

The Power of the Cross - (Part 3)

by Erlo Stegen

The resurrection of Christ is a powerful reminder of the need to get rid of old yeast and sin in our lives, and to honor and respect the precious blood of Christ that saves us.

Duration: 1:37:24

Scripture: Matthew 6:33, 1 Corinthians 5:6, 1 Corinthians 5:11

Topics: "The Cross", "Sin Removal"

Description

In this sermon, the pastor tells a story about a woman who was too busy to clean her house. The pastor confronts her and tells her that the reason she is dirty is because she hates water. He advises her to get used to water. The woman takes his advice and her appearance completely changes. The pastor then visits her and is amazed at her transformation. The sermon also discusses the importance of getting rid of sin in our lives and the joy that comes from accepting Jesus as our Passover lamb.

Transcript

Lord Jesus, on this wonderful day, we want to praise your holy name. Indeed, the grave is empty, and you have arisen, and you are alive. And that we can live with you and you in us, how can we appreciate such a miracle? Please be with us and reveal your power to us today.

We ask it for your namesake and to the glory of your holy name. We ask it for your namesake and to the glory of your holy name. Amen.

Amen. Some might say, we would expect you to read from one of the gospels, reading about the woman who went to the tomb and found it empty. Why then is it possible that one could also read from a different text? Your boasting is not good.

Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast, that you may be a new batch without yeast, as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore, let us keep the festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

I'd like to speak about three points here. That what does the risen Christ say to us today? Secondly, we have Christ, our Passover lamb, that has been slain and sacrificed. Thirdly, about sincerity and purity and cleansing us.

The first point contains sorrow. Can we be sorrowful concerning this first day? Pointless mealy. Secondly, the second point, our joy.

And thirdly, our sanctification. Today is the resurrection day of our Lord. We Germans call it Easter, that it's the festival of Easter.

In English it's called Easter. It has nothing to do with the Easter rabbit, Easter bunny and Easter eggs. But it's Easter.

Now I'm sorry, I couldn't find any similar word in the Zulu language that compares to that word in German, Austen, and in English, Easter. I also searched in Afrikaans. What is Osten? Easter? I suggest, if there is no word for Osten, that your Afrikaans speaker will create a new word for Osten.

You know, Afrikaans consists of 70% Dutch, 20% German, 10% French. Now, maybe there is a word for Osten. Easter.

If there is no Easter, we will create a new word in Afrikaans. Osten in German. What does Osten mean? Osten in German.

Is Osten fierce? What does Osten mean? What does Osten mean? We celebrate Osten. What does that word Easter mean? I said nothing to do with a bunny, with Easter eggs. Easter means, Osten, Sonnenaufgang.

That means, it means the sunrise. Afrikaans? Sonnenaufgang. What does Osten mean? This day surpasses any other day that exists.

There is the birth of Jesus. There is Easter or Passover. There is the death of Christ.

But the day which surpasses any other day is the resurrection of Christ. Even though that day when Christ was born was a great day, but if He hadn't risen from the dead, would it all have been in vain? The death of Christ on the cross, that was a great event, but if Jesus hadn't risen from the dead, would it all have been in vain? There wouldn't have been a hallelujah. But His resurrection is the greatest day.

On the day Jesus was born, I don't know if there was any angel, anybody who remained in heaven, I'm sure they were all there witnessing it. I presume heaven was empty on that day. They were all here on earth.

There was a great multitude of heavenly hosts that were there proclaiming this message to the angels that a child is born. Even though it was pitch dark, it was during the night, it shone, it was radiant all round about them because of their appearance and speaking. The angel wanted to remain in heaven with such a great event taking place on earth.

They wanted to be there witnessing it, even though they had no room for them there in the end. They said, we want to be there, oh God, and speak about this great event. And once again, at the resurrection of Christ, the same thing happened again, where they were present here on earth.

The angels in heaven said, we can't but be there at such a great event, at the resurrection of the Son of God and His conquering, Him having the keys to life and death, we need to be there. Some angels stood at the entrance to the grave. Some angels came and they rolled that great stone, which was like a big wheel, which weighed, some say, maybe three up to five tons.

They rolled that away and they cast it to the side. That's right, I don't think they rolled it, they just took it and threw it there. Some angels sat there where His head was, in the grave.

Some said, at His feet side, read your Bibles and you'll find it. And those that sat on the stone, their clothing was radiant, like lightning. Oh, that was a great event, and the angels came down to celebrate that, the resurrection of Christ.

And they came to worship Him, the one who triumphed, the hero of God, the hero of all heroes. And they came to worship Him, the one who triumphed, the hero of all heroes. Even though the body of Christ was there in the grave, but His spirit went down, and His soul went down into hell, into the depths.

And there He took the keys of hell, and He came up with the keys of death. The keys of hell first. He had the keys of hell and the keys of death.

Oh, great is this matter, so great that we need the languages of angels to explain it and express it. Oh, death, where is your sting? Oh, hell, where is your sting? For Christ has overcome it. Death, where is your victory? He is the one who said, I have died, but now I live.

Can you blame the heavenly Hersharen? What's that in English? The heavenly hosts. That they came down, heaven came down, to have part in the greatest event that ever could take place on this planet and all planets in the world. He is the one who said, I have died, but now I live.

There in the garden of Gethsemane, when Jesus was sorrowful unto death, He had asked His three most trusted disciples to be with Him, to pray with Him, to support Him in that hour of sorrow. And they became drowsy, they fell asleep. And one angel couldn't contain himself and he went down to strengthen Jesus.

And so when Jesus conquered, they were there, they wanted to be there to witness that which happened when their hero overcame. It's just so troublesome that we do not see. That which happens in the unseen world, in the spiritual world.

But there when Jesus was in the garden, no human came to support Him and to comfort Him and to say, Oh Lord, even though it's difficult, persevere, go through with it. There was no one that stood with Him. The eyes were heavy, full of sleep.

Oh, it troubles, it's terrible when you are cold and you know that you are cold, but you are not there where God has called you to be. You are somewhere else, your eyes heavy with sleep. What a great tragedy if you know you are cold.

Or maybe you're not conscious of it. You are called to a task, to do something. You're getting older, gray hairs, sheep, the Zulu say, sheep are coming on your head.

And you are not there where you're supposed to be. What a tragedy. May God grant that you won't die there.

But before you die, you get back to the place where you ought to be. It's not just a tragedy, it's a scandal, when a Christian is not there where he ought to be. And you know, God has called you, God has sent you.

But you are busy with other things. How will you stand before Him, when you stand before Him on the Day of Judgment? You are bound with chains of hell and of sin. And Jesus came to set you free.

But until now, you still continue in your life of sin, unconfessed sin. Those chains should be broken, and you should have come for them to be broken, to be snapped to pieces. And that you then proclaim this message above all other messages.

And the angel said, we want to be there. Austin, Easter is the rising of the sun. We want to be there.

And so, when the sun came up on that day of resurrection, and it brought daybreak, at the same time, the sun, the eternal sun, arose to bring us light, so that in his light, we may see the light. The eternal sun arose and appeared. It's always a blessing to me when a brother, Mandakwela, says, He's blind, but it's such a blessing to me when he shares concerning his life, when he read there in Isaiah, when God spoke to him through his word, that they won't need the sun, the light of the sun, or the light of the moon, for he will be their light.

And so, when the sun came up on that day of resurrection, and it brought daybreak, at the same time, the sun, the eternal sun, arose to bring us light, so that in his light, we may see the light. The eternal sun arose and came up, never ever to be extinguished again. He had been extinguished.

He had died. He went down to hell, and there he wrestled with the forces of hell, and he came up victorious, coming out with the keys to death and the keys to hell. He conquered hell.

He conquered death. He conquered sin. He conquered Satan.

He conquered sin. The sun has come up, the eternal sun. And if that wouldn't have happened, then we wouldn't have been here today, and we wouldn't have gone otherwise.

Sunrise, has that sun risen in your life? Hast du das erlebt? In German they say, he lives. And when you combine those two words, it makes the word experience. Have you experienced that? He lives.

Erlebt. And then you say, hast du das erlebt? Have you experienced that? That he lives. In every language you get some wonderful shades of meaning.

Even in German. The Germans are not like other people. I'm a German.

They've got different manners, different ways. When I've had a row with my wife, and somebody visits me, then I'll greet him, I've just had a row with my wife. You English speaking people, Africans, would you do such a thing? He's a German, that's how he is.

I've had a row, and I was angry with my wife, or my wife was dead. You wouldn't say that. Good Africans.

That's why my daughter said, Papa, you shouldn't be sad. Don't be sad. With African speaking people, everything is much better than the Germans.

Now we'll have to see, because the last two are getting married to Germans, and we'll see what they are like, those sons-in-law. The Germans are just straightforward, blatant, they don't know how to put something discreetly. And if you want to put something discreetly, then they say, those are lies.

You're lying. Well, there is a distinction between being discreet and lying. Sometimes the Zulus will speak green lies, and then they say, no, we're just being discreet.

No, those are lies. But the Holy Spirit is also the Spirit of wisdom. Rahab hid those spies from Israel, the Lord's children.

She hid them away, and she protected them through wisdom, and they were saved, and she as well. Abraham said of Sarai's wife that she was his sister, and in that way he protected or hid her. And some say, well, he lied.

No, that was the truth. She was his sister. She was his half-sister.

She was as much his sister as his wife. Don't tell everybody just everything. If you go to the toilet, you close the door.

You needn't expose your nakedness. But to the Europeans, that has gone lost. On Easter, Christ arose, the Eternal Son, bringing light to everybody.

This physical Son which we have only gives light to half the earth. The other half of the globe is in darkness. But Christ brought light to everyone.

And this light only shows you that which you can see on the outside, the leaves and the trunk of the tree. But the light of Christ exposes everything, even the very roots of that tree. Even though those roots might go under a rock, but the light of Christ reveals even those.

There is nothing hidden before Him that is not revealed. These were still just words of introduction. I haven't yet started with my three points.

Now I'm speaking like Nonter yesterday. Now I haven't forgotten my promise of yesterday that I'm going to try and attempt to make it shorter. I'm stopping now with my introduction.

I could still continue on that and preach a whole sermon from A to Z. That was just the introduction. Now to the first point. What does Jesus say to us on His resurrection day? In this text.

He reprimands us saying that which breaks one's heart. Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of that old yeast that you may be a new batch without yeast.

We are celebrating the resurrection of Christ. Easter and Jesus says your celebration is not good. You haven't yet got rid of that old yeast.

That breaks one's heart that you celebrate the resurrection of Christ and yet there is still of the old yeast in your life. Paul reprimanded the church of Corinth very harshly. He spoke hard words to them.

He said you have sinned grossly. Why? Did they commit adultery? No. Did they steal? No.

Did they tell lies? No. So why did he criticize them? Why did he find fault with them? It was because in the church there was one pair, a man and a woman that were living in immorality. And they did it.

They didn't say no, brother, we will cut your head off. And sister, we can't do such a thing in the church of God. No, they closed their eyes.

They kept their mouths shut. Why did they do it? The whole community was guilty before God. Because there were two people among them.

mother.

But the blood, from the father. Now, the father passes on the blood to the child. The life is in the blood.

That's why we are all sinners. After, just because of our fathers, we were born in sin. We are not sinners because we have sinned.

We sin because we are sinners. The blood in us, the blood of our fathers, sinful blood, Adam's blood. That's why so many South Africans have got something of the Germans in them.

Our old president, P. W. Botha, said the white South Africans, 30% of them, not just the Africans, the whites, have German blood. That's why we are all sinners because we have sinned. Dear lady, if you can't always understand your husband, maybe now you will.

Maybe this is the German good in him. Jesus was born of Mary in an unusual way. Children are born into the world because of men and women coming together.

But Jesus wasn't born in that manner. The Holy Spirit overshadowed her. God's power came upon her.

There was no sex involved. Jesus came down from heaven and miraculously went into her womb. With her being a virgin, had nothing to do with any sex.

If Jesus would have had an earthly father, he could not have been spotless. He couldn't have been perfect. He would have been a sinner like you and me.

His body was like yours and mine, from Mary. But he didn't have human blood. He would have been a sinner like you and me, which he inherited from his fathers.

What a mystery! His blood was divine. In telling you that, I don't hope that I take pearls and throw them before the swine and the dogs. But if you trade on this blood with your feet, you know what you are in for and what you are asking.

If you trample it underfoot, I feel sorry for you, for your death will be the worst of all kinds of deaths. Death of all mankind. We need to honor and respect that blood.

It ought to be precious to us. It ought to be the most precious blood of our Lord Jesus Christ. He bought us, not with silver or gold, but with the precious blood of Christ.

In that blood is the life of God. And when you are washed in that blood, you become a child of God. You are saved through that.

We too have our Passover lambs. The Jews had their Passover lambs. They had their Passover lambs.

We too have our Passover lambs, which is Christ. And that is what causes us to rejoice and gives us joy, that when you walk, it is as if you are walking on air. Let us look at the Jews.

For 40 years, 400 years, they were oppressed by Pharaoh and the Egyptians. Enslaved in Egypt. And they suffered and cried out because of their suffering, being in chains, being enslaved in Egypt.

Eventually, God heard their crying out. And God said, I will save them now. And he came and spoke to Moses.

And he said to Moses, God did many miracles, but everything didn't work. Until he came with the last blow and hit the devil and Pharaoh and knocked him out. And that night, when they were commanded, slaughter that lamb, they all had to do that.

And slaughter that lamb and take its blood and put it on the doorposts of their doors. Because the angel of death was to pass through and it would come and destroy every firstborn, right from Pharaoh's household to the household of the girl working in the garden. Every firstborn in Egypt will be strangled to death.

Because of that lamb that has been slain and that blood that has been applied to our life, to our life, you can accept Christ. If you haven't confessed your sin and washed with the blood, you are lost. You will be strangled by that spirit that kills all those Egyptians.

But those that have applied the blood, that have come to the cross and have been washed in the blood of Jesus, they rejoice. And God says, again I say to you, rejoice. You can't be forgiven if you don't rejoice.

Those that are damned and doomed forever, suffer of depressions, etc. But you who have been forgiven, you rejoice, you praise. And when our lamb was slain, the angels were there.

When he arose with the keys in his hand, with that mighty shout of victory, the earth trembled. The earth danced, jumped for joy. That was the greatest thing.

Dead people rose up from the grave. Rots broke! The greatest thing happened. The resurrection of Christ caused the heavenly host to rejoice.

They were there, sitting on that rock with close shining light, lighting, and asking, Why are we seeking the dead, the living, at the dead, where the dead are? Is there reality in your life? Be glad that the man will ask, Madam, what happened? The woman, the man, the children, what happened? Children, what happened? He rose up, took us by the hand, he rejoiced, our sins were forgiven, we were cleansed, whiter than snow. The resurrection of Christ caused the heavenly host to rejoice. They were there, sitting on that rock with close shining light, lighting, and asking, Why are we seeking the dead, the living, at the dead, where the dead are? Is there reality in your life? Be glad that the man will ask, Madam, what happened? And then it comes to an end, when people say, Jesus is the God of the white, or he is a Jew.

But that Eternal Sun has come out to bring light. And yet, you are still in the darkness. But, to us who have seen that light, we rejoice because of it.

Now, I'm leaving that second point of rejoicing. Remember the first one, of grief. And the second one, of joy, and then thirdly, sanctification, holiness.

Verse 8, Therefore let us keep the festival not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. Let us keep the festival not with the old yeast, the yeast of malice and wickedness, If you grieve and mourn over your sin, then you confess it and God forgives it and then you rejoice and He even forgets that when He forgives. Then He justifies you and it is as if you've never sinned before.

Verse 9, And then it says, Let us keep the festival not with the old yeast, the yeast of malice and wickedness, but with the bread without yeast, the bread of sincerity and truth. The fruit of these two things is sanctification, and if there is no sanctification in your life, then it has no meaning for you. Verse 10, And then it says, Let us keep the festival not with the old yeast, the yeast of malice and wickedness, but with

the bread without yeast, the bread of sincerity and truth.

Don't leave one stone unturned, otherwise you'll regret it at the end when you've lost, lost, lost your life in precious time and people have gone in the meantime to hell. They would have been saved because of your witness, as this little black girl told us yesterday. There was a German of old who preached to our forefathers.

He said there was a woman, a widow, who had four children. She was a very diligent woman, she had a home with her children, living alone with them. When the minister came there to visit her, he found the home filthy, dirty, even last week's nappy still lying around, stinking, wasn't swept with a white person.

She was a diligent, hardworking woman and she would cook for the children, do a lot of things, but a very unclean person. Her children were dirty, in rags, with lice on their heads. And she would also be dressed in a very slothful way and not even having combed herself properly.

The hay was pointing in all different directions as if she slept in a bush. When he came in, he was at a loss as to where he would sit because he looked around and on some of the sofas and chairs there was wet washing, unironed washing, other chairs or seats were wet, he didn't know where to sit. She was diligent, but very unhygienic.

She was a German, and he said, Mrs. So-and-so, where will I sit? After all, he was a German. Where should I sit? I see your chairs are dirty, full of stuff all over, where should I sit? And I see your children are so dirty. And you, personally, aren't even afraid to shake your hand to greet you because your hands are dirty.

He said, you need to repent. And he left her. And that woman carried on like that.

And she would still attend church on Sundays, but she carried on living an unclean life. And her home was always topsy-turvy, untidy, dirty, she herself in her own appearance was untidy, with the collar one side sticking up, the other side down, and so on. And he said, Mrs. So-and-so, I read you from your face.

I read from your clothing. And I read from the lice on your head. And your dirty children.

And your home that's so untidy, that you don't know the lamb that was slain. And she said, Pastor, but I'm so busy, I don't have time. You know for yourself, I'm a widow, I've got no husband.

I've got to look after these four children, I've got so much to do, I just don't get time to tidy up my house. The reason why you don't wash, and why you're so dirty, is because you hate water. He said you need to get used to water.

And he left. And he left. And then one day, she arrived at the service, and he was astounded.

Is this the same person? Her whole appearance had changed. She was neat, clean, her hair properly combed, she had a decent dress on, her hands were clean, even underneath the nails, and he felt that he could even shake her hand. And her children as well, they were clean and tidy, with their clothing washed and white.

He said, I'll visit her. And then after the service, not long after that, the minister set off. To her home, to go and visit her.

When he got there, the house wasn't smelling badly anymore. And he got in there, everything was in its place, the chairs were in their place, it was clean, there wasn't any dust all over the show, and she herself was clean and tidy in her appearance. And he asked, what's happened here? And he said, I don't know.

And she said, oh pastor, forgive me, I excused myself, making excuses, saying I had no time. But when I made my life right with Christ and I started sanctifying my life, then I started cleaning my house as well. And I had time for that and I'm doing everything and I've got more than enough time to do it all.

But it was Jesus who changed my life. Easter arrived in her life, the sun, the eternal sun had risen. And she said, even as you see, my house is being swept.

I first swept my own heart, I got rid of all that old yeast, I went to my neighbors, I went and I apologized. The sun has risen. That is the fruit of repentance.

Your clothing, your appearance, your dress, your home, it all shows the fruit, or should show the fruit of repentance. And she said, oh pastor, forgive me, I excused myself, making excuses, saying I had no time rid of all that old yeast, I went to my neighbors, I got rid of all that old yeast, I went and apologized. The sun has risen.

Your clothing, your dress, your home, it all shows the fruit, or should show the fruit. That is what you are like inside. The outside shows what you are like on the inside, I often have to apologize to overseas visitors and say, excuse all the papers lying around, that's our snow.

We had some snow and that's why it looks like that. But the outside shows what you are like on the inside, therefore you need to clean the inside, that the outside will become clean as well. John Bunyan said, God doesn't need the outside to see what your heart is like.

But we need the outside to see what your heart is like. John Bunyan said, God doesn't need the outside to see what your heart is like. She didn't come to me and say, Father, will you watch? So they haven't learned from your father how you help your husband.

Our hero has conquered. The angels came down to observe how he came up out of hell with the keys. But it's heart-breaking that we have our Passover land that was sacrificed, that we allow sin in our midst, and we allow people, we bear with people that are sinners in our midst.

When you enter into that stream of blood and water which flows from His riven side, then your trail is washed out. The hounds of your sin won't get hold of you. You are rescued.

And those hounds are blood hounds. And you rejoice for you are forgiven. And the fruit.

The fruit of that is sanctification in your life, where you get rid of all that which is unclean. In your heart, and even outside in your home, it will be seen where it will be so clean you'll be able to eat from the floor. Let's bow our heads and pray.

Lord our hearts, shout hallelujah. For you have conquered. And beside death, where is your sting? And hell, where is your victory? Sin, lust of the flesh, the world, lust of this world, death and hell, where is your death, where is your sting, and where is your victory? Oh Lord, great is that which you have done for us.

Now we can walk and live with you day by day. When death comes, we do not die, we only fall asleep. Close our eyes in this world to open them.

In the world, on the other side, we will be with you for all eternity. Great Lord Jesus is that work that you have accomplished for us, and we cannot fathom it. Lord let our lives, being sanctified and holy, now bring glory to your name.

We understand that that angel which came down from heaven, sitting on that stone, brilliant like lightning, with brilliant white clothes on. How could it have been otherwise? How can it be different to us? Amen.

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