

WHY CHRISTIANITY IS OFFENSIVE and it's not because of "hell"

I am the way, the truth, and the life. No one comes to the Father except through me. (John 14:6)

Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved. (Acts 4:12)

Christianity is OFFENSIVE because it is EXCLUSIVE.

- **Our society claims to value open-mindedness**
- **Our society claims to value inclusion**
- **Our society claims that Christianity excludes both ideas and people**

But what if...

- **God created us to have every good desire fulfilled**
- **All our best desires (potential) could be fulfilled in a relationship with him**
- **All he asks is that we commit ourselves to that relationship**

*Hear, O My people, and I will admonish you; O Israel, if you would listen to Me! ⁹Let there be no strange god among you; nor shall you worship any foreign god. ¹⁰I, the LORD, am your God, who brought you up from the land of Egypt; open your mouth wide and I will fill it. ¹¹But My people did not listen to My voice, and Israel did not obey Me. ¹²So I gave them over to the stubbornness of their heart, to walk in their own devices. ¹³O that My people would listen to Me, that Israel would walk in My ways! ¹⁴I would quickly subdue their enemies and turn My hand against their adversaries. ¹⁵Those who hate the LORD would pretend obedience to Him, and their time of punishment would be forever. ¹⁶But I would feed you with the finest of the wheat, and with honey from the rock I would satisfy you.
(Psalm 81:8-16)*

Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. (Matthew 23:37)

QUOTES OF NOTE

One of the strange paradoxes of this pluralistic, postmodern, politically correct time is that the accepted pluralism embraces everyone except those who claim exclusivity. So, while postmodern people are open to exploration of faith, the exclusivity that evangelical Christians claim will rub up against the deconstructionist ethos of postmodernism. In this way, politically correct pluralism is itself exclusivistic. (Tony Jones, *Postmodern Youth Ministry*)

When the apostles preached, they could assume even in their Pagan hearers a real consciousness of deserving the Divine anger.... It was against this background that the Gospel appeared as good news. It brought news of possible healing to men who knew that they were mortally ill. But all this has changed. Christianity now has to preach the diagnosis—in itself very bad news—before it can win a hearing for the cure. (C.S. Lewis, *The Problem of Pain*)

Forgiveness needs to be accepted as well as offered if it is to be complete: and a man who admits no guilt can accept no forgiveness. (C.S. Lewis, *The Problem of Pain*)

We want, in fact, not so much a Father in Heaven as a grandfather in heaven—a senile benevolence who, as they say, “likes to see young people enjoying themselves,” and whose plan for the universe was simply that it might be truly said at the end of each day, “a good time was had by all.” Not many people, I admit, would formulate a theology in precisely those terms: but a conception not very different lurks at the back of many minds. I do not claim to be an exception: I should very much like to live in a universe which was governed on such lines. (C.S. Lewis, *The Problem of Pain*)

When we want to be something other than the thing God wants us to be, we must be wanting what, in fact, will not make us happy. Those Divine demands which sound to our natural ears most like those of a despot and least like those of a lover, in fact marshal us where we should want to go if we knew what we wanted. (C.S. Lewis, *The Problem of Pain*)

If we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased. (C.S. Lewis, *The Weight of Glory*)

In all of our hearts lies a longing for a Sacred Romance. It will not go away in spite of our efforts over the years to anesthetize or ignore its song, or attach it to a single person or endeavor. It is a Romance couched in mystery and set deeply within us. It cannot be categorized into propositional truths or fully known any more than studying the anatomy of a corpse would help us know the person who once inhabited it. (John Eldredge, *The Sacred Romance*)

Every man who knocks on the door of a brothel is looking for God. (G.K. Chesterton, *Collected Works*)

O Lord, you have made us for yourself and our hearts are restless until they find their rest in you. (Augustine, *Confessions*)

I would pay any price to be able to say truthfully “All will be saved.” But my reason retorts, “Without their will, or with it?” If I say, “Without their will” I at once perceive a contradiction; how can the supreme voluntary act of self-surrender be involuntary? If I say, “with their will,” my reason replies “How if they will not give in?” (C.S. Lewis, *The Problem of Pain*)

Your place in heaven will seem to be made for you and you alone, because you were made for it—made for it stitch by stitch as a glove is made for a hand.... All your life an unattainable ecstasy has hovered just beyond the grasp of your consciousness. The day is coming when you will wake to find, beyond all hope, that you have attained it, or else, that it was within your reach and you have lost it forever. (C.S. Lewis, *The Problem of Pain*)