

Presbyterian Church of Henderson

Worship Service 10:00 AM

November 7, 2021

All Saints Day

Nurturing Stewardship

Ringing of the Bell

Welcome and Announcements

- Inserts (4): Binge Jesus, Turkey Trot, VIC, Xmas Decorations
- Susan has a minute for mission.

Prelude

Kristin Jones, Director of Music

*Call to Worship

Fling wide the temple gates!

Open up the ancient doors!

The mighty and glorious one is coming.

Who is this mighty and glorious one?

This is the Lord for whom we have waited.

Let us be glad and rejoice in God.

*Hymn PH 229 "From All That Dwell Below the Skies"

1 From all that dwell below the skies

Let the Creator's praise arise:

Alleluia! Alleluia!

Let the Redeemer's name be sung

Through every land, by every tongue.

Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!

2 In every land begin the song,

To every land the strains belong:

Alleluia! Alleluia!

In cheerful sounds all voices raise

And fill the world with joyful praise.

Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!

3 Eternal are Thy mercies, Lord;

Eternal truth attends Thy Word:

Alleluia! Alleluia!

Thy praise shall sound from shore to shore,

Till suns rise and set no more.

Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!

*Call to Confession

God has promised to make of us a new creation, laying to rest the former things, making all things new. Trusting in God's grace, let us confess our sin.

*Prayer of Confession (unison)

Almighty Lord and God, in Jesus Christ, you came from heaven to dwell among us, calling us to be your faithful people. Yet we remain shrouded in sin—we hurt and disgrace ourselves; we abuse and destroy one another; we dishonor your holy name. Forgive us; unbind us and let us go so that we may stand among your saints, rejoicing in your saving grace; through Jesus Christ our redeemer. Amen.

*Assurance of Pardon

Listen! The one who is seated on the throne says: See, I am making all things new. And now it is finished! Hear the good news: In Jesus Christ we are forgiven. **Thanks be to God.**

***Gloria Patri** (PH 579)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

***Passing the Peace**

May the peace of our Lord Jesus Christ be with you!

And also with you!

Let us share with one another a sign of Christ's Peace.

Please turn and bow to someone out of respect and love— "The peace of Christ be with you"

Prayer for Illumination

Almighty God, your word is life and your promise is trustworthy and true. By the power of your Holy Spirit write your word upon our hearts so that we may be your new creation; through Jesus Christ our Lord. Amen.

First Reading Deuteronomy 15:4-11

There will, however, be no one in need among you, because the LORD is sure to bless you in the land that the LORD your God is giving you as a possession to occupy, if only you will obey the LORD your God by diligently observing this entire commandment that I command you today. When the LORD your God has blessed you, as he promised you, you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you.

If there is among you anyone in need, a member of your community in any of your towns within the land that the LORD your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. You should rather open your hand, willingly lending enough to meet the need, whatever it may be. Be careful that you do not entertain a mean thought, thinking, "The seventh year, the year of remission, is near," and therefore view your needy neighbor with hostility and give nothing; your neighbor might cry to the LORD against you, and you would incur guilt. Give liberally and be ungrudging when you do so, for on this account the LORD your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land."

Choir Anthem "Gather By the River to Pray"

Second Reading Luke 16:1-13

1 Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. 2 So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' 3 Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. 4 I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' 5 So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' 6 He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' 7 Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' 8 And his master commended the dishonest manager because he had acted shrewdly; for the children of

this age are more shrewd in dealing with their own generation than are the children of light. 9 And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

10 "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11 If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? 12 And if you have not been faithful with what belongs to another, who will give you what is your own? 13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

SERMON "Stewardship Bootcamp"
Luke 16:1-13

- Bootcamp: prepares recruits for all elements of service: physical, mental and emotional. It gives service members the basic tools necessary to perform the roles that will be assigned to them for the duration of their tour.
- When I look at Jesus discipleship training program, his teaching on stewardship is like a military bootcamp.
- Throughout all of the gospel of Luke, this parable is one of the most difficult parable that Jesus had ever taught.
- At first glance, it almost seems like Jesus was advocating dishonest management.
- But Jesus uses this parable to offer a shocking, bootcamp-like understanding of stewardship.
- It was something Jesus wanted to teach the disciples for the rest of their lives.
- But to better understand this parable, we need to grasp the context.
- In chapter 15, you will find three parables of the lost sheep, lost coin, and lost son where each parable the value of what was lost increases.
- Jesus is communicating to the religious leaders, the value of those people on the outside of the religious community deeply matters to God.
- This is something the religious leaders have their people to avoid.
- Remember, Psalm 1: *Blessed is the man who does not walk in the counsel of the wicked, or stand in the way of sinners?*
- Well, Jesus is turning that teaching around by saying to the religious leaders, in God's eyes, these sinners/outside matters to God.
- When we turn to our text in Luke 16 in the first half, it is directed to the disciples.
- The second half is directed to the pharisees again.
- So what is Jesus saying to his disciples?
- When you study a parable, we run into all kinds of problems when we try to find symbolic meanings to each element in the story.
- The best way to interpret parables in general is to see the big picture or the singular lesson Jesus is communicating to his audience.
- Let's look at the parable itself.

1 Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property.

- Jesus is telling this parable to his disciples about a place they have never occupied-the realm of the rich.
- The notion of maintaining and increasing wealth was not a part of their vocabulary, but it definitely got their attention.
- When you see the word manager, it is a term for an employee who is entrusted with the management of funds and property.
- The manager often lived on the property managed a farm for a land owner who probably worked in the city.
- Charges were brought to the rich man for mismanagement of his property.
- This is all we know about the offense is that he squandered the owners money.

- The word for “squandered” is the same term Jesus used to describe the prodigal son who squandered his father’s money.
 - Mismanagement was possible because strict accounts were not always kept.
- 2 So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’*
- The landowner had a conversation with the manager and basically fired him.
 - He hands him the pink slip.
 - What is unique here is that the landowner basically fires the employee but at the same time asks for an audit.
 - Wouldn’t it make sense to surgically remove the bad parts first, then figure out what is left of the man’s estate?
 - So don’t mentally paint a rosy picture of the rich man, he hired a poor manager and this action here does not make him look much better as a competent landlord.
 - All this to add to the argument of what Jesus called “children of this age” later in the text.

3 Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg.’

- Notice the manager never denies the charge.
- There must have been truth to the accusation.
- The manager now fired, begins some personal introspection by realizing that he is too weak or old for manual labor, and he was too prideful to beg for help from his friends.
- So he comes up a plan that will secure his uncertain future.

4 I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ 5 So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ 6 He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ 7 Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’

- Basically this manager if I may use a slang term, he is “cooking the books!!!”
- The term “cooking the books” refers to when financial statements are falsified in order to make things seem better than they actually are.
- In one case he reduces the debt of the first man by 50%, and the other by 20%.
- I am not going into how much the shrewd manager changed his records, but consider immense wealth this man had, and the amount loaned out was excessive.
- Now, these are only two examples of probably several debts to the rich man
- What is he doing?
- **He is reducing the debt owed to the rich man** so that he makes himself look like a “hero” for future business or personal need from those he refused the debt.
- Much debate has occurred over whether or not the man was being more shrewd by: 1. squandering the wealth, 2. eliminating the interest, or 3. eliminating his own commission on the transaction.
- Scholars are undecided.
- Whatever his motive, this was his long term plan to have people indebted to him when he needed them.

8 And his master commended the dishonest manager because he had acted shrewdly;

- When the transactions were returned to the rich man, the dishonest manager was commended.
- Why would he do that? Why commend a fired employee who cooked the books before they were returned to the rich man?
- The dishonest manager was commended not for his act of dishonesty, but for his careful plan for himself using material things to secure a future.
- He was commended for being so clever and astute to “feathering his nest” seeing to it that his physical needs would be supplied for a long time to come.
- The owner praised him not because he had been so crooked but because he had planned ahead.

- In his last days, the dishonest manager had a vision for his future and how his current resources could make that happen.
- Then Jesus puts the parable into context and agrees that looking ahead is the thing to do.

for the children of this age are more shrewd in dealing with their own generation than are the children of light.

9 And I tell you, make friends for yourselves by means of ~~dishonest~~ worldly wealth so that when it is gone, they may welcome you into the eternal homes.

- Notice, Jesus points out that children of this age are more shrewd than people of the light
 - *Ephesians 5:8 For once you were darkness, but now in the Lord you are light. Live as children of light—*
 - He is talking about people in the kingdom of God.
 - Jesus is stating the obvious fact that in worldly matters worldly people often show more astuteness or shrewdness than God's children do in matters affecting God's future kingdom.
 - In other words, people of this world give more thought to their physical well being than the righteous do to their spiritual well being.
 - Jesus seems to be implying that the worldly wealth that we have now is only temporary and should be used to help build God's kingdom for the future.
 - In very simple terms, Jesus is teaching his disciples to become good stewards of the things that they have so that they can be used to advance God's kingdom.
 - You kind of wonder why he uses a parable that is way out of their league financially.
 - He is telling his lower income disciples that whether they are rich or poor, whether they have a little of a lot, they must utilize what they have now to secure the advancement of God's kingdom in the future.
 - This can be accomplished by being the hands, the feet, and the words of Jesus Christ.
 - The lives they are able to bring into the Kingdom of God will become their friends who will welcome them into eternal homes.
- Then Jesus turns to the disciples and begins to teach them

Second Application of the Parable

10 "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11 If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches?"

- The principle of v. 10 is that by the way a person handles themselves with very little it is evident how such a person handles himself with much.
 - Martha **Berry** founded a school for needy children in the early 1900s. On one occasion she asked Henry Ford for a million dollars to assist her school. Instead of donating the huge sum, he gave her a dime. She graciously accepted the dime and bought some peanuts for her schoolboys to plant.
 - The next season they harvested the peanuts and used the entire crop to plant a larger field. Eventually they harvested enough peanuts to buy a piano for their music students. Martha wrote a letter to Mr. Ford telling him how they had used his dime to grow enough peanuts to buy a piano. Ford was so impressed by her faithfulness with the dime that he gave her school a million dollars!
 - Martha died in 1942 and her faithfulness with the dime is still paying off. That small school for needy children continues to exist today, except now it's called **Berry** College in Georgia. And it all started with being faithful with a dime!
- If someone is faithful in their use of money, then they can be trusted with greater things.
- If the followers of Jesus cannot properly handle worldly wealth, then they cannot expect to be trusted with true riches.
- True riches are the spiritual riches of the Kingdom of God
- One's stewardship in this life will form the basis for future reward and responsibility in heaven

- We may think that it does not make much difference how we handle the little that you have.
- We can cheat and mislead and squander such resources.
- After all, it is just unrighteous money, not worth anything.
- Again, Jesus emphasized, the habit we form now stays with us.
- Be faithful in little; you will be faithful in much. Be unfaithful in little, you will be unfaithful and unrighteous if you get the opportunity to manage many resources.

12 And if you have not been faithful with what belongs to another, who will give you what is your own?

- It's all about responsibility.
- What Jesus is stressing here is the fact that what we have now is not really ours but belongs to someone else, namely God.
- If you cannot prove trustworthy and faithful at managing someone else's money, what will happen when you receive money of your own? Will you mismanage, squander, and be unrighteous in dealing with personal funds? Who would ever trust you with them?
- Life on earth is the test case for how we will manage our own kingdom riches.
- What we fondly call our money, our house, our bonds, our stocks is really now our own.
- It is a trust handed to us to use in such a manner that God can be pleased.
- 2 Corinthians 4:18 *because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.*

Third Application of the Parable [Loyalty to God over things of the world]

13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

- Jesus is clearly repeating the word he said on the Sermon on the Mount—
- Matthew 6:24 *"No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.*
- It simply means that it is psychologically impossible for anyone to give their wholehearted devotion to two masters.
- Love for money will drive one away from God; conversely, loving God will cause one not to make money his primary concern in life.
- 1 Timothy 6:10 *For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.*
- Jesus' bootcamp for stewardship is a hope that his disciples and us will be the best stewards of the things we currently have so that we will only serve one master, our Lord and Savior Jesus Christ.

***Hymn** PH 508 "For the Bread Which You Have Broken"

1 For the bread which You have broken,
For the wine which You have poured,
For the words which You have spoken,
Now we give You thanks, O Lord.

2 By this promise that You love us,
By Your gift of peace restored,
By Your call to heaven above us,
Hallow all our lives, O Lord.

3 With the saints who now adore You
Seated at the heavenly board,
May the Church still waiting for You
Keep love's tie unbroken, Lord.

4 In Your service, Lord, defend us;
In our hearts keep watch and ward;
In the world to which You send us
Let Your kingdom come, O Lord.

Offering

Who will enter the presence of the Lord? Who will stand in this holy place? Those who offer their whole lives to God—heart and mind and soul and strength—they will receive the blessing of the Lord.

***Doxology**

Praise God from whom all blessing flow. Praise Him all creatures here below.
Praise him above the heavenly host. Praise Father, Son, and Holy Ghost

***Prayer of Dedication**

The earth belongs to you, O God, the world and all its people. For the blessings of this life and the gift of your salvation we give you thanks and praise. As you have sought us out to save us help us to seek your face among our neighbors so that all may know the wonder of your love; through Jesus Christ our Lord. Amen.

***Affirmation of Faith** (Apostle's Creed)

Minister:

Brothers and Sisters in Christ, what do you believe?

All:

I BELIEVE in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Prayers of the People

We pray for the church. Transform this broken body into a communion of saints, a company of the faithful, working for good in your world.

We pray for the world. Destroy the shroud of death that is spread over the nations. Replace the rule of wealth and war with your realm of justice and peace.

We pray for this community. Make your home among us; dwell with us in this place. Let it be a city of heavenly peace, a place of refuge for all.

We pray for loved ones. Soothe those who are suffering; comfort those who mourn. Let us be glad and rejoice in the gift of your salvation.

Remembering those who had passed last year:

1. Mable Parker - December 27, 2020, Donna Freitag's mother
2. Allen King Wong - August 7, 2021, Cynthia Hoey's Father

As you have sustained your saints through centuries of service, keep us faithful, here and now, until your will is done on earth as it is in heaven; and now, with confidence as children of God, let us pray:

Lord's Prayer

Our Father, who art in Heaven, hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us

our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory forever. Amen.

***Hymn** PH 526 "For All the Saints"

1 For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

2 Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light.
Alleluia! Alleluia!

*3 O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

**4 From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia! Alleluia!

***Benediction**

The LORD bless you and keep you; the LORD make his face to shine upon you, and be gracious to you; the LORD lift up his countenance upon you, and give you peace both now and evermore.

***Organ Postlude** (please be seated for the postlude)