

The Offence of the Cross

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[0 : 00] The Offence of the Cross. Warning. Caution. This message may offend people. You know, I sometimes offend people, believe it or not.

! It's disrespectful and distasteful. It's unpalatable. It's hurtful. It's a pride. The Offence of the Cross is what we're talking about.

The Cross, the Gospel, it's a very deeply offensive thing. The Cross. Galatians 5.11 speaks of, Paul says, of the Offence of the Cross. It's offensive.

God's way of salvation. God's sufficient and God's only way is the Cross. It's the only way.

God's people hate the Cross today. They hate the Cross. They hate the fact that they want to find some other way. To climb up some other way, as it were. To get away from the door. The one door. To find some man-made way. Some way of philosophy. Some religious way. The Cross. It's offensive.

[1 : 56] But I have to tell you straight. There is no other way. No other way. The Cross is the Gospel. The Cross is the Gospel. The Gospel. It's controversial. And it's divisive. That there's only one way.

Now this is not an inclusive message. It's exclusive. It's saying there's only one way. One unique way. The way of the Cross is the only way. And the message of the Cross is a message of outrage and scandal. It's offensive. People don't want to hear it. People say, oh you're being disrespectful and offensive. Yes. And you need to hear it. You need to hear it. I need to hear it.

This message says, oh you need to hear it. This message says you're a sinner. You're hell bound. Without Christ you're lost and he is the only way for you. And the Cross it shows the length and breadth and depth of the extent, the extremity that God went for you. We reveal at the Cross. The extreme lengths of the Cross. And the Cross says to you religious people, your good works stink in the sight of God.

And your worship stinks. And your worship stinks. The Cross is the only way. Without Christ, all your religious motions and songs and acts are nothing. Nothing at all. The Cross says you are not good enough and never will be to merit heaven by your own efforts.

So, don't rest on that. But rest on the Cross. The Cross. Rest on his work. His finished work. The Cross says you never can and never will be good enough.

[3 : 48] But the Cross makes it possible. The Cross makes it possible. Romans 3.23 it says, For all have sinned and come short of the glory of God. A-L-L. It's universal. It's universal. All. All have come short. That's why we all need the Cross. We need the Cross. The only way is by the way of the Cross. Your only hope is the Cross.

And this message is insulting. It's insulting. It's offensive. It's uncomfortable. It's provocative. It's politically incorrect. It's exclusive.

There is no other way. No other way. The Cross, it talks about sin. It talks about righteousness. It talks about judgment. This message needs declaring loud and clear. To lift up your voice like a trumpet and show my people their sins. The Cross screams at you. Repent. The Cross screams at you.

There is only one way. And yet people want to find some other way. Some easier way. Even in the time of our Lord. There was miracles and healings and loaves and fishes. Then he started talking about the Cross. He started talking about bloodshed. He started talking about having to die.

And it's confronting, isn't it? The Cross still is confronting. And his message was always confronting. He said that we would be treated like rejects and outcasts for his name.

[5 : 30] He told his followers, the world will hate you because of my name. It's confronting.

Christianity is confronting. And it brings us face to face with our sin and guilt. The Cross, there's no other way.

It's disrespectful and it's offensive. And yes, it has to be. We need to be offended as God is offended with our sin. We need to be disrespected because we are unworthy. But he, he is worthy. Worthy is the Lamb. Worthy is the Lamb. That's confrontational. God's mercy at the Cross. The offensive message of the Cross. The Cross is barbaric. You know, we've seen it's barbaric still today, isn't it? As we see what's going on in our world. The crucifixion of people. It's barbaric. It's degrading. It's humiliating. This instrument of torture and pain and humiliation and punishment. This repulsive thing that is the Cross. It's associated with criminals. It's associated with a curse. [6 : 38] Yet Christ made this an instrument of blessing and salvation. Not that we worship a cross or venerate a cross. But we're talking about the Cross.

Where our Lord bled and died. It speaks against human pride. It insults us. It's offensive. That human salvation occurs apart from any human action. It's all about the Cross. The offence of the Cross. And it's deeper than a repulsive torture device. The offence of the Cross. Here's what an author said. Wurst says this. The Cross was offensive to the Jew. Because it set aside the entire Mosaic Law. And because it offered salvation by grace. Through faith alone. Without the added factor of works. Performed by the sinner. In an effort to merit the salvation offered. The Law was set aside. [7 : 35] Salvation was offered by grace through faith. Nothing of works. Nothing of works was added. It's faith plus nothing. The offensive message of the Cross.

It says that Christ is the only way. We cannot get to heaven by any religious actions that we do. And so it's offensive. You know there's many philosophies and religions of the world that would say. Well we've got to do this and do that and do the other. That we've got to add to what God does. We've got to have some religious guru to give us some wisdom from the mountaintop. No you don't. You just need the Cross. That's offensive. That the Cross is all that we need. And someone said if you take the offense out of the gospel. You also remove the saving power of the gospel. We need to be reviled. Sorry. We need to be repulsed and offended. At our sin and guilt and shame. [8 : 36] And see it as God sees it. And see that the Cross offends our own sense of human rights. Of self worth. Of self effort.

Of self efficacy. As if salvation is something to do with us. But it's got everything to do with Him. The problem is sin. And the only answer is the Cross. And so friends today think of the Cross. As we meditate on the Cross. That offensive as it is. It is a great joy. A great joy as we think. That He bore the offense of the Cross for you. And for me. He bore the offense. He bore the offense. He bore the shame. He bore the cursing. The spitting. The reviling. So that sinners such as we. Proud. Selfish. Stubborn. Sinful sinners. Could be saved. By His grace. And we all qualify. [9 : 35] Christ died for the ungodly. For sinners. This is the offense. Of grace. Man cannot save himself. Friends today.

Don't lean on your own strength. Don't lean on your own works. Not a scarrick. Of them. But lean wholly and solely. On the offense of the Cross. To realize that. Christ was beaten. Bloody. Bruised. Smited. And cursed for you. Mocked and. Beaten for you. The Cross. It's offensive. He says. I am the way. The truth. The life. It's narrow. It's rigid. It's exclusive. It's intolerant. But it is the truth. The truth. And such a declaration. Is offensive. As the princes of Acts. Acts. Said. Neither is there salvation. [10 : 31] In any other. For there is none. Other name. Under heaven. Given among men. Whereby we must be. Saved. None. Other.

Name. It's the holy. Character of God. Is seen at the Cross. The holy. And just condemnation. Of all our vileness. And sin. That dooms us to damnation. Is seen at the Cross. That's offensive. The bleeding love of God. For you at the Cross. Is offensive. Blood shed for you. In your place. That on the Cross. The very body. That was nailed to that tree. Bore your sin. And mine. That's offensive. The carnal Christ rejecter.

Is condemned by the Cross. The Cross provokes him. Or her. I think there must be some other way. I can do it on my own. It's not my way. It's his way.

[11 : 27] The way. The truth. The life. The Cross. It shows the vanity of those who willfully linger. In their own sin. While destruction is pending. And to be poured out.

The Cross. It offends the folly. Of the worldly wise. Who will argue and debate. Whether there is even a God. All the while. Deep down they pray.

They're right. Deep down they know. They're utterly wrong. Because every man. Every woman. Knows there is a God.

The Cross says to you. You are a fool. You who deny God. It's offensive for me to say it. But I must tell you the truth. The Cross. Says.

You are in a damnable state. You are. You who are putting off trust in Christ. You're in a damnable state. A woeful state. The Cross offends you.

[12 : 23] But I must tell you the truth. Because I care. Because I love you. I must tell you the truth. The Cross offends you. But this is the message you need to hear.

And it's disrespectful and offensive. Yes it is. Yes it is. And I don't care. If it's disrespectful and offensive to you today.

Because I care enough to tell you the truth. I must. The Cross offends you. It offends me. The Cross offends you.

You who dilly dally. With following Christ. You weak knee professors. The Cross offends you. You want to be weak. The Cross offends you.

Because it urges you to a deeper walk. To take it seriously. Friends. Which I urge you today. Think of the Cross. Think of the Cross. What it means. The all consuming.

[13 : 20] Passion of the Cross. The Passion. Of Christ. The Cross. It's intolerant. Intolerant. Let me share with you the difference. Between tolerance and love.

A lot of people think. If you're intolerant. You're not loving. You know. You've got to tolerate my sin. And celebrate it even. There was an author and speaker.

Josh McDowell said this. He said. Tolerance. Tolerance says. You must approve of what I do. Love responds. I must do something harder.

I will love you. Even when your behaviour is sinful. We don't hate the sinner. We hate the sin. We don't have to approve of that which is sin.

He goes on. Tolerance says. You must agree with me. Love responds. I must do something harder. I will tell you the truth. Because I'm convinced that the truth will set you free.

[14 : 19] We care enough to tell people the truth. It's not always easy to do that. Tolerance says. You must allow me to have my way. Love responds.

I must do something harder. I will plead with you to follow the right way. Because I believe you are worth the risk. End of quote. Tolerance and love. You know.

The cross is intolerant of our sin. But it is love. It's absolute love. It's absolute grace. It's absolute mercy. It's absolute pardon. It's absolute grace and marvellous salvation.

The cross. Not the piece of wood. Which we do not glorify. Or bow down to a piece of wood. We're forbidden to do that. But the cross of which we speak today.

Is the cross of our Lord Jesus Christ. And the blood of the cross makes salvation happen. And the cross demonstrates God's judgement on our sin. But yet.

[15 : 19] It also shows God's grace. And friends today. In Matthew 11 verse 6. The Lord Jesus says. Blessed are those who are not offended.

Because of me. I'll call our ushers now. And let's meditate. As we gather together. And consider the offence of the cross.

It's offensive to sin. But it is the answer to sin. It is the saving grace of God. And if we're not offended at the gospel.

We'll willingly hear and believe. And receive the message. So we'll pass the bread and cup. And hold together. Let's just prayerfully meditate. Go ahead fellas.

The word says that. We should consider ourselves. Examine ourselves. We should scrutinise ourselves.

[16 : 16] Take a long deep hard look inside. And see that the cross is needful for you. There's no other way. And I urge you. If you've yet to trust Christ.

To simply trust him. Simply receive. Just as you receive. These physical emblems. You can receive something spiritual. That is transforming.

And not by virtue of these. This is just a picture of a spiritual truth. But Jesus says that.

As many as received him. To then gave you the power. To become the sons of God. Even to them that believe. On his name. As we think of the cross.

We see the offence of it. But we see the grace of it. We see the shame. The shadow of it. But we see the grace. The glory of it.

[17:13] That at that place. At that point. At that moment in time. That everything. Evil. Sinful. Unworthy of him. Was nailed there.

It says that. The handwriting that was against us. The condemnation. The judgment ruling. That said guilty. Was stamped.

Paid in full. The judgment against our sin. The law that says. That we are condemned. To eternal damnation. Was paid for in full. Jesus paid it all.

Jesus paid it all. All to him I own. Sin had left it. Crimson stain. He washed it. White as snow.

Brothers and sisters. Let's just be prayerful.

Think of the offence of the cross. As he was nailed there. He didn't deserve it. God was offended at our sin. But yet. He bore the offence of the cross.

[18:09] To take it away. The offence of our sin. That we can be transformed. Saved. As he was nailed. As he died. His last breath. As he was buried.

And then he rose again. Triumphant. Declaring victory over sin. And death. And hell. There's victory this morning. Because of the cross. There's power in the blood.

Because of the cross today. There's grace. The grace of God. Because of the cross today. The shame. The shadow. But the grace.

And the glory of it. The guilt of our sin. Yet the grace of God's forgiveness. We see at the cross. Cursed is everyone.

That hangs on a tree. He bore the curse. That was against us. He bore the judgment. The penalty. He bore the. Righteous.

[19:05] Condemnation. That was. Rightfully ours. He bore it for us. That in his own body. On the tree. Our sin was nailed. And the payment was made.

For all who will receive it. Simply receive it today. I urge you. Do not be offended. But be. Blessed. Be truly blessed. We bless you Lord. And thank you. Hold the cup of bread.

Let's go.