

HOW TO ANSWER OBJECTIONS ON THE DOORS

by Rev. David Park

PERSONAL EVANGELISM is the preaching of the Gospel of Christ to individuals in order to secure their conversion. It is that hand to hand dealing with men, women and children, and the simplest form of Christian work (the kind that everyone can do). It is the most effective method of winning lost souls to Christ.

How to answer objections on the doors

GUARD THE APPROACH

NEVER go without prayer
NEVER be abrupt in your approach
NEVER argue or lose you temper
NEVER forget who we represent
NEVER lose sight of the purpose

GIVE THE ANSWER

ALWAYS be polite (Christlike)
ALWAYS be wise
ALWAYS be earnest
ALWAYS rely upon Spirit
ALWAYS bring your hearer to Word of God

The Christian Worker will come into contact with a variety of people who are unwilling to receive the message of the Gospel for a variety of reasons:

1. "I DON'T BELIEVE THERE IS A GOD"

The personal worker will come into contact with people who either question or deny the existence of God. These are difficult people to deal with since they do not accept the fact of God's existence and hence reject the authority of the Bible, His Word.

Such are difficult to deal with, but not impossible! Such people usually enjoy an opportunity to debate their case and there are devastating arguments to use against the atheist to confound his atheism or scepticism such as the arguments from design in the universe, the effect to cause, conscience, and the Jew. While the argument against the atheist's beliefs may be won in this way the atheist himself will not necessarily be won to Christ. The Lord Jesus in [John 3:19-21](#) expresses the root cause of Atheism:

(i) The Lord shows first of all that sin is the basis of atheism. The atheist denies the existence of God so that he may indulge his pride and be free to do what he likes.

(ii) The Lord shows in the second place that the atheist has come to this position because of his aversion to the pangs of conscience. He distances himself far from true light because he cannot bear the smiting of accusation, guilt and shame.

(iii) The Lord in the third instance shows that the atheist is unwilling to be dependent upon God, or indebted to Him for anything. He likes to think of himself as competent and self-sufficient. He wants to be the master of his life and not a mere servant of God. These are heart matters and while the atheist must have his intellectual unbelief challenged, the real problem is spiritual and moral.

The personal worker can point out to the atheist that the disorder which prevails in personal, family, national and international levels cries out against the atheist's theory that man is free to make progress and to order his affairs aright. This approach can then be followed up by personal testimony. Since the atheist is running away from conscience, a Christian testimony can often stir it up: see [Mark 5:1-20](#) and [Luke 8:26-39](#).

The objectors to Christ in this incident were Jews, but like the atheist, had apparently cut themselves off from religious principles and responsibilities. This was manifested by their deep involvement with the forbidden herding of swine. Even though they rejected the Lord, they witnessed His mighty power in one who had been gloriously delivered from satanic power. He testified to them and this had great effect on them - [Mark 5:19-20](#).

2. "I AM TOO GREAT A SINNER."

It is good in such instances to show the person who feels this way the words of [1 Timothy 1:15](#) - *'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I AM CHIEF.'* Another useful passage in dealing with this type of objection is [Matthew 9:12-13](#) - *'But when Jesus heard that. He said unto them, they that be whole need not a physician but they that are sick... I am not come to call the righteous but sinners to repentance.'*

Such people may enumerate particular sins, which they have committed and because of the vileness of such sins may feel that they are excluded from God's Salvation. Refer them to [Isaiah 1:18](#), [1 Corinthians 6:9-11](#), [1 John 1:7-9](#).

3. "I COULDN'T KEEP IT"

If the objector is sincere in this reason for not receiving Christ and becoming a Christian, the following scriptures may be used in removing the objection:

[Jude v.24](#) - *'Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.'* [1 Peter 1:5](#) - *'Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.'*

Show the one with whom you are conversing that it is not a matter of our strength or ability, but of God's mighty power to keep those safe who are Christians and to fulfil

His promise. Other helpful passages that may be referred to are [2 Timothy 1:12](#) and [John 10:27-30](#).

4. "I HAVE TRIED BEFORE AND FAILED."

In personal work and in other spheres of Christian work, contacts will be made with people who will be wary about professing faith in Christ because of a past profession that didn't last. They will usually admit, *'I have tried before and failed.'*

The first thing that the personal worker should do is to show that the failure is certainly not on God's part. Let the objector be shown that God who cannot lie promises: *'I will not fail thee'* ([Joshua 1:5](#)). *'He shall not fail'* ([Isaiah 42:4](#)). *'There hath not failed one word of all His good promise, which He promised'* ([1 Kings 8:56](#)).

In the next place endeavour to find out the cause of failure by asking: (a) Did you surrender completely your life to the Lord - [Romans 6:13-14; 12:1,2](#). (b) Did you trust in Christ alone and in His finished Work for salvation? - [Acts 10:43](#).

Quite often a person who has his or her words, *'tried and failed'*, finds himself or herself in this predicament because they were not willing to part with all for Christ.

- (a) There may be some sin that has been held onto which has subsequently become a snare to them thus causing the breakdown.
- (b) The daily quiet time, which entails the careful reading of the Bible and prayer, has been neglected. Very few of those who have been conscientious in this matter would have to acknowledge such a failure we are considering.
- (c) There may have been a failure to attend the Sabbath services or midweek services for fellowship, prayer and Bible study in a good evangelical and sound church. Failure in this area can also lead to breakdown in Christian living.
- (d) The belief that because you yielded to temptation and committed sin, that there was no forgiveness for you and that because you failed, the Lord therefore gave you up. This too is an area of failure because of ignorance of the relationship that exists between a true Christian and the Lord. There is the father and child relationship, the shepherd and sheep relationship, and the Head and body relationship.

When a child does wrong, although the father is displeased, the child still remains his son or daughter, so also it is with the believer and the Lord. Communion may be broken, but the union cannot. Sheep can be wayward and silly, but the shepherd is patient and understanding, and although, the

sheep may require a barking dog to fetch it back to the right place, the shepherd is not going to cast it off.

Likewise if a part of our body which is essential to its proper functioning is affecting us through pain, our heads/minds don't order the destruction of the unfortunate member but rather effort will be expended, more attention given and treatment applied to help that member regain health.

5. "I AM GOOD ENOUGH"

A large class of people with whom the personal worker will come in contact is that of THE SELF-RIGHTEOUS whose objection to the doctrine of Salvation is that good works, church attendance and all that is entailed in these, is sufficient to make them Christians.

In dealing with such people the emphasis must be placed upon the need for a *SPIRITUAL* experience, i.e., the *New Birth*. This is how Christ dealt with Nicodemus, a self-righteous religious leader (*John 3*). The person needs to be shown the importance of being *born again*. The New Birth is one thing that the self-righteous person cannot claim to have experienced, and this is the issue that must be stressed to him.

Furthermore, the fact of his SINNERSHIP must be emphasised. No matter how good or self-righteous a person feels themselves to be, the fact remains, that before God, they are sinners (*Romans 3:10,23*), and works are insufficient to bring salvation (*Ephesians 2:8,9*). We are not '*good enough*' before God. Attention could be given to the question: '**WHY DID JESUS DIE, if self-goodness and self-righteousness is sufficient?**'

'Where there is no vision the people perish' (Proverbs 29:18)

Charles Haddon Spurgeon, who for almost forty years was greatly used in evangelism in his two pastorates in Waterbeach and in London, said: "How my heart leaped for joy when I heard tidings of my first convert. I could never be satisfied with a full congregation and the kind expressions of friends. I longed to hear that hearts had been broken, that tears had been streaming from the eyes of penitents. How did I rejoice as one that findeth great spoil one Sunday afternoon when my good deacon said to me, 'God has set His seal upon your ministry in this place...' Oh, if anybody had said to me, 'Someone has left you twenty thousand pounds,' I should not have given a snap of my fingers for it compared to the joy I felt when I was told that God had saved a soul through my ministry... Oh what bliss it will be to fly to Heaven and to have a multitude of converts before and behind and as entering the Glory to be able to say, 'Here am I Father and the children Thou hast given me.'"

Note the following brief quotations from Spurgeon's sermons:

"The saving of souls, if a man has once gained love to perishing sinners and his blessed Master, will be an all-absorbing passion to him. It will so carry him away, that he will almost forget himself in the saving of others. He will be like the brave fireman, who cares not for the scorch of the heat, so that he may rescue the poor creature on whom true humanity has set his heart."

"If sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stay. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for."

"The Holy Spirit will move them by first moving you. If you can rest without their being saved, they will rest too. But if you are filled with an agony for them, if you cannot bear that they should be lost, you will soon find that they are uneasy too. I hope you will get into such a state that you will dream about your child or your hearer perishing for lack of Christ, and start up at once and begin to cry, 'O God, give me converts, or I die.' Then you will have converts."

"Have you no wish for others to be saved? Then you are not saved yourself. Be sure of that."