

DOWNLOAD PDF THE THREE HOUR SERMON ON GOD, SIN AND SALVATION

Chapter 1 : The three hour sermon on God, sin and salvation, by Paul Kanamori

The Three Hour Sermon On God, Sin And Salvation () by Paul Kanamori (Author), Robert E. Speer (Foreword) Be the first to review this item.

Mar 24, issue The shadow side of the progressive, prophetic Protestant church is this lack of personal accountability and the elimination of personal sinfulness and clear-eyed confession. The result is that any energy for change and redemption is often rooted in our anger—in our own passion instead of the merciful passion of God. Psalm 51 does not let any of us off the hook—not the progressives, the evangelicals or the feel-good agnostics. In what one commentator has called liturgical hyperbole, we are blasted with emphatic, imperative, honest words that are embarrassing in their intimacy. It is the truth that makes the trust possible. Rodger Nishioka and others have discovered the gap that exists between our dying churches and the hunger for Jesus that rumbles in the souls of the Gen X and Millennial generations. Two qualities seem to be central to this hunger—a deep desire for authenticity and a palpable yearning for passion. But there is more. The confession is followed by pleading, by the cry of the old heart for a new heart, a creative heart, a clean heart. We participate in a prayer of passion; we yearn for a new and right spirit, a holy spirit capable of wiping out the old and rebirthing a life, a people, a world. We know that in scripture, heart does not mean the soft muscle that pulses at the center of our body. Instead, a biblical heart is the strong spiritual center that integrates our feeling, knowing, experiencing into a secret self that only God knows and only God can fill. Our old selves, incomplete, inept, inhumane, can, by the grace of God, become a new creation. The prophet Jeremiah clarifies what the psalmist pleads for—fleshing out the newness of a clean heart and a right spirit. It is written not on stone but on the soft tissue of human potential. At this point in Lent, many of us may be tired of the doom and deprivation of the desert. We may be tempted to take a reprieve and skip Psalm 51, but joy can never be separated from despair. Joy is the fruit of despair truthfully confessed and providentially transformed. In the gospel text for this day, strangers come to find Jesus, and his response is immediate. Let them stick around for a few days, he says. They will indeed see me—see me glorified through the experience of pain, death, solidarity, humility and resurrection. When I was little our family regularly participated in a three-hour community Good Friday service. Seven sad, sentimental hymns. Seven heart-rending solos, all focusing on sin and suffering and pain and death. Believe it or not, I looked forward to that service. I did not feel guilt or fear or despair—what many child psychologists worry that such an experience might bring. Instead I willingly participated, confessing the ways I could be better and healthier and kinder to others. I imagined Jesus on the cross, tears on his cheeks and love in his eyes for me and for the world. Most important, every year as we walked out of the sanctuary I knew that I was cherished and safe and forgiven. Telling the truth about our beauty and our brokenness is at the heart of authentic Christian faith. The consequence can be passion, transformation, healing—a new heart and a right spirit flowing out of the passionate heart of God.

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Chapter 2 : Sermons about I Thirst - www.nxgvision.com

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One of the consequences of having three stents put in your heart and being diabetic is your diet is going to change. Am I having the right portions of proteins, veggies, and fruit? The portions never seem to quite satisfy my desire. And after lunch I start thinking about dinner. Many of them ate the beans but wrapped the egg up in a leaf. Some take the egg back for little brothers or sisters or to eat later. But the world outside America is different. They are starving to death outside of Christ. They are starving for the word of God. They are too hungry for words. Not an all-day training in the Word. Just a normal three-hour worship service late in the evening. The Asian believer who is taking you gives you the instructions. We will put you in the back of our car and drive you into the village. Please keep your hood on and your face down. With your hood over your head, you crawl out of the car, keeping your face toward the ground. You begin to walk with your eyes fixed on the feet of the man in front of you as he leads you down a long and winding path with a small flashlight. You hear more and more footsteps around you as you progress down the trail. Then finally you round the corner and walk into a small room. Despite its size, sixty believers have crammed into it. They are all ages, from precious little girls to seventy-year-old men. They are sitting either on the floor or on small stools, lined shoulder to shoulder, huddled together with their Bibles in their laps. The roof is low, and one light bulb dangles from the middle of the ceiling as the sole source of illumination. No heated or air-conditioned building. Nothing but the people of God and the Word of God. His Word is enough for millions of other believers who huddle in African jungles, South American rain forests, and Middle Eastern cities. But is his Word enough for us? What would happen if we stripped away the cool music both traditional and contemporary, the cushioned chairs? What if the HD TVs are gone and all the fancy sound stuff? Are we still a people who are hungry for the revelation of God? I know we love to see our friends. But the question still remains: Is it what we hunger for like a starving man hungers for a meal?

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Chapter 3 : koyamori boeken

*The Three Hour Sermon on God, Sin and Salvation, by Paul Kanamori [Paul Kanamori] on www.nxgvision.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

When the sixth hour came, darkness fell over the whole land until the ninth hour. Luke tells us that the sun was obscured, Luke The extent of the darkness is only speculation, but with such a significant event, the whole globe may have slept in a three-hour darkness. The three synoptic gospels record this dramatic event. As far as the NT record goes, they were three silent hours of darkness. We find this darkness in the midst of the seven sayings of Christ from the cross: Father, forgive them " Luke The veil of the temple was rent, the earth shook, and rocks were split: And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. They are both essential and are seen as a united pair to effect our redemption. We know only what is mentioned here in Matthew as to this astonishing event. It would only be speculation as to whom they appeared to, how long, and what happened to these saints further. Maybe that is why many commentators simply pass over this event without comment! Nevertheless, it is a very dramatic event in the crucifixion - resurrection narrative. Maybe this gives us some insight into that wonderful text in Romans 1: Christ was the firstfruits of the resurrection of all believers Acts Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. At creation, darkness was over the face of the deep before God created light. In Egypt, God struck Egypt with thick darkness that could be felt! When God established his covenant with Abram, behold, terror and great darkness fell upon Abram. As Jesus hung upon the cross in silent darkness, the sobering significant of what was transpiring can hardly be described! None of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night that The Lord passed through, Ere He found His sheep that was lost. I believe that the darkness of those hours represented the amazing significance of what was transpiring. Christ had been rejected by his chosen covenant people! He was betrayed by his own disciple, forsaken by his friends, denied by Peter, and cruelly beaten, mocked and crucified by wicked men! But there was much, much, more! All the forces of darkness were hurled at Christ Jesus! And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. He bore the full judgment and curse of the Law. He was condemned as a sinner. He became guilty of our sin as if he had sinned himself! He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. Jesus was forsaken because we deserve to be forsaken! He passed under the sentence we deserved! Christ is the only refuge of safety from sin! The sun could not shine on so great a tragedy! We often think only of the suffering of the Son in the crucifixion, and we rightfully should think of him! But have you ever considered the suffering of the Father in judging the Son? When Abraham was to sacrifice Isaac, can you imagine the anguish of Abraham? The tears, grief, and pain? So the heavenly Father! There was no love like his love, and no sorrow like his sorrow! What a contrast between those dark hours of penalty and the glory of the resurrection. First the darkness, then the dawn of the resurrection, and the brightness and glory of the angels rolling back the stone. Their appearance as lightening, as white as snow. What a glorious contrast! From lost to saved! From eternal death to eternal life! From guilty to pardoned! He is not a sham Savior for small sins. He is a real Savior for sins towering higher than the mountains! The Son of God has come and bore your sins in his body of the tree! Come, dear friend, Come to the fountain and drink!

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Chapter 4 : Suffering and salvation: Jeremiah ; Psalm ; John | The Christian Century

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Sermons from the Barr This is a place to share the sermons that I had preached and taught during my seven years at New Mitchell Grove Baptist Church the church on the Barr. I preach, teach, and study the Bible believing that the Bible is the inspired, inerrant, and infallible Word of God. Feel free to read or use. The crucifixion and resurrection of Christ is the foundation of our faith and we must be worshipful to remember the great work of salvation achieved only by the person and work of Christ not just on Good Friday and Easter but everyday of our lives. It shows the great love, grace, and mercy God has shown to us through Christ. The horror, the suffering, the blood shed, the cruelty, and death Christ endured to cleanse us from sin shows the great depravity that man had to be saved from. For all of us that have received Christ by faith as Lord, we must remember it was for us He died and rose again. Before the Crucifixion A. He has come to pray and enters further in the garden with Peter, James, and John. Jesus is not fearing death, the cup is not the cup of death but it represents the wrath of God against sin. He was going to bear our sins on that cross and die for our sins in our place; He took the punishment and penalty for our sin for us. The taking on of the overwhelming weight of the sin of the world was a great stress on our Lord because we see that in Luke It is caused by great psychological stress which causes a release of chemicals that breaks down the capillaries in sweat glands which results in a small amount of bleeding in the glands and when sweat is released it is tinged with blood. We see our sinless Lamb taking our sins on Himself and the great weight causes our Lord great stress. He was the only One who could do it. The betrayal and arrest vv. The disciples had fled away into the night and Jesus was before the Sanhedrin council and they charged Him with blasphemy for they rejected Jesus as the Messiah. They also pronounced a death sentence, beat, and mocked Him. Before Pilate, the crowd, and the scourging Mt. He is questioned by Pilate and Pilate says in the passage from John that he could find no fault in Him. When the crowd was given a choice to release a prisoner by Pilate, he gave them a choice between Jesus and a criminal named Barabbas. When Pilate expressed that he felt Jesus was innocent it says in v. Barabbas is released and Jesus is then scourged and delivered over to the Roman soldiers to be crucified. Scourging was a practice used by the Romans that involved a whip of braided leather thongs with metal balls and sharp pieces of bone woven into them. It was usually consisted of 39 lashes but depending upon the mood of the soldier chosen to give the lashes it most likely was more. Needless to say the flogging would be from the shoulders down the back and buttocks to the back of the legs. It would rip and tear skin and muscle down to even exposure of the spine and bowel. It was a horrible thing to be scourged and many would die just from being scourged and the loss of blood. Then the soldiers mocked him, spit on him, and drove a crown of thorns upon His head. When one was crucified, they had to carry the cross beam part of the cross called the patibulum to the place where the execution was to be carried out. When they would arrive the vertical part of the cross would already be placed in the ground. They would take the condemned and nail him to part he carried. The inch spikes and nailed him to through the wrists. Note that the wrist was considered part of the hand in the language of the day. If it was through the palms, the skin would have torn and would have fallen off the cross; the spike through the wrists lock the hands in place and was a solid place to secure the condemned. Part of the torture involved in nailing through the wrists is that the nail would go through the place where the median nerve runs to the hand. It would crush the nerve and cause intense pain; it like the feeling of hitting your funny bone but this pain is constant and it would be like taking a pair of pliers and squeezing and crushing that nerve. The pain would be unbearable and Jesus was feeling that pain. The pain was literally beyond words to describe; in fact they invented a new word for it and that word: They had to make a new word for that intense anguish and suffering felt on the cross. The cross beam was raised and attached to the vertical beam and then a spike was driven through the feet also hitting a nerve with a similar intense pain as the others. Upon being

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raised on the cross the arms would be stretched at least 6 inches and the shoulders would become dislocated. Once hanging in that vertical position, crucifixion was a slow painful death caused by asphyxiation. Because of the position of crucifixion, Christ had to push Himself up by His feet to exhale and relax back down to inhale. Eventually a person would die do to being to exhausted to push themselves up to keep breathing. This is the great physical pain and agony endured by Christ out of His love for lost and sinful mankind. And we see in the Garden and at the cross the great psychological and physical suffering Jesus faced for our sins. This was not an eclipse, because they knew what an eclipse was and there is no record of any eclipse at this time period. This was a supernatural occurrence performed by God the Father. But what was the reason? At His death there is darkness from the sixth hour until the ninth hour. The Jews begin to measure their day from 6 A. From noon to three it was dark. So the first three hours He was hanging there visible, naked before the watching people in the light. Those three hours passed. Soldiers had nailed Him there. They had placed the sign over His head. He is suspended there in the horrific indignity as the passers-by, the soldiers, the curious, the religious leaders watched and mocked and insulted Him. During that three hours He only broke the silence three times. In the light He said three things. All three of them were demonstrations of mercy, mercy toward the soldiers, mercy toward the thief, mercy toward Mary. Each was a revelation of the light of His grace, the shining beauty of His compassion. This is not an indication of a judgment to come in the future, this is a judgment in itself right then and there. And God only judges one thing, what is it? God turned out the lights because this was a judgment on sin. And yet, the One receiving the judgment was sinless, a Lamb without blemish and without spot, holy, harmless, undefiled and separate from sinners, Hebrews 7: He was pierced through for our transgressions. He was crushed for our iniquities. The chastening for our well being fell on Him and by His scourging we are healed. The Lord caused the iniquity of us all to fall on Him. The fury of God is almost spent. Judgment is almost over. This is a supernatural separation, impossible and yet it happened. And while Jesus was not separated from the Father by nature, He was separated from the Father by fellowship. As a sinful child does not cease to be the essence of his father, but by his sin loses the intimate fellowship with his father, so Christ did not cease to be God but lost the intimacy of fellowship with His Father which He had eternally known. He had never been anything but loved by His Father. Why does He do that? He took upon Himself the penalty for my sins and your sins and suffered and died in our place. What great love and mercy that He has shown to us the undeserving. As we read that He cried out, like it says in John The salvation of our souls that we receive through faith in Christ is an eternal salvation because Jesus gives us a complete work of salvation that was accomplished by the suffering and death on the cross for those who are the sons and daughters of God, once for all. There is nothing else to do, no good works, no religious effort on our part because it is only through the redemptive work of our Lord Jesus on the cross. Because of the suffering and death on the cross by our sinless Lord Jesus, we are now partakers of His salvation. It is only through Jesus we have salvation, the forgiveness of all our sins. Let us, this week especially remember and give God thanks for the awesome work of redemption by King Jesus.

Chapter 5 : Three Hours of Darkness – Pressing Forward

In the early nineties, however, a tide of reaction and rationalism set in in Japan and many of the Kumamoto Band were carried away. Mr. Kanamori was then a professor of theology. One of the missionaries in Japan wrote two years ago of what befell him.

Chapter 6 : Good Friday Sermon for year – The three cups of Jesus

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Chapter 7 : 11 Top Bible Verses About Salvation - Being Saved Though Christ Jesus

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Chapter 8 : Sermons from the Barr: Crucifixion of Christ

The three hour sermon on God, sin and salvation, by Paul Kanamori Item Preview.

Chapter 9 : The Three Hour Sermon on God, Sin and Salvation

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