properly workers of iniquity as those who are so eager at it that they will not leave this work, though they be in danger to perish for it? Christ puts it out of doubt. The workers of iniquity must perish. Luke xiii. 27. Those whom the Lord will tear in his wrath must perish with a witness; but those whom he hates, he tears &c. Job xvi. 8. What more due to such impenitent sinners than hatred! What more proper than wrath, since they treasure up wrath? Rom ii. Will he entertain those in the bosom of love whom his soul hates? No; destruction is their portion. Prov. Xxi. 15. If all the curses of the law, all the threatening of the gospel, all the judgments in earth or in hell, will be the ruin of him, he must perish. If the Lord’s arm be strong enough to wound him dead, he must die. Psalms lxxviii. 21... Avoid all that Christ hates. If you love, approve, entertain that which is hateful to Christ, how can he love you? What is that which Christ hates? The psalmist (Psalm xlv. 7) tells us, making it one of Christ’s attributes, to hate wickedness... as Christ hates iniquity, so the “workers of iniquity.” You must not love them, so as to be intimate with them, delight in the company of evil doers, openly profane, scorers of godliness, obstructers of the power of it. 2 Cor. vi. 14-18. If you love so near relations to wicked men, Christ will have no relation to you. If you would have communion with Christ in sweet acts of love, you must have no fellowship with the unfruitful works of darkness, or those that act them.”

Sin and sinners are both opposed to the Lord. God will not only cast sin into the fires of hell, but He Himself will cast sinners into the fires of hell. The Law is opposed to criminals who commit crimes, and are not just opposed to the crimes themselves. **Rev. 21:8** says “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.” It does not say that “cowardice, murders, fornication, adultery, idolatry, and lies will be tossed into the lake of fire”, but cowards, murderers, fornicators, adulterers, idolaters! You must pull a plant up by the roots or it will grow back again. God goes for the root, not just the branches. Sins are the branches that spring up from the heart of the sinner. If you are outside of Christ, you are in desperate need of a heart transplant because the heart you have now is flooded with the waters of iniquity. It’s too sick to give you life.

God “commands all men everywhere to repent” **Act 17:30**. But He is not merely asking that you give up a few bad habits. Jesus said “unless a man is born-again he will by no means see the Kingdom of God.” **John 3:3**.

In the light of the truth that God is against sin and sinners, the message of the new birth takes a new appearance. Being born-again is becoming a new person, receiving a new heart with a new mind! It’s so much more than simply straightening out your life. It’s receiving new life! It’s more than giving up sins, it’s no longer being a sinner. Because God is not only against sins but He is against sinners, we must be born again and made new creations. We must be able to say “the old has past and the new has come” or else we are still left abiding under the wrath of God. Both sins small and great can fit through the wide gates of hell. The heavy weight of even the least of your sins is enough to weigh your soul down so that you sink into hell. The unconverted must be made to know that they are not saved even if they have cleaned up their lives by getting rid of their major sins, but must know that God desires to give them new lives all together.”

Re: - posted by RevKerrigan (), on: 2006/6/26 16:28

I have read through most of this post and it seems like some people who have posted on this thread want to just "let their light shine." God forbid! We must obey Jesus in Preaching the Gospel to all creation! Did Jesus, the apostles or other great men of God throughout the ages, just "let their light shine"? For those who have posted on here and disagree with what Jesse is saying, let me ask you this: How often do YOU go out and Open Air Preach? I was in sales at one point in my life and was mentored by a wise and very experienced salesman. He told me this: "If someone gives you advice and you do what they advise, you will get what they got." God forbid anyone gives advice to someone on something when they have no experience doing it themselves. I don't know most on here because I am new, so it's just a question, not an accusation. For all I know, all of you could be Open Air Preachers. It also seems like some are concerned that all Jesse does is preach against sin. This is not so. I have preached alongside of him and heard him preach many times. He does preach hard and long against sin, but he does preach the grace and love of God as well. I specifically remember preaching with him and the Open Air Outreach crew at UNC-Chapel Hill. After a long day of preaching to the students, Jesse finished it up. He preached hard against sin and even lost some of his crowd. But, the end was wonderful. He finished up with his testimony, which I could visually see touched many in the crowd. We can't just preach "belief" or "believing in Jesus Christ." God forbid we do! That is not the Full Gospel of Jesus Christ. We must preach Repentance and Faith and then we must help the crowd understand what those two things mean. Repentance- Full Turn from sin. They must hate sin so much that they are willing to cut it off. They must love their own soul more than their own sin. Faith- Not mere believing certain doctrinal, mental or intellectual concepts. Not even believing "with all your heart" that Jesus can save you. Saving faith Changes! It makes you a New Creation. All things have passed away, behold ALL things have become New! Anything else is selling God short. Doesn't the Resurrection Power of Jesus Christ TOTALLY change a person forever?! Anything less than Repentance and Faith is giving someone a false hope! They will go to Hell through the Gates of Heaven! Now let's ALL go out there and preach the Gospel to ALL Creation like God commands us to. Anything less is sin (James 4:17).

Re: - posted by letsgetbusy (), on: 2006/6/26 17:45

rk,

I will piggyback off of you with the words of Jesus. To those who think Jesus did not offend with His words:

(some paraphrasing)

Rich young ruler: Good Master, what shall I do that I may inherit eternal life?

Jesus: There is none good but one, that is, God. Thou knowest the commandments...

Rich young ruler: All these things have I kept from my youth up: what lack I yet?

Jesus: If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

(But when the young man heard that saying, he went away sorrowful...)

Jesus: ...thou hast had five husbands

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder..."

Disciples: This is an hard saying; who can hear it?

Jesus: Doth this offend you?

(...From that time many of his disciples went back, and walked no more with him.)

Jesus to remaining disciples: Will ye also go away?

Now, I would say that we should be speaking to the conscience, not just cutting people's legs off from under them for the sake of swinging the gospel hammer.

Peter struck the servant's ear with the sword. How can the gospel sword be understood if it cuts off the ear. It is designed to stab the heart. Let's just make sure we are aiming at men's understanding, and not at offending for the sake of seeing some visible results.

Acts 2:37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Pricked here means pierced. If we are not stabbing the hearts, but rather cutting off ears with the sword of the Lord, we are wasting our time.

Re:, on: 2006/6/26 18:12

I used to say often, "We must preach hard truths with soft hearts". I think that is a good balance. And I think that is what we are all trying to communicate.

Re: Unbiblical Preaching Against Sin - posted by Graftedbranch, on: 2006/6/27 12:24

Unbiblical preaching against sin is preaching based in law with nothing of Christ.

In other words, unbiblical preaching against sin simply condemns this or that sin with no view to Christ as God's answer to the problem of sin, no view of Christ's atonement, no view of Christ's resurrection life and our union with Him.

Unbiblical preaching of sin simply attempts to modify behaviour and fails to lead one to Christ.

This type of preaching is no different from any religion's attempt to produce moral change with nothing of God's economy, that is the dispensing of Christ as redemption and Life.

God's answer to sin is Christ. God's answer to unholiness is Christ. God's answer to man's fallen condition is Christ. If anything other than Christ is presented or preached, it is "unbiblical" in the New Testament sense.

Unbiblical preaching against sin is based in the tree of the knowledge of good and evil and has nothing to do with the Tree of Life which is Christ.

Graftedbranch

Re:, on: 2006/6/27 12:42

Graftedbranch,

Great post!

Example:

A big event in many cities today are homosexual parades. I've seen and heard a number of preachers at these parades. It seems some only preach condemnation for sin, but we must also preach salvation from sin! And that Salvation is found only in Christ, in fact Salvation is not merely found only in Christ, but Salvation is Christ Himself. When we die and He lives in us. That is Salvation.

Re: - posted by RevKerrigan (), on: 2006/6/27 13:02

Amen Grafted Branch!

Re:, on: 2006/6/27 15:06

Tozer defined heresy this way: heresy is when one biblical truth is so highly exalted that other biblical truths become either ignored or entirely neglected.

If that is the definition of heresy, then I'd say that today most of the modern Church are love-heretics! They want to hear about love, love, love, because they like to sin, sin, sin.

On the other hand, the anger and holy hatred of God can become so highly exalted that other biblical truths such as God's care and concern can be ignored or neglected.

We must not be unbalanced. We must preach against sin and we must preach against it hard. We must rebuke sinners and call them to get right with God. We must be angry at sin (Acts 17:16). But we also must have care and concern in our hearts for their well-being and deeply long for them to come into right standing with the Lord. We must desire deeply from our hearts their reconciliation.

If we do not, we are nothing more than Jonahs at heart - calling people to get right with God and yet desiring their destruction.

Re: - posted by sermonindex (), on: 2006/6/27 15:10

Quote:
-----A big event in many cities today are homosexual parades. I've seen and heard a number of preachers at these parades. It seems some only preach condemnation for sin, but we must also preach salvation from sin! And that Salvation is found only in Christ, in fact Salvation is not merely found only in Christ, but Salvation is Christ Himself. When we die and He lives in us. That is Salvation.

Is it wrong to go to a event like this and just preach the good news message that God came down to die for us because we have all sinned and not focus on the fact that sin is the problem but rather our willingness to submit and accept what God has done on the cross for us. And to come to the Cross to leave down our burdens of sin and receive a new life in Christ.

Some people are hurting and weighed down under the burden of sin and know that they need release and for some preaching Christ in that way could be something they would readily understand? is that heresy to preach that? Just shooting that idea out there. ;-)

Re:, on: 2006/6/27 15:15

I'd say preach whatever the Spirit of the Lord tells you to preach. We ought to be so in tune with the Spirit of God, and have His Holy Spirit all over us, that He can directly tell us exactly what words to speak and what words not to speak.

And of course, the filter that we are to put everything through is the Word of God.

Re: - posted by RevKerrigan (), on: 2006/6/27 15:32

I agree with Jesse that we must be so in tune with God and so led by the Spirit, that we will know what to preach. When we preach to crowds, we must preach the WHOLE COUNSEL of God. Law, sin, Hell, righteousness, judgment to come, grace, love, CROSS, becoming Born Again. When we preach to crowds, there are all sorts of people out there that need to hear it all. There may be some humble people and some proud people. There may be some broken people and there may be some sin-loving people. One thing we must beware of is over-generalizing when Open Air Preaching. Maybe one heckler is drunk and shouts that he loves sex. We can't assume that the whole crowd is that way. I have seen preachers on campuses who over-generalize big time and people get offended. They get offended not because they are sinning in the way he is speaking of, but because he is assuming they are by stereotyping. Not all homosexuals are proud homosexuals...even if they are at the Pride Fest Marches. They may be convicted and feel trapped. They may want a way out and just not know it. This is why we must ALWAYS be led by the Spirit of God who knows ALL things about ALL people...

Re: Learning to discern between biblical and unbiblical preaching - posted by roadsign (), on: 2006/6/27 16:08

HOW TO TELL THE DIFFERENCE:

Unbiblical preaching partners with Satan who aims to kill and destroy.
Biblical preaching partners with God who gives life.

Unbiblical preaching condemns.
Biblical preaching convicts.

Unbiblical preaching brings despair and confusion.
Biblical preaching brings hope.

Unbiblical preaching leaves its "victim" feeling degraded and despised.
Biblical preaching leaves its listener feeling valuable to God.

Unbiblical preaching flows from a self-righteous and haughty heart.
Biblical preaching flows from "level ground".

Unbiblical preachers are far from the cross. They know little of God's mercy.
Biblical preachers stay close to the cross. They have experienced God's mercy, and know their need for God's mercy at all times.

Unbiblical preachers think they are obeying God.
Biblical preachers are obeying God.

Unbiblical preachers do not wait on the Lord.
Biblical preachers wait on the Lord.

Unbiblical preachers rely on their natural senses.
Biblical preachers rely on Spirit revelation (regarding sins, disclosure, etc)

Unbiblical preaching is controlling.
Biblical preaching respects the freedom of the sinner to choose and think.

Unbiblical preaching flows from hidden roots of bitterness.
Biblical preaching flows from a heart that has forgiven all their past offenders.

Unbiblical preaching has an abrasive tone.
Biblical preaching has a tender tone.

Unbiblical preachers seem against you. It feels like they are picking a fight.
Biblical preachers are for you - like they want to walk with you.

Unbiblical preaching flows from a calloused heart.
Biblical preaching flows from love at all times.

Love covers over a multitude of sins. It preserves dignity. It restores. It gently leads the sheep to the shepherd.

Unbiblical preaching is the method of Shem and Japheth: It mocks and ridicules sin and leaves it exposed.
Biblical preaching is like Ham who covered his father's nakedness. (symbolic of Christ's covering)

Those who treat the sins of others like Shem and Japheth will be cursed - those who ridicule sinners, put up degrading billboards about them, snicker among themselves about "those sinners" (disgusting homos or whatever).

Unbiblical preachers cannot empathize with their "victim". They preach AT sinners.
Biblical preaching flows from empathetic identification.

Unbiblical preachers do not weep.

Biblical preachers weep.

Unbiblical preachers "see" no wounds. Instead they shoot the wounded.

Biblical preachers sense the wounds hidden under the tough overlay. They promote healing.

Unbiblical preachers produce no fruit or bad fruit.

Biblical preachers cooperate with God in producing an eternal harvest.

Really, one's message has far more to do with his/her heart condition than merely his words.

The harvest is plentiful, but the workers are few. May God raise more preachers who are like Ham.

Diane

Re: - posted by Nellie, on: 2006/6/27 20:01

Amen, Diane.