

Links to 11-8-2020 Worship Recording and Upcoming 11-15-2020 Service at the end of News Flash

Dear members and friends of Idylwood Presbyterian Church,

This coming Sunday, **Sharon Dennis and Doris MacDonald of Braeded Chord** will be with us, so join us for their inspiring brand of traditional music.

The Session met Monday night. We are grateful to Bos Osborn, who has overseen installing a new filter system in the church building (today), which will filter out most germs, viruses, and allergens.

When we decided to do this, **the infection rate was reasonably low; now it has skyrocketed, so we decided this would not be the best time to go back to in-person worship. We will wait and watch.**

The Session also decided to participate in the **Homestretch Holiday Adoption** program. **Jane Duffield** will be coordinating the program, which will involve **gift cards** this year **due to the pandemic**. More information will be forthcoming. **Thanks, Jane, for organizing this effort.**

In other news, **the Deacons have helped a mature resident of Arlington pay her rent.**

Also, we will be **hosting the Marshall High School Booster Club's Christmas Tree Sale, beginning before Thanksgiving.** The Booster club will park a trailer on our parking lot. They will also erect a small temporary fence to secure the trees. Thanks to the **Osmans** for coordinating.

Among **new prayer concerns** are **Cheval Opps**, who had **knee surgery** last week, **Joel Cline's brother Michael Cline**, who has **throat cancer** and has had a hard time with their **mother's death** (Labor Day weekend). Also, **Kate Untiedt** asked for our prayers for **three children in a custody case with which** she is involved this week.

Bible Study Tuesday, Nov 17, 2020, 7 pm

Last night, we went over the biblical time line for the **patriarchs** and talked about the **period between the patriarchs and the judges**. This period includes **the time from Abraham to Isaac, Jacob, and Jacob's twelve sons, through the Egyptian sojourn after famine forced the Israelites to move, to the exodus out of Egypt back to Palestine.**

Next week, we will look at the period of the **judges (roughly the eleventh- century BCE)** and the rest of **Israel/Judah's history** under the **kings** and guided by **prophets** (even after kingship had ceased).

If you'd like to join us, the Zoom link is:

Time: Nov 17, 2020 07:00 PM Eastern Time (US and Canada)

Every week on Tue, until Nov 24, 2020, 2 occurrence(s)

Nov 17, 2020 07:00 PM

Nov 24, 2020 07:00 PM

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly:

https://zoom.us/meeting/tJcsdemppjMsE9HIgm_v4oQ4klb5uJczZk7t/ics?icsToken=98tyKuCrrzkqG9ydthCCRowqBYjoc-vxiFxdj_p1tRjoPDYHbTKiPe5AZ6dVE8Lq

Join Zoom Meeting

<https://zoom.us/j/93120188695?pwd=L3d5bk1NeVgxM0xkZTkRQWhIbDFadz09>

Meeting ID: 931 2018 8695

Passcode: **7E1THn**

One tap mobile

+16468769923,,93120188695#,,,,,0#,,546421# US (New York)

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Dial by your location

+1 646 876 9923 US (New York)

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+1 312 626 6799 US (Chicago)

+1 669 900 6833 US (San Jose)

+1 253 215 8782 US (Tacoma)

+1 346 248 7799 US (Houston)

Meeting ID: 931 2018 8695

Passcode: 546421

Find your local number: <https://zoom.us/u/akSccGo91>

New Addition to News Flash

Some of our members and friends who have difficulty attending the **Zoom worship services** or accessing the recordings might find it helpful to **read transcripts of the sermons and pastoral prayers** in the **News Flash** the following week. This week, I will begin including them. For those who are more visually than aurally oriented, or if you want to check something missed during the service, this may also be easier to access than the recording.

For years I have written a manuscript for my sermons, though I have rarely followed them word for word. I often reduce them to note cards so that I am not glued to the page but can have good eye contact with the congregation. That is harder with Zoom,

but I am working on it. What I am including is the manuscript with any adjustments after the fact to reflect what happened in worship.

Sermon from 11-8-2020: Judgment Like Waters

Proper 27 (32)
Twenty-Third Sunday after Pentecost
November 8, 2020

Idylwood Presbyterian Church
aobellis

Planning what to preach on the Sunday after the election is an unsettling business. Whatever I planned might be completely inappropriate by the time today rolled around. It is amusing that the Gospel text for today is the parable of the ten bridesmaids. Five of them were wise, and five were foolish because five took oil with them, and five took none. When the bridegroom came, five were ready, but five had no oil. The five who had oil would not share theirs because they said they didn't have enough. So, those who had not prepared went to buy some, and while they were out, the bridegroom came. It's a strange story because the point is that we should prepare ourselves for the second coming, which the early church was expecting any moment and still hasn't come twenty centuries later.

Nevertheless, the wise bridesmaids' failure to share strikes us as very unlike the kind of character that Jesus would have lifted for us to emulate. The Jesus Seminar, whose methodology is admittedly sketchy, I think in this case is right to question the authenticity of this parable. Still, it is wise as much as possible to be prepared, like a good boy or girl scout; one never knows when the end may be upon us. I have been worried about what this last Tuesday may have brought with it. The fact that we are still able to worship is a good sign.

The Old Testament lesson today is famous: NRSV translates it like this:

But let justice roll down like waters,
and righteousness like an ever-flowing stream.

Martin Luther King, Jr. made this verse famous and quoted it many times in slightly varying versions, but often something like this, using the word "justice" in the first line. The fascinating thing is that the King James Version, which he did quote at least once, translates it differently, using the word "judgment" rather than "justice." Also, (although this is less important) King James uses "mighty stream" instead of "ever-flowing stream." Listen to it in the KJV and see if you can feel the difference in the tone in this translation:

Let judgment run down like waters
and righteousness like a mighty stream.

Amos has been telling people to abandon meaningless worship and stop neglecting the poor. 5:24 means that God is ready to let the forces of the judgment roll. They've already had their last chance.

Amos was an angry young man sort of prophet. If you read the whole book of Amos, this will become evident. The only parts of Amos that do not have that tone are additions, which come from a later date. It does not make sense that Amos would have been gently calling for social justice to come rolling down like a stream. The verb that is usually used in violent contexts.

For those of you who have been around the DC area a long time, you may remember Mitch Snyder, the activist who worked tirelessly for many years on behalf of the unhoused. He was a modern version of Amos in terms of his passionate advocacy for the poor and disenfranchised. I even took a course on homelessness from him and his long-time partner Carol Fennelly. He was really intense and adamantly pro-social justice, but angry, especially in his younger years.

Martin Luther King, Jr. quoted a gentler version of Amos 5:24 because (I believe) he knew that honey attracts more bees than vinegar, and he was trying with all of his might to woo white Americans.

King was being smart in the way he presented this verse at that time. But now it is more than fifty years later, and it is time to go back and take another look at what Amos may have been saying to the people in Israel in the latter part of the eighth century BCE. I believe when Amos said the famous line, he was calling God's wrath down upon an unrepentant nation. As I have worked on this sermon, I have prayed that we would not see that wrath pour down upon us at this time in the form of chaos and violence.

I do not picture a man up there manipulating events. To me, the divine reality is built into the fabric of the universe. I am not sure whether it is personal or not, though I suspect it is. But it is way above my pay grade to try to define precisely who or what God is. I try to understand what the Bible says, as I believe that though human hands wrote it, it does contain the collective community wisdom of many generations and is worth pondering. And I factor in my experience and those of people I know and care about as I try to understand the world in which we live.

So, you may ask, Pastor Alice, what are we supposed to do with these two scriptures, one counseling us to "be prepared" and the other threatening the possibility of an avalanche of judgment coming our way? It's hard to prepare for an avalanche. Let's adopt Dr. King's approach even if he modified the translation: Far better that **we** let justice and righteousness roll like an ever-flowing stream, that we take care of our immigrants, our economically disadvantaged, our unhoused, and our world than wait for God's divine justice to be rained down upon us. We will still pay the price of our prior offenses, but it is the right road to walk.

A few hopeful texts in Amos, which I think are genuine Amos, can provide some hope. In the verses leading up to our famous passage, Amos says:

Seek the Lord and live,
Or he will break out against the house of Joseph like fire,
And it will devour Bethel, with no one to quench it.

Ah, you that turn justice to wormwood,
And bring righteousness to the ground. (5:6-7)

Seek good and not evil,
that you may live;
and so the LORD, the God of hosts, will be with you,
just as you have said.
Hate evil and love good,
and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph (Amos 5:14-15)

As angry as Amos was and as willing as he was to call out wrongdoing, he still was urging people to repent because he still held out a chance that God would spare them. Indeed, when Israel fell to the Assyrians not long after Amos prophesied and the northern kingdom of Israel perished, a few refugees did make it south to Judah. They brought their sacred books, which make up a good portion of the early part of the Hebrew Bible. So, all we can do is follow the great commandments to love God and our neighbor, which means repenting of any behavior which falls short of what God requires of us and acknowledging the history of our shortcomings. It is that simple and that difficult. Amen.

Pastoral prayer from 11-8-2020

O God, we give you praise the thanks that we have survived this election week without violence erupting in the streets, that our democracy is intact, though tattered. As William Reid wrote in 1958, when other divisions tore us apart,

O God of every nation, of every race and land,
redeem the whole creation with your almighty hand.
Where hate and fear divide us and bitter threats are hurled,
in love and mercy guide us, and heal our strife-torn world.

Adonai, we are grateful, yet we know that we have emerged from this week as divided as ever, with huge tasks lying before us of healing, both within our country and in our relationships abroad. We pray for those who lost their elections that they might gracefully concede. For those who won, we pray that they might have the wisdom to take up their new responsibilities with all the intelligence, imagination, and love that they can muster, for the weight that rests upon their shoulders is heavy.

As we approach Veterans Day on Wednesday, we remember all the men and women who served our country. We especially recall those who made the ultimate sacrifice, who died in the service. May we never forget what they did so that we could live a better life.

Our hearts go out to the sick, both in body and spirit, and all who minister to them. O God, we know that we sound like a broken record, week after week, crying out. Yet, you know better than we do what is going on in the world. The Covid infections keep hitting new records, and it has

not even gotten cold outside yet. It has felt like spring, for which we are grateful, but we are deeply concerned. With new leadership emerging who are more open to medical experts' advice, please help us do what we need to do to stay safe until vaccines are available.

We pray for those whom we have named in this worship service; we now lift those whose names we utter silently within the recesses of our hearts.

Be with all of us in the coming days. Please give us the strength to do the tasks that we must do, the courage to fulfill those obligations that frighten us, and the inspiration to fully live every day and moment.

We pray in Jesus's name, whose life is our model and whose teachings fill us with wonder at his wisdom. Amen.

Young Adult Education Before Church

Every week at 10:30 I invite the young adults, i.e. the older kids and any adults who want to join in stumping the pastor with questions to throw at me. This week Jonah and Hannah Cline had two really good one; I was ready for one, but had to do some research on the other.

- 1- The one that I was ready for was this one: **How do we interpret Jesus's famous statement that we should turn the other cheek?** This is a tough one because **most people assume it means that we should let bullies walk all over us, but that is not really what Jesus meant.**

A **New Testament scholar named Walter Wink** explained that this was **Jesus's third way**. You see, the Jews were in a bad position, living in Roman occupied Palestine as they did. They could not fight back because that was likely to be suicidal. But just taking the indignities heaped upon them by the Romans was also a recipe for psychological death.

So, Jesus offered a third way. At Howard it has been called **militant non-violent resistance**. Here's how it works: In those days, one way that you could humiliate a subordinate was to slap them, but you could only do that with your right hand, because the left hand was considered dirty. In order to slap someone on the face, you backhanded them, which meant that you reached across with your right hand and slapped the left side of the subordinate's face.

What Jesus was counseling when he said turn the other cheek, was to put the bully into a psychological untenable position. If you suggested that the slap had not had the intended effect of humiliating you by telling him to slap your other cheek, he would have a problem. The reason was because you could not easily reach across to slap the right side of the face. The only way you could easily reach it was to punch it with your fist, but the only people you would punch were your equals, not a subordinate.

Similarly, when Jesus said to **take the soldier's pack an extra mile**, he was suggesting that the soldier, who had the right to ask a non-citizen to carry his heavy pack for a mile, who be

disturbed if someone offered to carry it further. Again the point was to show the bully that he had not demeaned you, and thus you had gotten the upper hand psychologically.

Finally, when Jesus said if **someone asked for your outer garment give them your inner one** as well, the picture was probably in a court when a poor person had been unable to pay his debts in a horrible system much like the old share cropping situation in the US South where the landlords charged ridiculous rent and interest, so that the poor could never get ahead. When the poor person offered not only his outer garment, but his inner one as well, he would be exposing his greed of the debt collector, who if he complied would leave the poor person literally stark naked in front of him, which would be a source of shame not only for the poor person, but also for him who had caused the condition.

No, Jesus was not suggesting that we let bullies walk all over us. Rather we need to be smart about how we respond to them. We need to react in such a way that we protect ourselves and our communities and at the same time turn the tables on them psychologically and call the perpetrators to account for their actions. Maybe in so doing, some of them will stop and think about what they are doing. Even if they don't the oppressed will not be quite so downtrodden.

Here's a short article by Walter Wink on the third way:

[file:///C:/Users/aobel/OneDrive/Documents/Personal/Church/Congregations/IPC/Misc/Religious%20Education/Walter%20Wink,%20Jesus's %20Third%20Way.pdf](file:///C:/Users/aobel/OneDrive/Documents/Personal/Church/Congregations/IPC/Misc/Religious%20Education/Walter%20Wink,%20Jesus's%20Third%20Way.pdf)

- 2- The second question was who are all the various different groups of people who were living in Israel/Palestine during Jesus's time? Jonah and Hannah knew part of the answer to this question. They knew about the Samaritans and the Romans, as well as the Jews, of course. But they wondered about the Canaanites from the Old Testament. I knew that those people had survived into the present day as the people we call Palestinians, but I wasn't sure who they were during the New Testament, so I had some research to do. Here's the answer I sent to them:**

Basically, in those days people were identified either by what language they spoke or what area they came from. So, there were Judeans, Romans, Greeks, Galileans (like Jesus), Samaritans, Syrophenicians (in Syria), and probably some Egyptians, Parthians, Armenians, Palestinians, Arabs, and Ethiopians. The Ethiopians could refer to modern Ethiopia, but the word could also be used for anyone from south of Egypt. See the link to the map of the Roman Empire for where all these places were. (https://www.maps.com/products/growth-of-the-roman-empire-44-bce-117-ce-910yio?variant=31067496054837&gclid=Cj0KCQiAy579BRCPARIsAB6QoIZhRDdnyRJbLeNSwsmUuaD6YERMs40jppNBCEkFVCoY4x_06CGefWwaAsYzEALw_wcB).

Probably most of those who remained over the centuries after Jesus's time in Israel/Palestine-- everyone except those who identified as Jewish, gradually morphed into what we call Palestinians.

This is the next to the last in the series of articles in the News Flash on what the Bible says about Giving. Next week I will summarize.

Generosity in the New Testament Letters

ACTS 20:32–35, SET A GENEROUS EXAMPLE

And now I commit you to God and to the message of His grace, which is able to build you up and to give you an inheritance among all who are sanctified. I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands have provided for my needs and for those who were with me. In every way I've shown you that by laboring like this, it is necessary to help the weak and to keep in mind the words of the Lord Jesus, for He said, "It is more blessed to give than to receive."

Paul's visit with the Ephesians ends with these words. He wants to leave them an example to follow. The pattern he wants to impart is one of hard work and sacrifice because he wants them to understand the virtue of generous living.

Paul's letters

GALATIANS 6:2, FULFILLING THE LAW OF CHRIST

Bear one another's burdens, and so fulfill the law of Christ.

What is the law of Christ? Love the Lord with our heart, soul, mind, and strength, and to love our neighbor as ourselves. And it's fulfilled by bearing one another's burdens.

2 CORINTHIANS 8:12–15, GIVING SHOULDN'T BE A BURDEN

For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. For I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

The generosity that we're called to isn't intended to be a burden. It's intended to create a culture of equitability.

2 CORINTHIANS 9:6–8, GOD DOESN'T WANT TO COERCE GENEROSITY

The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

Paul's point is that we should give happily. He doesn't want us to give out of obligation or coercion. The kind of blessing that is envisioned is not that we live in complete comfort and luxury, but so we can be even more generous.

Johannine Epistles (1&2&3 John)

1 JOHN 3:16–18, GIVING LIKE JESUS

By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth.

Our generosity should model Jesus's selflessness. It isn't enough to talk about our love; it needs to be expressed in concrete examples of sharing what we have with others.

1 JOHN 2:5–6, FOLLOWING JESUS'S EXAMPLE

By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.

We are encouraged to examine ourselves to see whether we're in bonded with Jesus. One important way we do that is by taking stock in whether our lives are beginning to take on the characteristics of Jesus's life, giving of ourselves and our resources.

Pastoral Epistles (1 & 2 Timothy & Titus)

1 TIMOTHY 6:17–19, BEING RICH IN GOOD WORKS AND GENEROSITY

As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

God provides everything for our enjoyment. This is our source of security, not our material possessions. When we have much, then we should be generous with what we have, sharing with others who are in need.

Next week I hope to share testimony from some **Idylwood** members about what giving means to them.

Warmly,

Alice

PROPER 28 (33)

Twenty-Fourth Sunday after Pentecost

Year A

November 15, 2020

Judges 4:1-7

4:1 The Israelites again did what was evil in the sight of the LORD, after Ehud died.

4:2 So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim.

4:3 Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

4:4 At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel.

4:5 She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment.

4:6 She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun.

4:7 I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

Psalm 123

123:1 To you I lift up my eyes, O you who are enthroned in the heavens!

123:2 As the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the LORD our God, until he has mercy upon us.

123:3 Have mercy upon us, O LORD, have mercy upon us, for we have had more than enough of contempt.

123:4 Our soul has had more than its fill of the scorn of those who are at ease, of the contempt of the proud.

Zephaniah 1:7, 12-18

1:7 Be silent before the Lord GOD! For the day of the LORD is at hand; the LORD has prepared a sacrifice, he has consecrated his guests.

1:12 At that time I will search Jerusalem with lamps, and I will punish the people who rest complacently on their dregs, those who say in their hearts, "The LORD will not do good, nor will he do harm."

1:13 Their wealth shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink wine from them.

1:14 The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter, the warrior cries aloud there.

1:15 That day will be a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness,

1:16 a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.

1:17 I will bring such distress upon people that they shall walk like the blind; because they have sinned against the LORD, their blood shall be poured out like dust, and their flesh like dung.

1:18 Neither their silver nor their gold will be able to save them on the day of the Lord's wrath; in the fire of his passion the whole earth shall be consumed; for a full, a terrible end he will make of all the inhabitants of the earth.

Psalms 90:1-8, (9-11), 12

90:1 Lord, you have been our dwelling place in all generations.

90:2 Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

90:3 You turn us back to dust, and say, "Turn back, you mortals."

90:4 For a thousand years in your sight are like yesterday when it is past, or like a watch in the night.

90:5 You sweep them away; they are like a dream, like grass that is renewed in the morning;

90:6 in the morning it flourishes and is renewed; in the evening it fades and withers.

90:7 For we are consumed by your anger; by your wrath we are overwhelmed.

90:8 You have set our iniquities before you, our secret sins in the light of your countenance.

90:9 For all our days pass away under your wrath; our years come to an end like a sigh.

90:10 The days of our life are seventy years, or perhaps eighty, if we are strong; even then their span is only toil and trouble; they are soon gone, and we fly away.

90:11 Who considers the power of your anger? Your wrath is as great as the fear that is due you.

90:12 So teach us to count our days that we may gain a wise heart.

1 Thessalonians 5:1-11

5:1 Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you.

5:2 For you yourselves know very well that the day of the Lord will come like a thief in the night.

5:3 When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape!

5:4 But you, beloved, are not in darkness, for that day to surprise you like a thief;

5:5 for you are all children of light and children of the day; we are not of the night or of darkness.

5:6 So then let us not fall asleep as others do, but let us keep awake and be sober;

5:7 for those who sleep sleep at night, and those who are drunk get drunk at night.

5:8 But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.

5:9 For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ,

5:10 who died for us, so that whether we are awake or asleep we may live with him.

5:11 Therefore encourage one another and build up each other, as indeed you are doing.

Matthew 25:14-30

25:14 “For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them;

25:15 to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

25:16 The one who had received the five talents went off at once and traded with them, and made five more talents.

25:17 In the same way, the one who had the two talents made two more talents.

25:18 But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money.

25:19 After a long time the master of those slaves came and settled accounts with them.

25:20 Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’

25:21 His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’

25:22 And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’

25:23 His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’

25:24 Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed;

25:25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’

25:26 But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter?’

25:27 Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest.

25:28 So take the talent from him, and give it to the one with the ten talents.

25:29 For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.

25:30 As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

Zoom Link on Recording of 11-8-2020 Worship Service

Topic: IPC Worship

Date: Nov 8, 2020 10:31 AM Eastern Time (US and Canada)

Meeting Recording:

https://zoom.us/rec/share/MGz-NA15aZZ6whxKLi8Gs0l0muxGibjhDBEiIMhf_A0_JFtdQE-4FJ0lDfCw.qvySTv6aAZmZ3xH

Access Passcode: **Q9!tD48H**

Zoom Link for Upcoming 11-15-2020 Worship

Topic: IPC Worship

Time: Nov 15, 2020 10:30 AM Eastern Time (US and Canada)

Every week on Sun, until Nov 22, 2020, 2 occurrence(s)

Nov 15, 2020 10:30 AM

Nov 22, 2020 10:30 AM

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