

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 1 : Simple sermons for twentieth century Christians | Open Library

*Simple Sermons for Twentieth Century Christians on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Role under authoritarianism[edit] Russian Orthodoxy under the Soviet Union[edit] Since the 18th century, the Russian Orthodox Church had been run by the Most Holy Synod of bishops and lay bureaucrats, appointed by the tsar. With the Russian Civil War came a brief re-establishment of an independent patriarchate in This may have further strengthened the Bolshevik animus against the church. According to Vladimir Lenin , a communist regime cannot remain neutral on the question of religion but must take action against it. He argued that a classless society would not contain religion. Lenin quashed the Church just a few years after the re-establishment, imprisoning or killing many clergy and faithful. Part of the clergy escaped the Soviet persecutions by fleeing abroad, where they founded an independent church in exile. After the October Revolution, there was a movement within the Soviet Union to unite all of the people of the world under Communist rule. This included the Eastern Bloc as well as the Balkan states. Since some of these Slavic states tied their ethnic heritage to their ethnic churches, both the peoples and their church where targeted by the Soviets. Toward that end, the communist regime confiscated church property, ridiculed religion, harassed believers, and propagated atheism in the schools. Actions toward particular religions, however, were determined by state interests, and most organised religions were never outlawed. Some actions against Orthodox priests and believers along with execution included torture being sent to prison camps , labour camps or mental hospitals. In the first five years after the Bolshevik revolution, 28 bishops and 1, priests were executed. They were herded into the forest, pushed into an abandoned mineshaft, and grenades were then hurled into the mineshaft. Her remains were buried in Jerusalem , in the Church of Maria Magdalene. Bonhoeffer was later found guilty in the conspiracy to assassinate Hitler and was executed. Bonhoeffer adhered to this school of thought; his classic *The Cost of Discipleship* is likely the best-known and accessible statement of the neo-orthodox philosophy. In Poland, the Nazis murdered over 2, monks and priests while even more were sent to concentration camps. Dalin noted that "hundreds of thousands" of Jews were saved by the Church. The "secularization of society", attributed to the time of the Enlightenment and its following years, is largely responsible for the spread of secularism. Nevertheless, the large majority considered that they "belong" to a religious denomination. Numbers show that the "de-Christianization" of Europe has slowly begun to swing in the opposite direction. Renewal in certain quarters of the Anglican church, as well as in pockets of Protestantism on the continent attest to this initial reversal of the secularization of Europe, the continent in which Christianity originally took its strongest roots and world expansion. In North America, South America and Australia, the other three continents where Christianity is the dominant professed religion, religious observance is much higher than in Europe. South America, historically Catholic, has experienced a large Evangelical and Pentecostal infusion in the 20th century with the influx of Christian missionaries from abroad. Some of the largest Christian congregations in the world are found in Brazil. Evangelicalism[edit] Countries by percentage of Protestants in and Pentecostal and Evangelical Protestant denominations fueled much of the growth in Africa and Latin America. Liberal wings of denominations were on the rise, and a considerable number of seminaries were taught from a liberal perspective. Those entering seminaries and other postgraduate theologically related programs have shown more conservative leanings than their average predecessors. The Evangelical push of the s and s produced a movement that continues to have wide influence. In the southern United States , the Evangelicals, represented by leaders such as Billy Graham , have experienced a notable surge. Australia has seen renewal in different parts of her Anglican Church, as well as a growing presence of an Evangelical community. Although more "traditional" in its Anglican roots, the nation has seen growth in its religious sector. Pentecostal movement[edit] The Third Great Awakening had its roots in the Holiness movement which had developed in the late 19th century. The Pentecostal revival movement began out of a passion for a greater outpouring of the Holy Spirit. Alexander conducted meetings in

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Melbourne, Australia, resulting in more than 8,000 converts. News of this revival travelled fast, igniting a passion for prayer and an expectation that God would work in similar ways elsewhere. Torrey and Alexander were involved in the beginnings of the great Welsh revival which led Jessie Penn-Lewis to witness the working of Satan during times of revival, and write her book "War on the Saints". From there Pentecostalism spread around the world, carried by those who experienced what they believed to be miraculous moves of God. These Pentecost-like manifestations have steadily been in evidence throughout the history of Christianity—such as seen in the first two Great Awakenings that started in the United States. However, Azusa Street is widely accepted as the fount of the modern Pentecostal movement. Pentecostalism, which in turn birthed the Charismatic movement within already established denominations, continues to be an important force in western Christianity. This process involved a redefinition of the idea of "the Church" from traditional theology. This ecclesiology, known as non-denominationalism, contends that each group which fulfils the essential criteria of "being Christian" is a sub-group of a greater "Christian Church", itself a purely abstract concept with no direct representation, i. Obviously, this ecclesiology is at variance with other groups that indeed consider themselves to be "the Church". The "essential criteria" generally consist of belief in the Trinity, belief that Jesus Christ is the only way to have forgiveness and eternal life, and that He died and rose again bodily. Expressions of ecumenical monasticism can be seen in the Bose Monastic Community and communities of the New Monasticism movement arising from Protestant Evangelicalism. Although he was partly inspired by the hope of reviving monasticism in the Protestant tradition, the brotherhood was interdenominational, accepting Roman Catholic brothers, and is thus an ecumenical rather than a specifically Protestant community. The Order of Ecumenical Franciscans is a religious order of men and women devoted to following the examples of Saint Francis of Assisi and Saint Clare of Assisi in their life and understanding of the Christian gospel: It includes members of many different denominations, including Roman Catholics, Anglicans, and a range of Protestant traditions. The Order understands its charism to include not only ecumenical efforts and the traditional emphases of the Franciscans in general, but also to help to develop relationships between the various Franciscan orders. Modernism and liberal Protestantism[edit] Liberal Christianity, sometimes called liberal theology, is an umbrella term covering diverse, philosophically-informed religious movements and moods within late-, 19th- and 20th-century Christianity. The word "liberal" in liberal Christianity does not refer to a leftist political agenda or set of beliefs, but rather to the freedom of dialectic process associated with continental philosophy and other philosophical and religious paradigms developed during the Age of Enlightenment. Despite its name, liberal Christianity has always been thoroughly protean. Enlightenment-era liberalism held that man is a political creature and that liberty of thought and expression should be his highest value. The development of liberal Christianity owes much of its progression to the works of philosophers Immanuel Kant and Friedrich Schleiermacher. As a whole, liberal Christianity is a product of a continuing philosophical dialogue. Many 20th-century liberal Christians have been influenced by philosophers Edmund Husserl and Martin Heidegger. Fundamentalism[edit] Fundamentalist Christianity began as a less rigid movement than the current movement described and self-described by that term. It is a movement that arose within British and American Protestantism in the late 19th and early 20th centuries, mainly in reaction to modernism and certain liberal Protestant groups that denied doctrines considered fundamental to Christianity yet still called themselves Christian. Thus, fundamentalism sought to re-establish basic tenets that could not be denied without relinquishing a Christian identity, the "fundamentals". These distinctive tenets defined inerrancy of the Bible, Sola Scriptura, the Virgin Birth of Jesus, the doctrine of substitutionary atonement, the bodily resurrection of Jesus, and the imminent return of Jesus Christ. The movement divided over these and other factors over time into those now known as Fundamentalists, retaining its name, and those known as Evangelicals, retaining its original concerns. Anglicanism[edit] In the early 20th century when the Anglo-Catholic Movement was at its height, the Anglican Communion had hundreds of orders and communities. However, since the 1960s there has been a sharp falling off in the numbers of religious in many parts of the Anglican Communion, most notably in the

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

United Kingdom and the United States. Many once large and international communities have been reduced to a single convent or monastery composed of elderly men or women. There are however, still thousands of Anglican religious working today in religious communities around the world. While vocations remain few in some areas, Anglican religious communities are experiencing exponential growth in Africa, Asia, and Oceania. Roman Catholic Church[edit] India and China[edit] In Pope Pius XII , within weeks of his coronation, radically reverted the year-old Vatican policy and permitted the veneration of dead family members. At the same time, they lifted the mutual excommunications dating from the 11th century. Bishops, it says, are not "vicars of the Roman Pontiff". Rather, in governing their local churches they are "vicars and legates of Christ". This episcopal college is responsible for the well-being of the Universal Church. Changes to old rites and ceremonies following Vatican II produced a variety of responses. Some stopped going to church, while others tried to preserve the old liturgy with the help of sympathetic priests. Liberal Catholics form another dissenting group who feel that the Vatican II reforms did not go far enough. It includes numerous reforms and alterations in Church law and Church discipline for the Latin Church. It replaced the version issued by Benedict XV. Modernism and liberation theology[edit] In the s, growing social awareness and politicization in the Latin American Church gave birth to liberation theology. Unlike Leo, who addressed the mainly condition of workers, Pius XI concentrated on the ethical implications of the social and economic order. He called for the reconstruction of the social order based on the principle of solidarity and subsidiarity. The social teachings of Pope Pius XII repeated these teachings and applied them in greater detail not only to workers and owners of capital, but also to other professions such as politicians, educators, housewives, farmers bookkeepers, international organizations, and all aspects of life including the military. Going beyond Pius XI, he also defined social teachings in the areas of medicine, psychology, sport, TV, science, law and education. There is virtually no social issue, which Pius XII did not address and relate to the Christian faith. The dominant concern was the continued rights and dignity of the individual. With the beginning of the space age at the end of his pontificate, Pius XII explored the social implications of space exploration and satellites on the social fabric of humanity asking for a new sense of community and solidarity in light of existing papal teachings on subsidiarity. In addition, the encyclical reaffirmed the sanctity of life from conception to natural death and asserted a continued condemnation of both abortion and euthanasia as grave sins which were equivalent to murder. Pius XI called this the "terrible triangle". Eastern Orthodoxy[edit] Emigration to the West[edit] One of the most striking developments in modern historical Orthodoxy is the dispersion of Orthodox Christians to the West. In addition, the Bolshevik Revolution forced thousands of Russian exiles westward. Millions of Orthodox are no longer geographically "eastern" since they live permanently in their newly adopted countries in the West. Nonetheless, they remain Eastern Orthodox in their faith and practice. Russian Orthodoxy[edit] By about 22, Russian Orthodox churches were active. But in Nikita Khrushchev initiated a campaign against the Russian Orthodox Church and forced the closure of about 12, churches. By fewer than 7, churches remained active. As with all private property, Church owned property was confiscated into public use. The few places of worship left to the Church were legally viewed as state property which the government permitted the church to use.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 2 : Christian revival - Wikipedia

Simple sermons for twentieth century Christians by W. Herschel Ford, , Zondervan Pub. House edition, in English - 1st ed.

Meyer was a pastor, author, Bible teacher and evangelist. He was born in London in and grew up in a Christian home. He graduated from London University in and began pastoring in , and in he went to Priory Street Baptist Chapel. There he met D. Moody, who made a lasting impression upon his life and taught him valuable spiritual lessons. In he went to Christ Church in London, with only attending regularly. Within two years, attendance grew to over 2, After leaving the pastorate, he began a ministry of conference preaching and evangelism, traveling all over the world. Meyer was a frequent visitor to the United States and Canada and at the age of 80, he conducted his twelfth American preaching campaign, traveling more than 15, miles and addressing over meetings. It is said that he preached more than 16, sermons in his lifetime. Meyer had a great influence on many of the great preachers of his generation. Wilbur Chapman and Charles Spurgeon loved to hear him preach. Spurgeon was quoted as saying: Meyer died in in his eighty-second year. He graduated from Yale College in He was saved as a young preacher trying to comfort an old Scottish backslider at death. The old man interrogated Burrell until he had to admit his lost condition. The church, still active, is the oldest continuing congregation of Protestants in the USA. His delivery was said to be clear-cut and vigorous, rising to dramatic heights of eloquence. Burrell was a prolific writer and many of his sermons still exist. He is so unknown today that his church does not even mention him in its online history, instead extolling Norman Vincent Peale, who pastored there a generation later. Burrell delivered original, highly entertaining sermons that are still beneficial for us today.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 3 : Classic Sermon Manuscripts by Great Preachers of the Past

*Simple Sermons for 20th Century Christians [Herschel W. Ford] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

To provide a biblical background for some of the key issues surrounding the proposed revision of our church constitution. There are three primary issues that need special discussion: To explain my own thinking as it relates to some of the crucial issues relating to the local church. If I were in the pew, I would want to know not only what my pastor believes, but also how he arrives at those conclusions. New Testament Principles or Patterns? A key place to begin is with the following question: Does the New Testament give general principles for the life of the church which may be flexibly adapted to varying cultures and locales or do the actual patterns of the New Testament present models which should be followed by local churches today? Many would say that we are to follow the principles but not the actual patterns of New Testament church life. In approaching matters such as how the government of the church should be organized, I think we should make an effort to follow the New Testament pattern of leadership as closely as possible. Charles Ryrie on this subject. In it, he makes several useful observations: Most of us would argue for flexibility in some areas meeting in buildings and not in homes and for no flexibility in other areas baptism must be practiced. The arguments in favor of unlimited flexibility are mostly historical and analogical, but not biblical in nature. It is doubtful that we should feel free to ignore it. The most reasonable course is to attempt to follow the biblical patterns of church life as closely as possible. It means we want to be biblical not only in what we believe, but in how we organize our congregation. Observations From Acts In this section I would like to illustrate what I mean about looking to the Bible to find actual patterns of church life. Since Acts records the earliest days of the Christian church, we can begin our search there. Verse 41 shows us the normal pattern of salvation, baptism and church membership. Verse 42 reveals the great principles of church life: Teaching, Fellowship, Communion and Prayer. Verses show how these principles were worked out in the daily lives of the believers. Verse 47 shows the result: Because of a controversy within the church over the care of the Grecian widows, the apostles asked the congregation to select seven men to insure that the needs of the Grecian widows were fully met. This passage reveals a most important pattern that emerges in the early church—a two-tiered leadership structure in which the apostles cared for the spiritual needs of the people and the seven men proto-typical deacons cared for the material needs. As the church expanded, this two-tiered pattern would be duplicated by the election of elders to give overall spiritual direction and deacons to handle various administrative and pastoral responsibilities. It demonstrates the growing circles of concern as believers in one location gave money to help believers in other places. It also shows that the elders were given primary financial responsibility for handling the offering. No longer exclusively Jewish, it will soon be a Gentile majority. I am suggesting that as we discuss what patterns are best for us, we would do well to go back to the one infallible sourcebook. It is amazing how much we can learn about how to organize our church simply by studying the Bible! His theory goes like this: These must always be observed by every local church in every culture in every century. In other words, there is both form and freedom for the local church. I reproduce them because I think they represent the kind of approach we need to take. Local churches are to exist and they are to be made up of Christians. These congregations are to meet together on the first day of the week. There are to be church officers elders who are responsible for leading the church. There should be deacons responsible for the community of the church in the area of material needs. The church is to take discipline seriously. There are specific qualifications for elders and deacons which must be followed. There is a place for form on a wider basis than the local church. Schaeffer also points out that some will not agree on all eight norms. Some would want to rephrase them or to add some or to drop some. But the precise number and wording is not the point. The New Testament does say something about the life of the church, and that something should be followed as closely as possible. Certain norms are revealed which must be taken seriously. Our goal should be to say

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

exactly as much as the Bible says in any given area—no more and no less. He summarizes his chapter with these wise words: Concluding Thoughts on Form and Freedom 1. The Bible is to guide both our doctrine and our practice. The New Testament reveals both established form along with great areas of freedom. The forms are to be followed. Where no authoritative command is given, Christians are free under the leadership of the Holy Spirit to do what is best for a particular time and place. We should hold our convictions tightly and our preferences lightly. An excerpt from Basic Theology by Charles Ryrie: Does the New Testament give principles for these areas to be followed generally, but to be adapted to various cultures and times; or does it also expect the pattern practiced in New Testament times to be followed today in all cultures? For example, does the New Testament teach principles of church government which can be adapted in a variety of ways, or does it also prescribe the particular pattern which must be followed? Many would say that flexibility in this area is permitted. The church must have leaders, but it makes little difference whether they are called elders or deacons or whether a group has both. One might even call them stewards and still follow the New Testament principle of leadership. The New Testament teaches the principles of believers gathering together. But in New Testament times they gathered in homes. Are we today allowed the flexibility of building church buildings, or should we follow the pattern of meeting in homes? Most would allow for flexibility in this case. The principle in water baptism whatever mode is used is to show leaving the old life and entering into the new. Is there any way that principle can be followed without using the pattern of actual baptism? Almost all would say no. But why not erect a little closet on the church platform, have the candidate enter it in old clothes, change his clothes inside the closet, and then emerge in new clothes? Would that not illustrate the same truth as baptism does? And is it not a scriptural illustration? In using church buildings we permit complete flexibility between principle and pattern. In water baptism we insist on no flexibility between principle and pattern. Historically, it is pointed out that since the early church was influenced by its culture and adopted its forms from that culture, we can do the same today. To be sure, elders came from the synagogue organization though Gentile communities also had them. That the idea of deacons was taken over from the synagogue is much less clear. Baptism was practiced as one of the requirements for proselytes to Judaism and in the mystery religions. Instruction in the Jewish synagogue and instruction in the Christian church were similar. Excommunication was practiced by both groups. Unquestionably many practices which the church used had their antecedents in Judaism. This is to be expected. But the question still remains: The historical argument really does not settle the matter. For example, the Gospel is an inviolable principle, but there are many patterns to follow in presenting it. Salvation is an absolute; but conversion experiences vary. Therefore, it is argued, though the church is an absolute, its forms and functions are variable. But because it is not exegetical the argument is weak. My own feeling is that we should attempt to follow as many details as possible of the patterns for church life as they are revealed in the New Testament. Specifically, Paul wrote 1 Timothy with all its details about church life and government so that Timothy might know how to conduct himself in the house of God and how to instruct others in those same specifics 3: And in the same epistle, cultural conditioning of truth is specifically ruled out 2: Probably not conclusively and no one is entirely consistent. But to conclude, much flexibility seems to ignore the detailed patterns that are revealed in the New Testament. It is one thing to acknowledge a difference of interpretation about some detail, but it is quite another to say it is unimportant. Otherwise, there is no satisfactory answer to the question of why the patterns are there. And since they are there, I want to use them today.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 4 : First Century Patterns For 21st-Century Churches | Keep Believing Ministries

Get this from a library! Simple sermons for twentieth century Christians. [W Herschel Ford].

Taylor What makes a preacher "great"? For purposes of this listing, the primary characteristic seems to be the influence that preacher had on the church and on the wider society. For example, while several persons commented that they would not be supportive of many of his theological positions, they could not deny the powerful influence Harry Emerson Fosdick exerted on the character of preaching in the modern era. It is almost certain that no reader would identify the exact same ten preachers in making his or her own list; even given the same list of names, the order in which they appeared would vary widely from person to person. Yet one thing cannot be denied: Stewart was committed to expository preaching, and preached with an earnestness and energy that was warmly received by his listeners. As Stewart challenged in *A Faith to Proclaim: Here, in all reverence and humility, the disciple may take upon his lips the saying of his Lord: He served as Pastor of three Church of Scotland congregations, and then joined the faculty of New College, the divinity school of the University of Edinburgh. Though I never had the privilege of hearing Stewart preach in person, I have listened, spell-bound, to some taped sermons, and have underlined many a memorable statement in those I have read in my library. I appreciate his ministry for many reasons -- his sermons were thorough-ly biblical he argued persuasively for expository preaching , erudite without being stuffy, eloquent though not ornate, moving but not cheaply emotional, eminently practical, often conscience-piercing, and above all, God-exalting. Yet the thing I appreciate most is his commitment to the mandate of world evangelization. In his own preaching he did not hesitate to call men and women to personal faith in Christ, and he challenged his students and others to do the work of the evangelist. In his Beecher Lectures in he declared with characteristic directness, that there is "no place today for a Church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary" A Faith to Proclaim, p. In an earlier book consisting of lectures on preaching originally given to his students, he wrote that "no Church is anything more than a pathetic pietistic backwater unless it is first and fundamentally and all the time a world missionary Church" Heralds of God, p. Billy Graham A dynamic preacher and evangelist, Billy Graham -- through the televising of mass crusades -- has proclaimed the gospel to more persons than any other preacher in history. In the process, Graham has become a "national chaplain" for Americans and a world citizen and ambassador for Christ. And each sermon is focused intently on a single purpose: Through his long life and ministry, Graham has built a remarkable organization which today reaches far beyond sponsoring mass evangelistic crusades. Through television and movies, radio, books and magazines, and a network of related activities, this anointed preacher has faithfully proclaimed Christ across America and around the globe. He has preached in person to more people than any human being who has ever lived. Over million people have listened to his sermons. Almost 3 million of those people have responded to his famous "invitations. And while numerous icons of morality have come and gone, for 50 years Graham has endured both criticism and applause with humility, integrity, and genuineness. Simplicity truly characterizes his message. Through all the accolades he has presented a strong Christianity with a big God, a loving Savior, a hot hell, and a glorious heaven. Yet his message has remained incredibly simple: He has communicated it through simple phrases like "The Bible says. His delivery has been even more simple, characterized by crispness and clarity that even the youngest of listeners is able to grasp. Thank God for a preacher who takes Jesus at His Word. Thank God for a simple preacher. Thank God for Billy Graham. From that distinguished pulpit Buttrick began a teaching career at Union Theological Seminary, then as Preacher to the University at Harvard. Buttrick exerted a profound influence on a generation of American preachers. He wrote many books and articles, and twice delivered the prestigious Lyman Beecher Lectures on Preaching at Yale. In his preaching, Buttrick sought to lift up Christ, and he believed only that preaching which was centered on the cross would im-pact eternity. As he said in his Yale lectures: But says the story in that despair an angel came while he slept and made the crucifix true both to*

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

the eye of the craftsman and the eye of the worshipper. A Spirit can thus redeem our poor preaching of the Cross. To such preaching we must pledge ourselves. Let the history of the Church be for a witness that power has visited the Church in such preaching, and that power has ebbed when the Cross has been forgotten. In the mid-fifties he began his teaching career, first at Union Theological Seminary and later Harvard. His brilliant career in homiletics was not free of all handicaps. He was considered not to have the dramatic sort of voice that generated pulpit electricity. In fact, he said of himself that he had an "odd sandy voice, the voice of an old nurse" *Alphabet of Grace*, , p. Nonetheless he was forceful in the pulpit and became a master at sermon construction and orderly, powerful discourse. His discipline and talent came in time to be ranked alongside Harry Emerson Fosdick and Paul Scherer. His teaching influenced all sorts of notable pulpiteers, including Frederick Buechner. His most popular courses had to do with the outlining of sermons. His love of literature and the arts informed his clean, simple sermon outlines that intersected all of life. His sermons abounded with literary quotations. Buttrick believed a sermon should always bear the kind of truth that saves. Once, when his church members asked him to preach more like a fundamentalist, with fundamentalist truth, he replied, "A telephone directory is literally true, and the parable of the prodigal son is not; but the telephone book is not salvation, whereas that story of human folly and divine mercy is like a daybreak on our darkness. His poignant love of communication and his devotion to Biblical truth, was his gift to preaching in the 20th century. Martin Luther King, Jr. His prophetic words and actions resulted in his recognition as a recipient of the Nobel Peace Prize. He was tragically assassinated in His sermons became more Christ-centered, with a growing emphasis on the cross. Steeped in the rhetorical traditions of the African-American church, King displayed gifts in the pulpit and the political arena that made him one of the most compelling speakers of the century. It is important to remember that the leader of the most profound American social movement of this century described himself as "fundamentally a clergyman, a Baptist preacher. His humorous side is not frequently discussed, and though often portrayed by the media to be a rather serious, no nonsense individual, in reality he was the epitome of humor. However, while he could greatly amuse a select group of friends in private, it was his passion and devotion that caught the international spotlight. Perhaps the greatest gift willed to King from the African-American church was that of an indomitable faith in God which reverberated through his sermons and speeches. Of the many career opportunities King could have pursued, he chose to take a full time pastorate. Above everything else, Martin King considered himself a preacher of the gospel. Apparently King was often disappointed that he was not primarily seen as a preacher. King was a poet and an artist in the pulpit. He saw no incompatibility between biblical preaching and preaching on relevant social issues. That is only part of his legacy to modern preachers. King has helped ministers to recover the relevance of preaching for our day, to motivate Christians to blend their theology with their ethics, and to translate their faith in God in the social, economic and political struggle, while not being afraid to use philosophy and formal reasoning. Ultimately King breathed life back into many preachers simply through his profound approach of addressing the audience cardiologically and colonially. Just as his passion, devotion, and humor sprang from his head as well as his mind, so he directed them and his message to the head and minds of others. Considered by many to be the finest pulpit orator of his generation, Fosdick has had a continuing influence on the shape of American preaching into the present day. He was a practitioner of what he called "life situation preaching," a homiletical model which focused the sermon on human need and climaxed in a call to human action. Though his homiletical approach grew out of his own liberal theological views, his model gave a new shape to American preaching, including much evangelical preaching. That was back in the days when chapel was required of students. Preachers from around the area were invited to speak. This was a good education for a young man preparing for the ministry because we heard many sermon styles and many forms of delivery. On one particular Wednesday morning, I was arrested out of my boredom during chapel by a particularly stimulating sermon brought to us by one of the leading "Fundamentalists" in our area. This sermon was thoughtful, incisive, communicated quite well, and used scripture in an unusually intelligent way. It was not like so many sermons I had endured in which the preacher had laboriously beaten us over the head with unexamined

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

propositions, but rather it was focused directly upon our needs, took us by the hand and led us in to the scriptures as the answer to the needs the pastor was discussing. After chapel, I was discussing the sermon with one of my professors. He acknowledged that it was an exceptionally good sermon. But he commented to me that it was unusual to hear that sermon coming from that preacher because the preacher had spent a great deal of his ministry fighting "modernism. He proceeded to go to his library, pulled out a book by Fosdick and opened it to the exact page and showed me the sermon. I had trouble putting all this together but I did know there was something about this sermon that was different. Later in seminary as we began to study great preachers, I discovered Fosdick as an oasis in a dry desert. I read everything by Fosdick I could get my hands on. I saw in Fosdick, not a source of sermons but a dimension of preaching that had been withheld from me in my early development. Here were delightful subjects, well researched, magnificently focused and artistically presented, from an obvious preacher who was profoundly committed to the Christian gospel and to the church of Jesus Christ. Fosdick taught me to lighten up, not to take myself too seriously, but to take the gospel and the preaching of the gospel very seriously, and to communicate. For this, each time I step into the pulpit, I know that in one way or another, my congregation owes a great debt to him. Campbell Morgan Called by many "the prince of expositors," G. Campbell Morgan helped influence the shape of evangelical preaching on both sides of the Atlantic. Born in England, raised in Wales, Morgan lacked formal education but his absolute confidence in scripture made him an avid student and interpreter of the Word. This skilled expository preacher served several English congregations before an itinerant ministry in the U. His successor as pastor of Westminster Chapel, Martyn Lloyd-Jones, said of Morgan that "preaching was the supreme passion of his life. Read it again and again. Read it 25 to 50 times.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 5 : Christianity in the 20th century - Wikipedia

EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item tags).

My head is spinning from all the stuff that we have been doing. I mean, what is a progressive preacher supposed to do with a story about raising the dead back to life on a day like All Saints Sunday? The temptation to avoid this text altogether was almost irresistible. But if a progressive approach to scripture is a way forward for Christianity, then we progressives are going to have to deal with challenging stories about Jesus. Wrapping our 21st century minds around a first century story that casts Jesus as a miracle worker is not going to be easy. Not even the best that medical science has to offer can raise someone who has been rotting in their tomb for three days. We are not supernatural beings. We are human beings. I am interested in learning how to love the way Jesus the Human One, loved. I have never really seen the value of this story for those of us who live in the 21st century. So, I gave up and decided to clean up my office. There were papers strewn all over the place. I figured I might at least get things organized so that each event next week I could pick up I had left off. It felt good to be making progress. It was right there in the audio recording that I was summarizing. I heard myself describing an image of God from the 13th century mystic Meister Eckhart. Think of a vast cosmic ooze that is boiling away and up bubbles a Creator, and no sooner does the Creator bubble appear than another bubble bursts forth, this one is the Spirit, and suddenly another bubble, the Christ. The reality that we often fail to imagine, is that there is so much more swirling around beneath the bubbling surface of this vast cosmic ooze. How many times and how many professors tried to drum this into me? When you read ancient literature always remember: I could almost hear Marcus Borg insisting that the two important questions one must ask when trying to get to the heart of any Bible story: Why do you suppose they told this story? Why do you suppose they told this story this particular way? All these years of struggling to understand this gospel story and getting hopelessly caught up in trying to explain how it is that Jesus might have been able to raise a dead man from the grave. Searching, for some reasonable explanation. The ancient world is full of stories of people being mistaken for dead. There must be a perfectly good scientific explanation for this story. How about we just settle for reality that we will never know exactly what happened and we will simply have to accept that Jesus was so remarkable a human being that over the years the stories that his followers told were bound to have been exaggerated? I mean, I know how to tell a good story. I know that the secret to a really good story is a kernel of spectacular truth that you weave marvelous details around in order to get to an even more spectacular truth. Remember the bubbles bubbling away. As Lazarus bubbled to the surface, I finally began to realize that Lazarus is not the point of this story. Then it was as if the Jesus bubble burst right before my eyes and up through the cosmic ooze came a bubbling crude. I raced to my Hebrew dictionary. No Lazarus to be found. Ok, maybe, God sure helped Lazarus, but how does that help me? And then it hit me! Eleazar, the son and successor to Aaron. Aaron the brother of Moses. All these years of reading and studying this story, how could I have missed it? Eleazar the supreme representative of the priesthood who held the office longer than any Jew before or since Jesus. I might have missed it, but there is no way that the people at the turn of the first century would have missed it. Why would the anonymous gospel-storyteller that we call John tell this story and why would he tell it this way? Was he trying to tell his listeners something about the priesthood? New Testament scholar, John Dominic Crossan reminds us that the stories in the gospels mimic the teaching style of Jesus. Jesus taught through parables. Parables are stories designed to enlighten his listeners to the truth. Nobody ever worries about whether or not the story of the Good Samaritan actually happened, because it makes absolutely no difference whether or not it actually happened because the story tells us something that is true about life. These stories are not history, they are parables designed to teach their listeners that Jesus was very special; more special even than Caesar at whose birth legend has it, a star appeared in the sky. So, if we look at the story of the raising of Lazarus not as history but as parable, what truth about Jesus can we learn? Well for starters we can stop worrying whether or not it actually happened.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Lazarus the very name itself is the biggest clue. The religious authorities of the day were as good as dead. Religion lay rotting in the grave. Jesus wept over the state of Lazarus and called the priesthood out from the dead. The anonymous gospel-story-teller that we call John let his story bubble up in ways that would have caught the attention of his late first century audiences. As this story bubbles up in us, can we see our own story in this parable? Can we see that Christianity is bound up held captive and lies rotting in a tomb of our own making? Some say Christianity is dead. As for me, well I believe that only Jesus can bring Christianity back from the dead. The Jesus that continues to bubble up from within a story that runs deeper than the bubbles. The Jesus who could not tolerate a society that kept so many people in poverty or the religious establishment who co-operated with the powers that be in order to maintain the status quo. The Jesus who reached out to those on the margins of society and called the rich and the powerful to reach out beyond our comfort zones. The Jesus who abhorred violence and walked in the pathways of peace. The Jesus who was so disgusted with the state of the priesthood that he turned the tables in the temple. This Jesus who preaches love, compassion and grace and not judgment, tyranny and hate. This Jesus has the power to call Christianity out from the depths to which we have sunk. When the Gospel According to John was written, the Temple had been destroyed and many of the Jewish people had escaped Jerusalem and the followers of the Jesus escaped Jerusalem. Just as Jesus reached into the riches of the Jewish tradition so too did the religious authorities of who escaped to Jabneh who reached into the riches of their Jewish tradition and out of the destruction of the Temple two new religions were born: Rabbinic Judaism and Christianity. Out of this experience we reached into the depths of the best of who we can be, the best in the Jewish tradition and the best that was developing in the Christian tradition and out of that new life was resurrected. For us, the followers of Jesus, Jesus can bring life where there is death. And so, on this All Saints Sunday, we should all take a good look in the mirror and see what this Jesus would see in us. Each time we look into a mirror we must remember that in everyone, Jesus saw a beautiful, beloved, child of God. Friends, Jesus is weeping. Can we hear Jesus calling out from the dead? Can we be called from the dead? Surely, it is time to let the dead bury the dead. Let the worst of our religions die. Let those things in Christianity that have caused pain and agony in the world, die. So that we can dance to the life around us! So that we can rejoice in your sainthood! And the name is LOVE.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 6 : Simple, But Not Easy Sermon by Michael Hollinger, John - calendrierdelascience.com

As an occasional web surfer I came across a list of great preachers of the twentieth century which sounded interesting as I have the distinction, like millions upon millions of others around the world, as a listener of sermons.

As an occasional web surfer I came across a list of great preachers of the twentieth century which sounded interesting as I have the distinction, like millions upon millions of others around the world, as a listener of sermons. I noted in my searches that Michael Dudit who published in "Preaching" some years ago the most outstanding list of Christian preachers of the twentieth century. John Mark Ministries web site was a huge help in my searches: Stewart was committed to expository preaching, and preached with an earnestness and energy that was warmly received by his listeners. Here, in all reverence and humility, the disciple may take upon his lips the saying of his Lord: He served as Pastor of three Church of Scotland congregations, and then joined the faculty of New College, the divinity school of the University of Edinburgh. His sermons were thoroughly biblical, erudite without being stuffy, eloquent though not ornate, moving but not cheaply emotional, eminently practical, often conscience-piercing, and above all, God-exalting. In his own preaching he did not hesitate to call men and women to personal faith in Christ, and he challenged his students and others to do the work of the evangelist. In his Beecher Lectures in he declared with characteristic directness, that there is "no place today for a Church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary" A Faith to Proclaim, p. Billy Graham A dynamic preacher and evangelist, Billy Graham - through the televising of mass crusades - has proclaimed the gospel to more persons than any other preacher in history. In the process, Graham has become a "national chaplain" for Americans and a world citizen and ambassador for Christ. And each sermon is focused intently on a single purpose: Through his long life and ministry, Graham has built a remarkable organization which today reaches far beyond sponsoring mass evangelistic crusades. Through television and movies, radio, books and magazines, and a network of related activities, this anointed preacher has faithfully proclaimed Christ across America and around the globe. He has preached in person to more people than any human being who has ever lived. Over million people have listened to his sermons. Almost 3 million of those people have responded to his famous "invitations. And while numerous icons of morality have come and gone, for 50 years Graham has endured both criticism and applause with humility, integrity, and genuineness. Simplicity truly characterizes his message. Through all the accolades he has presented a strong Christianity with a big God, a loving Savior, a hot hell, and a glorious heaven. Yet his message has remained incredibly simple: He has communicated it through simple phrases like "The Bible says. His delivery has been even more simple, characterized by crispness and clarity that even the youngest of listeners is able to grasp. Thank God for a preacher who takes Jesus at His Word. Thank God for a simple preacher. Thank God for Billy Graham. From that distinguished pulpit Buttrick began a teaching career at Union Theological Seminary, then as Preacher to the University at Harvard. Buttrick exerted a profound influence on a generation of American preachers. He wrote many books and articles, and twice delivered the prestigious Lyman Beecher Lectures on Preaching at Yale. In his preaching, Buttrick sought to lift up Christ, and he believed only that preaching which was centered on the cross would impact eternity. His brilliant career in homiletics was not free of all handicaps. He was considered not to have the dramatic sort of voice that generated pulpit electricity. In fact, he said of himself that he had an "odd sandy voice, the voice of an old nurse" Alphabet of Grace, , p. Nonetheless he was forceful in the pulpit and became a master at sermon construction and orderly, powerful discourse. His most popular courses had to do with the outlining of sermons. His love of literature and the arts informed his clean, simple sermon outlines that intersected all of life. His sermons abounded with literary quotations. Chloe Pryor is a young adult living in Auckland New Zealand. Studying a Bachelor of Dance, in her spare time she teaches young children dance, ballet and jazz, whilst volunteering hours in the youth ministry of her local church. Chloe has a passion for God and serving the local church with a defined heart for women.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 7 : W. Herschel Ford | LibraryThing

The past year has produced an avalanche of "best of the century" and "best of the millennium" stories and listings in the media. From the most important events of the century to the 50 best entertainers to the 25 best athletes, it seems that there is a list for every interest.

Beyond that, there is the other great truth that not all adventures are exhilarating. Some, in fact, are not even pleasant. Nor can there be any doubt that, for many of us today, our 21st century times are honestly distressing as well as taxing, not to mention occasionally downright frightening. There is not, in other words, any real question about the fact that we truly are living in strange times. It is equally true, however, that we are not living in singular ones, much less in ones that have no precedent. As a matter of historical fact, quite the opposite is true. That is, about every years, give or take a decade or two, the cultures of the Latinized Christian world go through a time just like ours — an epoch or era of enormous upheaval in which everything from politics to economics, from technology to social structures, from intellectual pursuits to domestic configurations and back again changes. Everything — and that includes religion. Before that, it was the 11th century, and we call that one the Great Schism. Before that, it was the Great Decline and Fall of the 6th century, not to mention the Great Transition or Great Transformation of the 1st century, that being the one from which all of our own spiritual lives arise and around which even our method for dating time pivots. If we are honest with ourselves, then, we can look at the list of Greats and deduce several things that bear directly on our own situation. First, everything — not just religion, but everything — does indeed change. We are taught as high schoolers, for instance, that the Great Reformation saw the rise of the nation-state, the birth of capitalism, the coming of humanism into the West, the creation of the middle class, the establishment of individualism as a virtue, etc. But as for those human beings who had not been born within it and whose human ways of being had not been constructed within it? Ah, they were like immigrants, having to learn a new language and new methods in order to live in a world not of their making and, often, not of their liking. Religion is a sacred construct, certainly; but it is also a social or sociological one. How now shall we live? What is the Good? And what is the Right? To serve both these purposes — that is, both the theological and the socio-moral ones — religion must absolutely must! It is, in other words, the old adage all over again that to evangelize the natives, you first have to learn to speak the language of the natives. Protestantism came to us and our forebears as a new growth and shaping of the Christian message in response to a new growth and shaping of the world itself. It came into the 16th century as a presentation of the Christian Gospel that could understand capitalism and still does, that could honor the individual and still does, that recognized the middle class as worthy and still does, that believed in institutions and valued universal literacy and still does, all of these things being gifts to the yearning souls of the 16th century and to those of us who have come after them. All of this also compels us to remember and respect a second thing, namely that Christianity most certainly and quite obviously did not die as a result of the tumult of the Reformation era and the concomitant birth of Protestantism. Rather, Christianity grew enormously. Like a mighty river that had just gained a whole new tributary, it spread into new lands and among whole new bodies of people. We also tend to forget in such times that our loyalty is to our faith first and to our particular configuration of it second. Third, we can know — hopefully with some humor — that had Roman Catholics been as obsessed with membership numbers in the 16th century as we are today, they would undoubtedly have fired the pope and shut down the Vatican. Declining congregant numbers have rarely declined more dramatically than they did for Rome in the 16th century. The reason is so obvious it is almost pedestrian: There was nothing to make Protestants out of except Roman Catholics. It was that simple, just as it has been that simple in every one of our year brouhahas and just as is happening now when both Protestantism and Roman Catholicism find their numbers dwindling as more and more former congregants move on to Emergence forms of faith and practice. One could ask just here whether membership numbers are the best index of church vitality in the first place anyway, but that is a

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

different, though related, issue. Fourth, and just as significantly, we can recognize that Roman Catholicism, the form of Christianity which held hegemony or pride of place in the West for the years from the Great Schism to the Reformation, certainly did not cease to exist in the 16th century. Rather, like Christianity in general and like its predecessors in hegemony, Roman Catholicism continued to grow and spread and even beyond that, continued to give to the faith universal its own rich gifts of aesthetics and spirituality and historic theological thinking. So it is that now you and I are the Christians living through an era of history that has for the first time seen more and more of the machinations of the universe revealed to just plain, ordinary people; one that has witnessed the atom being split; that has had to learn to negotiate the stress of life in a geography where every single part is accessible from every other part in a matter of hours physically and of minutes electronically; where the exponential growth in just sheer information daily obviates some of what we only thought was true or accurate or utile and where information theory itself is a pulsating part of every minute of every day; where the list goes on, though there is little need to elaborate it further, so familiar have its member-parts and characteristics become. What does need to be remembered now and perhaps even more frequently elaborated among us than has been the case recently is the history of our faith, the long way of its growing over the centuries, the patterns and truisms of its experiences and the inviolate assurances of its ongoing thrust. We and our forebears have been here before, and it was good. Now it is upon us to so live and so pray that it will be again.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 8 : Being Christian in the 21st century – Pentecost - The Presbyterian Outlook

As a way to celebrate the end of a century and the start of a new millennium -- and to celebrate the committed Christian preachers who have so influenced our calling and our faith communities -- Preaching magazine undertook an effort to identify the great preachers of our century and of the past thousand years.

Bible Christianity uses the Bible, a collection of many canonical books in two parts, the Old Testament and the New Testament. It is believed by Christians that they were written by people who were inspired by the Holy Spirit, and therefore it is most often believed to be the word of God. The translators are able to verify accuracy by using thousands of handwritten copies of the scriptures which are in the original languages of Hebrew Aramaic, and Greek. They started as formulas used when someone was baptised. During the Christological controversies of the 4th and 5th centuries they became statements of faith. Some main Christian creeds are: The Nicene Creed Many Christians accept the use of creeds, and often use at least one of the creeds given above. Trinity and Trinitarianism Christians needed to come up with an explanation why the Bible mentions God the Father, God the Son, and the Holy Spirit, and yet there should only be one god. This idea, called Trinity , was started at the First Council of Nicaea , in , and developed during several church meetings or councils. Today, many Christian groups agree with it. Oriental Orthodox Churches did not agree with the idea, and split after the council. The Oriental Orthodox Churches agree with the ideas in the First Council of Nicaea, but they disagree with other councils. Trinitarianism is the teaching that God is three different persons, or has three different relations, within One God; the Father , the Son Jesus Christ , and the Holy Spirit. Today, most Christian denominations and Churches believe this. Churches have different teachings about the Trinity. Some say the Spirit comes only from the Father. Others say the Spirit comes both from the Father and the Son. This is known as filioque. Nontrinitarianism also called Oneness is the beliefs systems that do not believe in the Trinity. Many different nontrinitarian views, such as adoptionism or modalism , existed in early Christianity, leading to the disputes about Christology. There are also smaller groups who do not believe in the Trinity at all. The afterlife and end times[change change source] Christians believe that human beings will receive judgement from God and are given either eternal life or eternal damnation. This includes the " Last Judgment " as well as the belief of a judgement particular to the soul after death. There are also some differences among Christians in this belief. For example, in Roman Catholicism, those who die in a state of grace, go into purgatory , where they are cleansed before they can go into heaven. That is the belief that all people will someday be saved, and that hell is not forever. Christian worship Worship is thought by most Christians to be a very important part of Christianity all through its history. Many Christian theologians have called humanity homo adorans, which means "worshipping ," and so the worship of God is at the very center of what it means to be human. This would mean that because God created all humanity, Christians should worship and give praise to God. Monument honoring the right to worship, Washington, D. Most Christian worship has Scripture reading, talk about Scripture from a leader, singing, prayer together, and a small time for Church work. Christians may meet in special buildings, also called Churches, or outdoors, or at schools, or anywhere Christians feel they are needed. The main worship service in Catholic Churches is the Mass and the main worship service in many Orthodox Churches is called the Divine Liturgy. In both of these Churches, along with the other parts of worship, the Eucharist or Communion is central. Then the people each may receive a portion. Many Protestant churches have worship services similar to the Mass, some every week, others a few times a year. Some Protestants believe Jesus is really present at the Communion service, and some believe the bread and wine are symbols to help them remember what Jesus did The Catholic Church has developed a short ceremony, Eucharistic Benediction , worshipping Jesus present in the Eucharist. They also may visit a Church building to pray in the presence of the Eucharist, Eucharistic Adoration. The Orthodox and Catholic Churches spirituality place importance on the use of human senses such as sight and on the use of beautiful things. Catholic spirituality often involves the use of statues and other artistic representations,

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

candles, incense, and other physical items as reminders or aids to prayer. The Orthodox Churches also use candles, incense, bells, and icons, but not statues. Orthodox and Catholic worship also makes use of movements, such as the Sign of the Cross, made by each person touching first the forehead, then chest, one shoulder, then the other shoulder. There is also bowing, kneeling, and prostration in Catholic and Orthodox worship. Sacrament In Catholic belief and practice , a sacrament is a religious symbol or often a rite which shows divine grace , blessing , or sanctity for the Christian who receives it. Examples of sacraments are Baptism and the Mass. The Eucharist The two most regularly used sacraments are Baptism and Eucharist communion. Most Catholics use seven Sacraments: Some Christian denominations prefer to call them ordinances. These are the Orders from Christ to all believers found in the New Testament. Liturgy Roman Catholics, Anglicans, Eastern Christians, and traditional Protestant groups center their worship around a liturgical calendar. Some events that are part of this calendar are the "holy days", such as solemnities which honor an event in the life of Jesus or the saints , times of fasting such as Lent , and other events, such as memoria. Christian groups that do not follow a liturgical tradition often keep some celebrations, such as Christmas , Easter ,and Pentecost. A few churches do not use a liturgical calendar.

DOWNLOAD PDF SIMPLE SERMONS FOR TWENTIETH CENTURY CHRISTIANS

Chapter 9 : Simple sermons for twentieth century Christians (edition) | Open Library

William E. Sangster was one of the great British Methodist preachers of the 20th century. Christianity, and his sermons still touch people today. in a simple.

Because Peter loved Jesus, Jesus was willing to forgive and restore Peter to the where Peter would be able to lead the rest of his life in a Christ-like manner. If we love Jesus “ are teachable and available to him “ then he can use us. Be Teachable [John Be Available [John Be Restored and Used [John My first boss hated fishing. He thought it was incredible simple and therefore too easy“ ii. Complexity is a different issue from Easy vs. Simple things are harder because technique is more important b. In this text i. Peter is the simple guy “ but he had been through a hard time ii. Jesus restored him to simple faith and gave him the strength to do hard things c. How do we do this Christian life thing anyway? So quick to peg Peter as being impetuous that we skip over how teachable he was i. Acts 10 Cornelius Vision iii. Church here is a privilege “ the privilege to be involved c. Agnes Bojxihu “ a simple Albanian nun whose ministry was nothing more than being available to change the bedpans of the untouchables who sick and dying in the slums, but undoubtedly one of the most influential Christians of the 20th Century. See the newsletter for details. Application My first boss hated fishing “ he thought it was simple and too easy. I guess more accurately, good fishing is as simple as putting bait in front of a fish, but catching is far from easy. Indeed, it is the simple things in life “ the things where we already know what we need to do “ it is those things in life that require the highest attention to technique. In theory they are simple, but in practice they can be hard indeed. In our text this morning, Peter would be Exhibit A in things that are simple but not easy. Oh just a few weeks back he thought it would be easy to do something as simple as stay true to the Lord he loved. He boasted that he would stay true even if everybody else would fall away. And Jesus loved him for it, but he did a miracle “ saying that even before the cock crowed, Peter would deny him three times. But seriously, Peter was right “ staying true to the Lord is simple, but he was wrong in thinking it was easy. But thankfully, our Lord knows how hard it is for us to keep the simple things simple, and he will restore us into his service if we are open and available to him. This morning, I want to examine what is a well-known story “ the epilogue to the Resurrection “ the story in which Peter is forgiven and restored to Jesus. And, as we examine it, I want us to keep in mind that the Christian life is simple, if not easy. It is simply being teachable and available and loving. As Peter would later go on to tell us, we already have all the things we need for life and godliness “ there is no additional knowledge that is keeping us from knowing him. It is just the simple technique of living lives of love, but it is not easy. What I want to examine this morning is how we can live that out, and from this account I want to pull out three observations “ that if we would simply follow our savior, we must be teachable, available, and ready to love. In verses 7 “ 14, I hope to show that we must be available. And, in verses 15 “ 19, we will see that the simplest point of all is this “ that we must do everything in love.