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## Billy graham womas lost coin

Matthew 13:33-35 In this priming, kingdom of heaven is similar to a woman who hides leaves in a meal. [Explain the Kingdom of Heaven]. The picture she presented to us here is of a woman who bakes. She was seen inserting leaves into the meal. That's fine if her activities are limited to the kitchen. However, the issues in this regard are much broader, more complex and much more important. This woman hid in three meal measures. Eventually, the whole meal became abandoned. It shows the history of the kingdom going forward in distress. The Lord compared this to the conditions that would prevail in the celestial kingdom. A common explanation of this parable is that the meal is sacred and the leaves are gospel. This interpretation gives the idea that the gospel will preach around the world until eventually each person is saved. This view is at odds with the Bible, history and current events. Leaven is always used in the Bible as a kind of evil. When God ordered his people to release his houses from forgiveness, they understood that the ode was a kind of evil (see Exodus 12:15). In the New Testament, Jesus warned against the foliage, sadukes and herods (see Mateja 16:6 and Mark 8:15). In 1 Corinthian 5:6-7, Paul defines forgiveness as malice and evil. Also, in the context of the Galatij, the 5:9 sheet is displayed as false teaching. In general, then, leaven means either evil behavior or evil doctrine. In this kiss,the Lord warns against the imbued power of evil doctrine that operates in the celestial kingdom. The picture of a woman is that it represents the introduction of evil into the derived Church. At the moment, evil teaching has reached alarming proportions. What is evil? There's an outside world. [Give examples here - horror with lips and hearts that fail.] The ignorance of the Saduce shows that there is no resurrection in his profession. The Holiness of the Herodians is another evil. [Discuss Billy Graham's Crusades.] Besides, other evil doctrines preach and shameless. These include: Christianity without Christ (for example: Jim Jones, Moonies). Forgiveness without remorse. You have to be born again. Salvation without regeneration. Heaven without hell. Heaven only for the acquisition, not for Christ. Faith without the Holy Ghost. The outlaw church is imbued with leafy or evil doctrine. They deny the inspiration of the Holy Leaf, the day of Christ's love and virgin birth. They also deny bloody reas, the doctrine of resurrection in the body and the second coming of Christ. All this begs the question: What should we believe? We must believe the Lord Jesus Christ that we will save him. This means acknowledging our sins and acknowledging the depravity of our human nature; God have mercy on me, sinner. Real remorse the sin found in our grief and our turning. A disasying son gives us an example of just that. We must recognize Jesus Christ as the Savior, then accept him as our personal Savior (example: Ethiopian eunnon). In doing so, we believe in the warrior of Christ, the virgin birth, his impeccable life, his sinking death, his resurrection body and his return to earth. If you believe with all your heart and accept it not only as Savior, but also as Lord, the Bible says you have an insuad life. 1 John 5 says: He who has a Son has a life. If you don't have a Son, you're in a fake church, and the Bible says about you that you're not an ever-living man; You're on your way to a lost ernity. The women were notorious for hiding evil in a Christian church. Ms. White, a neurotic, hysterical woman, was the main prophocy of the seventh day of adventism. Mrs. Mary Baker Eddy was also a neurotic, hysterical and spiritual medium. She was the founder of Christian Science. Ms. Blavatsky, a spiritual medium, introduced modern theosophism. Ms. Besant, an infidel, was her successor. This boy says hello to the sinners and he's with them. Port 15:1-10XVI Binecost – Correct 19September 16, 2007Episkopaina church st. Pavla(rev'd) Elizabeth Kaetonrector and pastor! want me to do a sermon here about the introductory collection and about the rock star and political activist Bono how to talk about how the 'taj guy', Jesus, likes the unthread i 'welcomes sinners and eat with them'. First of all, this collect, which begins: Oh God, because without you we are not able to please you. You may have noticed that I laughed a little when I saw some of your reactions to those words. We can't please you without you?????. Spirit! So if it's not you to like it, then there is. Also... no one who would like... Right? I suspect that this thought stems from a theological perspective adopted by many Were Graham, Bill Bright, campus crusader for Christ's position, which begins and ends with the complete misery of humanity. We are such weak, so totally incompetent creatures that we cannot even please God without God wanting to. There's nothing we can do without God. Anywhere. Whenever. Ever. Did you get it? No? Get over it and crawl back under the rock where you really belong. It is clear that I am not close to this position on theological spectrum. I think this theological position is an affront to the great intelligence of our Creator. I think it's well-intended, but completely misguided. This overeases the case and does not understand the holy gift of the immense love that God has for us. Nor does he respect the sacred trust that has been brought into us to make it about God's work in the world in order to send God's message. unconditional love with conviction and creativity. Which brings me to one of my favorite bono stories. That would be Sir Bono, of course, an Irish political activist rock star and spokesman for the UK Millennium Development Goals (or, MDGs). Some jokingly call him Saint Bono. The story is that Bono, at a concert in Northern Ireland, walked up to a microphone in the middle of one of his sets and looked over the audience in an attempt to contact them. He then began to applaud slowly with his hands and after a few moments said, I want you to pay close attention. (Clapping. Clapping, clapping.). Every time (Clapping. Clap. I'm clapping with my hands. Clap. Clapping.) children in Africa (Clapping. Clap. Clapping.) Die. There was a nervous, uncomfortable silence in the audience. Suddenly there's one fine, exceptional Irishman, apparently one pint running out of full Guinness soda, pulling: Well, then stop clapping with your hands. (This is a family, an obsessingly deleted version.) Apparently, Bono misjudged his intended audience. I told you all this to tell you this: Sometimes we miss an important part of the message because we misrepresent the intended audience. Take today's gospel, for example. Luke's gospel lesson about the pridm of a lost sheep and a lost coin can be lost if you miss an important point in the story. Let's focus on lost sheep and the lost coin and imitate the meaning. This is undoubtedly an important message – one that we all need to hear clearly on a regular basis. However, this is not the only message of this important gospel and these two important additions. You'll miss the message if you misjudged the intended audience. Jesus tells these two occasions because caraazes and chicks grumbled and said, This colleague welcomes the sinners and is with them. You see, the story is not so much about the sinner as the religious people of the organized religion of his day. Jesus spoke of these parables not only as an example of God's infinite, unconditional love, but as a model of responsibility to be a Christian. We who prove that we are followers of Christ must be like a shepherd who had 100 sheep, and one was lost. We, as God-in Christ, will search for one lost sheep until we find it. We, as God-in Christ, will be like a woman who had ten coins and turned the household upside down until we find the lost coin. The most important thing is that, like God, we forgive in Christ. We must be merciless in persecuting those who have sinned until they return to the barrier and return to the household of God. Now, It's a hard enough message for some to hear when we have to forgive our sister who 'borrows' our baseball glove and gets all this out of shape or our son who takes a car crash into an accident and gets the car errated. But Hard stuff? What about the really big softening in life? What about, for example, when someone betrays trust? What about when someone crosses the line? Sacred, albeit a cultural boundary? What if this sacred, cultural frontier includes the safety of our children? Some people know where I'm going with this, which makes it a challenging sermon. Some of you know about Chatham City Hall, which was caught up in a sexual predation. The 47-year-old, father of three sons, aged 14, 12 and 7, and a baseball coach at a place where many of us call it, mayberry USA, were caught in an online chat room that he thought had a sexually explicit conversation with a 13-year-old girl - and that there was nothing wrong with that. In fact, he chatted online with a 45-year-old man, a volunteer organisation called Perverse Justice, a group whose adult volunteers pose as children in online chat rooms to eradicate paedophiles. He was arrested and charged with assault, attempted sexual assault, attempted child endangerment and attempted endangerment of obscene material, through joint efforts with community organizations, local police and NBC program Dateline: To Catch a Predator. He has been charged with \$50,000 bail and is awaiting trial. I understand that his three sons did not show up for school and the family has not been seen in Chatham since his arrest and indictment. What are we, the Christians, going to make of all this? How are we good, upstanding, citizens who are Christians to respond to all of this? We talk well about forgiveness when we are only required to forgive our sister for unauthorized borrowing by a sweater or brother who betrayed trust and took a hockey stick. When the scapago is on our feet, it's comforting, isn't it, to think that God forgives us when we ero. Yes, yes. But what do we do about this situation? Let me be very clear, there will be no confusion: if this man is found guilty, he must be prosecuted to the fullest extent of the law. What about god's law? What could Jesus say about this situation? Some of us are happy with the idea that if this man repents, he will be fired. The others of us aren't. Some would like to believe that betraying a child's trust – especially in sexual matters – is an unforgivable sin. That this man should burn in hell forever. Ready or not, that's what this gospel tells us. Jesus says that God, as a shepherd who has lost one of his hundred sheep, now, even now, haunts this man. Now, even now, God, as a woman who has lost one of her ten coins, is turning over the house of God, looking for a man who has lost his way amid his boredom or loneliness or his perversion or his temporary madness, or whatever it is that led it Three boys who had sexually explicit conversation with someone he thought was a 13-year-old girl. That, my friends, aren't just grace. That's what some called radical grace. The radical grace is radical because it doesn't stop there. Now, even now, God pursues the lost among us – you and me and those whose hearts are fierce judgment and fear. But that's not the only message Jesus has in this gospel. More than a benevolent collector, he sends us the message that without God we cannot please God. He is more than Jesus, like Bono, who stands behind the microphone and tells us that every time he claps his hand, another soul is haunted by God – the other soul has repented, another angel rejoices in heaven. Listen to this, and you've missed the fullness of this gospel's message. Jesus told these parables to the religious people of his day - pharisees and scribes - who criticised Jesus for welcoming the sinners and eating with them. Jesus used these two parables to tell them that the church exists not so much for those who are found, but for people who are lost. Jesus tells us with these kisses that the church exists for people like this Chatham Township who must be here in this place, or places like this, just like sinners like you and me. For some of us, that's not good news. Some of us hope that this man is locked up in a dark cell and that someone throws away the key. Jesus came to us this morning and said that no one is so lost that he cannot be found. Jesus says no one is so far from his eyes that he can't be seen. Not you. I don't. None of us do. Here's the amazing thing about radical grace: it transforms not only the one that haunts it, but also the purser. He who was once lost and now found is not only changing and changing God's right, but the one who follows the lost, turns and turns into the management of God's right through God's mercy and compassion. Radical grace is a transformative grace, and God haunts us all with this grace mercilessly until we are all brought back to the barrier, back to the household, once again. Here's the gospel truth: (Clapping. Clap. Every time I clap my hands, god is being pursued for another person to bring god's justice. (Clapping. Clap. Clapping) Every time I clap my hands, another person finds God to bring God's mercy. (Clapping. Clap. Clapping) Every time I clap my hands, the second angel looks forward to god's radical grace over the sin of triumph. (Clapping. Clap. Every time I clap my hands, we have to find the lost and help them get home. That means being a church. That means being a community. To be the body of Christ. To be a shepherd looking for lost sheep. Be who finds the lost coin. Friends, the good news is, we're neither lame nor weak. But we are lost from time to time and need to be found. From time to time, we all miss and miss this sign, and we all have to look for poke and forgiveness, no matter how small or how great our sins and abyss are. Our God is a God of osiper mercy and a source of incredible grace, freely given. We don't have to earn it or work for it - we really don't have to. This is the most incredible part of this incredible gift of radical grace. We're not pathetic, miserable sinners. In fact, we are wonderfully made of the most wonderful Creator who has made us god's eyes and ears, God's hands and feet in this world. We have been given a sacred trust and a sacred mission. We are co-creators of God, tasked with helping to save the world through Christ Jesus, led by the power of the Holy Spirit and the gift of God of radical grace. This... This... is what god likes, without whom, nothing in this world makes much sense, nor provides much pleasure. Amen. Pleasure. Amen.

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