

II. SERMONS PREACHED IN LENT, ON GOOD-FRIDAY, AND ON EASTER-DAY pdf

1: It Is Saturday, But Is It Finished? Sermon by ROGERS STEVEN WARNER, Luke - www.enganchecuba.com

The number of Sermons now published is twenty-two, of which six were preached during Lent, three on Good-Friday, and the remaining thirteen, out of eighteen, the whole series upon the Resurrection, on Easter-day.

Year A Text and the Dates of Lent First Sunday in Lent: March 5, Text: Jesus is the New Israel who does in the wilderness what the first Israel failed to do in their own wilderness tests: The fact that he was so adroit at dispatching the devil with one biblical quote after the next should not make us forget the fact that these were powerful temptations for Jesus. He WAS very hungry. Surely Jesus must have struggled his whole life with the temptation to snap his fingers and take the easy way out of any number of situations. The same goes for the silliest of the three tests as the devil tempts him to throw himself down off the temple. There was no need for Jesus to do this but again, he knew he could snap his fingers and make all well for himself but he refused. Jesus must have thought twice about it. As a Lent text, we need to help our congregations see themselves in this picture. If we paint Jesus as being supremely above it all and for whom resisting these temptations was easy, we will put distance between the congregation and the text. Second Sunday in Lent: March 12, Text: The story of the Transfiguration is a gospel oddity. With precious few exceptions, Jesus looked every day of his life as ordinary as ordinary could be. Despite the common depiction of him in artwork, there was no visible halo over his head, no peculiar glow from his face, no beatific expression on his face. He was truly human, as the Church has long confessed. But he was truly divine, too, but incognito most of the time. For a few awesome moments, divine glory burst through. Elijah and Moses put in a cameo, too. Lent is a time to remember our sins and our mortality. How does a text like this help us do that? The tragedy of our sin is that we forget this. When we abuse our own bodies or debase ourselves in various ways, we forget who we are in Christ. The transfiguration was in its own way a unique event specific to Jesus. Yet its deepest truth dwells deep within us now, too. Remembering that gives us reason to live for Christ now and also hope for beyond the grave. Like Moses and Elijah, we also will one day be with our Lord, talking with him and seeing him as he is even as we shall appear as what we really are already now: Audio Sermon on Matthew Third Sunday in Lent: March 19, Text: John 4 is one of the most memorable stories in the Bible and it comes to us in the Lenten Season with peculiar force. Yes, Lent is a time to remember our sins and shortcomings and to confess those. But Lent is also a time when, as with this Samaritan woman at the well, we encounter a Jesus who is neither shocked by our sinfulness nor particularly put off by it. My favorite moment in this story is when Jesus confronts the woman with his knowledge of her marital history and current circumstance. With a nervous smile, the woman immediately changes the subject to a theological controversy about where God was properly worshiped. Jesus handled sinfulness better than we typically do! As Lenten lessons go, there is a lot to think about here. Because you rather suspect that had Jesus reacted to this woman the way up-tight and judgmental Christians today might be liable to do, she never would have hung around long enough to get the very living water she so desperately needed.

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2: 50 Sermon Ideas for Lent and Easter | JORDAN RIMMER

Lent is a time of fasting, penitence, and sorrow leading up to Easter. How does the Resurrection answer many of the feelings and longings of Lent. Preach the book of Ruth for Lent.

But what do we call the Saturday that falls between Good Friday and Easter? What is so significant about it? Does it have a special name? The Biblical account devotes one lone verse to it! Not a single Gospel writer records a meaningful event that took place on Holy Saturday. Yet, in many ways, the Saturday when Jesus was in the tomb should be a significant high point on the church agenda. Saturday must be more than a time when we say, "Yesterday He died and tomorrow He will rise again, but today not much is happening. For many -- if spring is in the air -- it is an opportunity to wash the car, mow the lawn, take a walk, or just rest in the hammock. What happened on Saturday between Good Friday and Easter? To the untrained eye, nothing at all! If we were to go to the tomb outside of Jerusalem at the crack of dawn on Saturday we would observe little of major significance. The body of a recently crucified man would be on a slab in a tomb -- bloodied, discolored, rigid with rigor mortis. It would be a hideous sight if we could see it. But in heaven above and on earth beneath, far from our human senses, there is enough activity to change eternity. Demons are raging; some shrieking in fear. Satan has been stripped of all authority and power. Christ has opened paradise, ushering in both the thief who died by Him on the cross, and all those who had believed in the Coming Messiah through the ages. The angels of heaven are rejoicing. There is a sense that a celebration is about to erupt at any moment! That is why Saturday is so important on the church calendar. Yet back in Jerusalem, on the surface of Planet Earth, it is business as usual. If you were to stop the typical person and ask him or her about the excitement of Friday afternoon, inquire about the execution of yesterday, the individual would probably respond: The entire episode is "history". It is finished, kaput, over with, through, concluded, and buried. His name is Simon Peter. A short time ago, in fact only 48 hours earlier, he never would have believed that it would come to this. Others will deny you, he had told his Master, but I never will! Yet, Simon you did deny your Lord -- not once, but three times. Simon can still hear the rooster crowing. He can still see Jesus turning His bloodied face, looking at him over his shoulder, locking eyes, as though to say, "I told you. But no tears come from his eyes any longer. He has no more tears to spill. He, the great rock upon which Christ had said he would build His Church, is a has-been. Yes, it is Saturday and it is finished, thinks Peter. The rooster crows again in the backyard of Caiaphas, the high priest. But the cock-a-doodle-doo of the rooster means something different to Caiaphas than it did to Simon Peter. But the cock-a-doodledoo of the rooster means something different to Caiaphas than to Simon Peter. Finally, Caiaphas thinks as he rises from his bed, finally I rid myself of that charlatan. For three years he was a thorn in my side. For a thousand days I plotted and schemed to get rid of Him. And now, oh glorious Saturday morning, it is finished!

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3: Lent Center for Excellence in Preaching

www.enganchecubano.com provides sermon in all my years in the ministry I have never preached a sermon on the topic until now. During World War II a delightful Christian.

From that time on, Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. You are a stumbling block to me; you do not have in mind the things of God but the things of men. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. Here are four preaching points for Good Friday: Friday is the road to Sunday. We want to embrace the resurrection, but Jesus calls us to the Cross, too. There is no resurrection without the Cross. Our job as pastors is to tell the truth to His people: Everyone has a problem with the cross. The very idea of Good Friday causes us concern. The problem is that both his power and wisdom led him to the Cross, a brutal denial of everything he had done before. Those who had seen his power wondered why he seemed powerless at his greatest need. Those who saw his intelligence wondered how someone so smart could miscalculate so badly. Both sides missed what Jesus and his Father were saying: Not just his words, his very life is a parable. The people we speak to week after week have a problem with the Cross. Religious-minded people want miracles and power. Intellectually minded people want wisdom and truth. What God offers us all is first the Cross. This is a stumbling block for us to consider today: People prefer not to dwell on such things. After all, who respects suffering? When is the last time you spoke to your people about suffering? You want to tell a story worth telling? Things are always darkest just before they go pitch black. And then, in the blackness of the truth—the truth that our own power or smarts are never enough—we discover that we need to rely solely on the promise of the Father. Friday means the beginning of change. The Cross changes everything. Easter is indeed about the empty tomb. Why are we in such a hurry to rush Jesus up to heaven? It was the road for Jesus; it is the road for us. Jesus demonstrated faith over circumstances. Can we be honest with our congregations? Here are two of the phrases Jesus uttered on the Cross: Even at his death, Jesus showed us how to trust the Father beyond the circumstances. Jesus predicted his death and resurrection. At least three times, Jesus shared his destiny with the disciples. And death was still death, even for Jesus. As a man, Jesus modeled how to trust the Father.

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4: Good Friday: 4 Powerful Reflections on the Cross

During the dark days of World War II, England had a great deal of difficulty keeping men in the coal mines. It was a thankless kind of Job, totally lacking in any glory. Most chose to join the various military services.

I need some ideas to prime the pump and help me think of images and questions that can turn into sermons. Last year for Lent and Easter I came up with 35 sermon ideas and questions. This year I expanded that list to I hope as pastors are planning their sermons that this can be a helpful list. They are not organized in any order. Just a random list of random thoughts. May something spark a sermon for you. Might the darkness have more to do with a dead savior than the time of day? John and Peter race to the tomb. The gospel of John makes a big deal out of the race. Peter does go in but it is John that believed. Why all that detail? Jesus burial cloth was folded. Why was it folded? There is some evidence that when you left the table at a meal you would fold your napkin as a sign that you are going to return. The earthly life of Jesus has a cloth at both ends—a burial cloth and swaddling cloth. What is the connection between those 2 clothes? The story of redemption start in the Garden of Eden and ends in a garden Easter morning. It would be interesting to compare these gardens. It might be interesting to tie in the idea of an old Adam and a new Adam. Look at Old Testament predictions and foreshadowings of resurrection. Thomas gets a bad rap. We call him Doubting Thomas. We would probably doubt too. Worst of all, the text says it was a whole week before he got to see Jesus. What would that week have been like? What do we do with our doubts? A lot of people today doubt the Resurrection as a historical event. I think every few years I am going to give a historical defense of the Resurrection on Easter morning. Along the lines of 10, I think that the biggest evidence of the Resurrection is the change in the disciples and what they do next. The live as an Easter People and are the best witnesses to the Resurrection. What does it mean that we are Easter People too? Why does Jesus pop up every once in a while to a bunch of people for 40 Days? What is the significance of 40 days? There are a lot of references to 40 days and 40 years in the Bible. I am fascinated by the emotional roller-coaster of Holy Week. There is the joy of Palm Sunday. There is the sadness and disappointment of Maundy Thursday. There is the anger and violence of Good Friday. There is the silence of Saturday. We know almost nothing about that Saturday. Then there is the shock of Sunday. Tracking this roller coaster might make the joy of Easter more special. The Bible makes a big deal about the reality that we have died with Christ and have been risen with Christ. What does that mean? What does the resurrection of Jesus say about our own Resurrection? The Gospel makes a big deal that Jesus is physically resurrected. He is not just a Spirit. People can recognize Jesus, touch Him, eat with him, and walk with him. At the same time, they cannot always recognize with him, he can appear in locked rooms, and disappear. Why is it important that his resurrection was physical? Why is it that his resurrected body was different? Paul said that if there is no resurrection then our faith and preaching are meaningless. Why is the resurrection so critical to belief? What if there are people in your congregation trying to be a Christian but do not believe in the resurrection? What is the effect of the resurrection? In other words, we make a big deal about why Jesus had to die, but why did he have to resurrect? Why was his death not enough? We have journeyed through Lent to this point and it began with Ash Wednesday. What does Easter have to do with the ashes and dust of Ash Wednesday? Paul talked about so many witnesses that he had talked to 1 Corinthians. Imagine talking to one of them and hearing the story first hand. How might the discussion go? Do we witness with that kind of emotion? He even breathes it on them right after the Resurrection, but it is not until Pentecost that Spirit moves in such a mighty way. Revelation 21 talk about a new heaven and a new earth and makes a big deal that death will be no more. Why do we still die? I like to preach images and metaphors. One of the interesting images in the story is the Stone. What is the significance of the stone? I once heard Timothy Keller say in a sermon that the stone was rolled away not to let Jesus out but to let us in. What do you think he meant by that? Compare and contrast these stories. What is the same? The angels are often skipped in Easter preaching. Yet there they are in the story. What is their role? What do they say and do? The Bible makes a big deal about

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Jesus being raised on the Third Day. In our understanding of time it is not really 3 days. It is only Friday night through Sunday morning making it not even 48 hours. Jesus even talks about tearing down the temple and rebuilding it in 3 days. There is plenty there to play with in a sermon. One of the big themes in the resurrection accounts is Recognize. Sometimes the disciples recognize Jesus. Other times Jesus has to open their minds. One of the ways that Jesus gets the people to recognize him is by breaking bread. There is definitely a connection between Communion the Resurrection stories. This also makes Easter Sunday a great communion Sunday though most churches I have been around do not do it then. Mark has a short ending and a long ending. What are the strengths of both endings in connection with Easter morning? There is an interesting story in the Gospels about the guards at the tomb. They run away, report to the authorities, and then take a bribe to say that the body was stolen. Not a really uplifting story. Why does the Bible include this? The story of the road to Emmaus is rich with preaching ideas. Who are these people? Why are they walking? What Old Testament passages does Jesus show them?

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5: Abingdon Press | Worship in a Flash for Lent & Easter

Donna Schaper has preached 25 full seasons of Lent and Easter as a parish pastor and a denominational executive. She is a graduate of Gettysburg College, Gettysburg Seminary, and the University of Chicago.

A Sermon for Good Friday, John The appointed gospel is John What do you see when you look at the cross? The sin of the world? To some degree all that is present in the crucifixion. Those things, however, can also become the veil, the lens, that distorts our vision of the cross. They can keep us from seeing why this day is called Good Friday. They can keep us from seeing a way forward. Sometimes we let the suffering of Jesus blind us to the love of God. If today is just another day of suffering and brutality, a day to reenact the execution of Jesus, then it makes no sense to speak of this day as good. We must acknowledge, however, that good does not mean easy or magical. The goodness of Good Friday does not eliminate the reality of sin, grief, suffering, and death. It means those are not the final or ultimate reality of this day, or any day for that matter. To fixate on the bloody details of the crucifixion risks promoting a false view of what the cross of Christ accomplishes. That is not the good news of Jesus. The biblical descriptions do not focus on the brutality, gore, and violence of the cross. For some reason we have allowed that to become the focus of the crucifixion. It is there, to be sure, but that is not where scripture places the focus. John offers no graphic or bloody details. He simply states the facts: For Jesus the focus is not on suffering and death. It is on love. Death is not the end. Peter, however, can neither look at the cross nor the one who is dying. I do not know him. For Jesus and for himself. Without love death is the end. Without love the entire earth becomes a tomb. Mary suffered, cried, and had her heart broken by grief. Good Friday does not deny any of that. Those things were real in the crucifixion of Jesus and they are real in our own lives. We cannot help but look at the many crosses of our lives and world and see sin and brokenness, suffering, sorrow, tears, loss, and death. But what if there is more to see? What if we are to see love there as well? The crucified love of Christ is stronger and more real than death. The crucified love of Jesus does more than join us in our sufferings and dyings. It carries us through them. Every day we must decide which we trust more, death or love. That decision in many ways determines our world view, guides our relationships, affects how we approach the circumstances of our lives, and colors our image of God. Can we see and trust the crucified love of Good Friday in our deaths, in the violence of our world, in our losses and sufferings, in the brutalities we experience, in the sins we commit? That is both the challenge and the hope Good Friday offers.

6: Lent 2 | Search Results | Sermons and Sermon Lectionary Resources

I will be preaching the sermon in our "7 Sayings of Christ from the Cross" on Good Friday night. There will be 7 songs and 7 sermons and as the service begins I will light a 7 tier candelabra. As each of the 7 pastors end their sermon, we will snuff out 1 of the candles.

7: Find by Lectionary

The Easter G.O.A.T. - The Greatest Of All Time. by Donald Cantrell. Leonard Ravenhill tells the story of preaching an 8-day crusade in a large church in Glasgow, Scotland starting the first day of World War II.

8: Sermons about Vatican li - www.enganchecubano.com

The day between Good Friday and Easter Sunday rarely gets much attention. This sermon seeks to address Holy Saturday's importance in an imaginative and emotive manner. It was first preached for a Good Friday service and is crafted for such an audience.

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9: Ninety-Six Sermons: Volume Two: Lent Good Friday and the Resurrection - Lesen Sie das Buch online

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