

Links to 11-15-2020 Worship Recording and Upcoming 11-22-2020 Service at the end of News Flash (This is the last week this link will work; next week, a new link will be issued for Advent and beyond.)

Dear members and friends of Idylwood Presbyterian Church,

New Prayer Concerns:

Today, **Kate Untiedt** is having **cataract surgery** in her **second eye**. By the time you receive this, she should be out of surgery and on the way to recovery.

On Friday, **Julie Tutweiler** is having **surgery**, which doctors hope will be routine. The brother of **Doris McDonald** (of **Braeded Chord**), Alan, is having **knee surgery**.

Good News

Curt and Nancy Budny, former IPC members, visited with us on Sunday and asked to be placed back on our News Flash mailing list. They have retired to the Winchester Valley and now belong to a medium-size Presbyterian church there. We enjoyed hearing about the many mission projects they are doing.

Danielle Moraes told us that she now has an attorney working for her on her work-related lawsuits. Also, her brother is spending some much needed time at home in Brazil with family and friends.

Important News

Beginning this Saturday, IPC will be hosting the **Marshall High School Booster Club Christmas Tree Sale**, beginning the Saturday after Thanksgiving. This sale will give us needed visibility in the community. Thanks to **Bob and Leslie Osman** for coordinating the efforts. Please, if you are planning to buy a tree, consider buying it at IPC! See below for details.

Also, IPC will be involved in the **Homestretch Holiday** program this year. Due to Covid, we will be providing gift cards to the families rather than gifts. We are sponsoring two families for a total cost of \$400. **Jane Duffield** is coordinating the effort. If you would like to help, please send a check to IPC with the **Homestretch Holiday** program in the memo or use the Paypal button on the website, include a memo, and send a note to the church administrator admin@idylwood.org and the treasurer at csdobbins@gmail.com.

Please Help: Marshall High School Boosters Club Christmas Tree Sale Pre-Sale Clean-up This Saturday, Nov 21, 9-3. In preparation for hosting the Christmas Tree Sale, we need to clean up our yard. Please join the **Osman**s and other **IPCers** to make our space hospitable to the community. Bring gardening gloves, tools, and warm hearts. It should be fun.

The tree sale schedule is as follows:

Tree sale opens **Saturday, 28 Nov &** will remain till sold out.
We are hoping we can be sold out in two weeks.

Saturdays: 10:00 am -7:00 pm

Sundays: 12:00 pm -6:00 pm

Monday-Friday: 4:30-7:30 pm

2021 Stewardship Campaign

This Sunday, we will be kicking off our official **2021 Stewardship Campaign**. I have been writing about what the Bible says about giving for weeks now. To summarize the Bible's teaching, **everything we have is a gift**. Even though we may have worked hard for our money, our life circumstances contributed significantly to our success. Many other people in the world did not share our good fortune. Millions of people live in poverty, which the pandemic has made worse. **It is our responsibility to stretch ourselves as much as we can to help others. When we do, we will discover that our own lives will be fuller.**

To be completely honest, churches are not the most effective way of helping the poor. Nonetheless, I think churches are often worthwhile organizations, and I believe the IPC is worthy of our support. Here is why: People who participate in faith communities are more content and often more productive than the population at large.

A couple of weeks ago, *Washington Post Magazine* editor Richard Just wrote an article, "God Save America: How Religion Can Put Our Democracy Back Together" (<https://www.washingtonpost.com/magazine/2020/10/28/religion-politics-rebuild-american-democracy/?arc404=true>). He begins with a short poem that they frequently use at Friday night services at Temple Micah in SW DC:

As You taught Torah
to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don't let me struggle alone;
help me to understand,
to be wise, to listen, to know ...
Lead me into the mystery.

Just thinks this is an apt statement of the purpose of organized religion. According to sociologist Daniel Bell, people have an acute sense of our finitude and the limits of our power and thus want to find a way to reconcile these realities to our human condition. And that, too, is what church is about. But fewer and fewer people are participating in organized religion these days. From 2009 to 2018-19, the number of people who said they did not identify with religion at all went from 17-26%. Less than 50% of the population attends church once a month.

Meanwhile, the traditional foundations of our democracy also seem to be collapsing, though the number of people who just voted in the last national election is heartening. Nevertheless, the division among us is problematic. Just believes that the two collapses are related and that faith communities may be able to help. In the mid-nineteenth century, DeTocqueville, the French writer, said that if we don't worship God, we will worship something else. Also, when religious authority breaks down, civil authority tends to follow suit.

He then quoted Michael Bledsoe, retired pastor of Riverside Baptist Church in SW DC, who for many years taught Church History at Howard Divinity School (though the article does not say this). Bledsoe says that authentic faith communities can help to leaven societies. Many people seek solace in cable news or are terrorized by what they see there. A profound experience of community might help.

Faith communities also remind us of the need for humility. We need to have the courage of our convictions, to say, I am right, and I know I am right, but I could be wrong. We need to listen to each other because you never know when the other person may teach us something. Church is a place where that can happen because of the level of trust that should exist.

Communities of faith can be messy, but we need to tolerate that. The former chief rabbi of Great Britain, Jonathan Sacks, who just died this week, said that the stories in Genesis are often morally perplexing; they do not always have an unequivocal, explicit verdict. They force us to reflect, struggle, engage with the text. That's not what a lot of people think of when they contemplate religion. They think faith is about dogma, rather than undermining it.

Just goes on to quote a variety of Washington, DC religious leaders. One is Tara Brach, a DC-based Buddhist meditation teacher. I once meditated at a session she led when the Dean of the Chapel at Howard, Bernhard Richardson, pulled me out and another faculty member out of the Wednesday evening chapel service one night, just as it was ending. We then drove to Bethesda to experience one of her sessions. For Tara, Buddhism asks us to attune to others and see their vulnerability, which "takes away some of the hatred and blame that's swirling around."

Starlette Thomas, who teaches, trains, and preaches at churches in the Washington area for the DC Baptist Convention, is deeply pessimistic about Christianity in America due to racism, but still thinks that through interfaith work, there is the chance of bridging identities.

Finally, Just suggests that the element of time is essential. We need to take time out of our swirling schedules and step back from all of the craziness. He says:

If our time is holy, then we simply have to figure out a better politics – one that is saner, more measured, more humble, more humane. Religion can't solve every problem facing our democracy, but maybe, if we step into the mystery, it can help.

So, what does all of this have with the Stewardship campaign? Church is essential, both to us as individuals and to the broader community in which we live. For Idylwood Presbyterian Church to thrive, we need three things from each participant, members, and friends alike.

First of all, we need your **time and talent**. Most of us are busy with work, families, hobbies, exercise, home maintenance, and the list goes on. Church is one of those areas where you get out of it as much as you put into it. Churches thrive in which people care about each other and participate in them, not just on Sunday morning, but during the week. The church has staff, but IPC would not function if the only work done was done by its dedicated paid team. There is much more work to be done than we can do.

There are six **elders** on the Session and four **deacons** on the **Deacon Board** at any given time. The **nominating committee** will be looking for new elders and deacons soon. If the nominating committee asks you to serve, please consider it. Our **current treasurer, Cara Dobbins**, has served ably for several years and is ready to take a break. You do not have to be an accountant to do this vital volunteer job. If you track your home finances, as we all should, then you can do this job. The task takes 10-20 hours a month. At Sunday morning worship, we could use some **additional Worship Assistants**. We currently have several women, but only one man. Are there any other men who would like to volunteer? When we return to in-person worship sometime in 2021, we will need **volunteers to help with the children**, so be thinking about whether that is something you could help with. And these are just the jobs that are at the forefront of my mind.

Finally, IPC needs your **treasure to maintain its building, pay its staff, pay our share to Presbytery, and provide for community needs.**

Our building is old, and therefore, fortunately, there is no mortgage, but maintaining an old building is costly.

Our staff is all **part-time**, but there are four of us, and **with benefits, the total dollars in this budget category are significant.**

We are a connectional denomination. Connections mean that we support personnel at the higher judicatories (Presbytery, Synod, and General Assembly), other operating expenses, and a mission budget. (I serve on the Presbytery Budget Committee, so I watch these figures each month.) You may think this unimportant, but it is the connective tissue of our faith, just as our

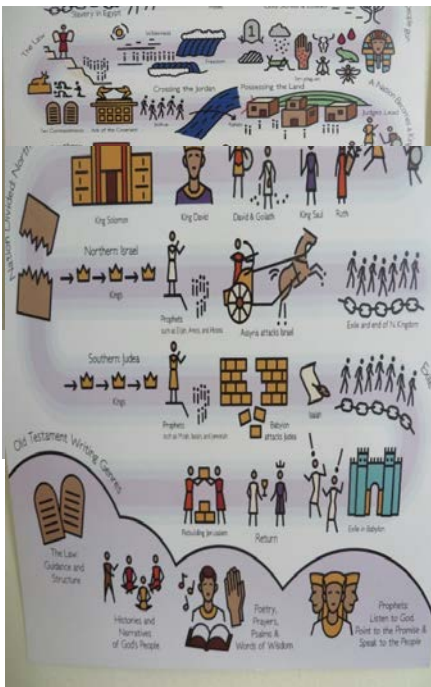
government has several levels. In fact, in some ways, our federal government system is modeled after the Presbyterian church.

I hope you will reflect on how Idylwood Presbyterian Church is vital to you and consider how you can contribute some of your time and talent to IPC for 2021. We've lost some families this year to moves and death, so we need your help. Because of the pandemic this year, you can pledge online. Special thanks go to James Knowlton for setting this up for us!

If you do not have access to the internet, a pledge card will be attached to the Stewardship letter you will receive at the end of this week. You can return it to the church.

Bible Study will meet on Tuesday at 7 pm.

On Tuesday night, two weeks ago, we talked about the patriarchal timeline. **After church on Sunday, Julie Tutweiler** took pictures of the **biblical chronology poster** at the church. It is a long poster, so it took several screenshots to capture it (see the next page for continuation). Thanks, Julie, for going to the church and sharing it with us.



golden age before nature had been spoiled. They assumed people must have lived much longer way back then. However, we know from archaeological remains that the average person in biblical times lived only about forty years, with a few lucky ones living as much as four score and ten.

One of the participants was concerned about the Bible's inaccuracy in matters of history and science. What are we to believe, she asked? I did not get a chance to respond that night, but here is what I wrote in an email after I had had an opportunity to think about it:

I did not get a chance to answer your question about what we are supposed to believe when so much in the Bible appears to be factually incorrect (like the patriarchs' age spans that we discussed Tuesday night). In the fourth century **St. Augustine** taught that **the Bible is authoritative in matters of religion, but not of science**. It's a bit more complicated than that, but that's the bottom line (<https://entirelyuseless.com/2015/09/20/st-augustine-on-science-vs-scripture/>). I would add to that principle **that the Bible is similarly not authoritative in matters**

of history. Still, it does present evidence that historians use when reconstructing history using many sources, including archaeology, textual material, and other sources, e.g., most recently, DNA. In my view, Augustine got a lot wrong (predestination, a very rigid concept of original sin) that has created enormous problems for the church ever since, but I think he was correct on this.

More recently, the **seventeenth-century Jewish philosopher Baruch Spinoza** said that we should not read the Bible for science, history, or philosophy. Instead, **we should read it primarily for the prophets** (<https://plato.stanford.edu/entries/spinoza/>; see especially 3.1—it's worth reading!) I would add (and I think he would agree) that we can include the wisdom tradition's sages. Jesus stood in the line of both the prophets and the wisdom teachers.

So, why do we study the Bible, Old and New Testaments? We read, study, and ponder to consider the mystery of the divine, the meaning of life, and our role and responsibility in the cosmos, or at least on planet earth.

Last night we focused on the period of the **Judges**. Except for Deborah, these were not judicial figures; instead, they were military leaders, including Othniel, Shamgar, Deborah, Ehud, Ibzan, Tola, Elon, Samson, and Jephthah. We do not know much about most of these, but the stories of Ehud, Samson, and Jephthah stand out. **Ehud** killed the Moabite king in Judges 3 in a grisly tale filled with scatological humor that children of a certain age would love. Needless to say this one is not in the lectionary!

Jephthah's sad claim to fame is that he made a foolish vow that he would sacrifice whatever/whoever came out of his door to greet him if he won a critical battle (Judges 11). Upon his return from victory, his only child, a daughter, welcomed him home, much to his dismay. She then lamented her virginity with her girlfriends in the mountains for two months before returning home to be sacrificed. Feminist biblical scholar Phyllis Trible made this story famous in her book, *Texts of Terror* in the 1980s. We talked about this story and, briefly, about the other texts of terror: **Hagar** (Sarah's handmaid), the **Levite's concubine**, gang-raped, murdered, and cut into pieces and sent to the tribes as a call to war (Judges 19), and **Tamar**, David's daughter, raped by her half-brother Amnon (2 Samuel 13). Again, none of these is in the lectionary.

Last but certainly not least of the judges is **Samson**. He was a Nazirite (no wine, meat, or hair cutting) who, after a life of vow breaking and disreputable living, especially in terms of his love life, was smitten by Delilah (Judges 16). She was a spy paid to discover the secret of his strength. She did not have to lie to him. His lust made him an easy target. Samson is an anti-hero, in the story to show us what NOT to do.

Next week (Tuesday, Nov 24), we will move on to our final timeline created by Dr. Blair Alexander on the prophets synchronized with the kings during whose reigns they prophesized.

Here is the link if you would like to join us:

Time: Nov 24, 2020 07:00 PM Eastern Time (US and Canada)

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)

+13017158592,,93120188695#,,,,,0#,,546421# US (Washington D.C)

Follow-up on Zoom Room, 11-15-2020

Last Sunday, **Kate Untiedt** and the **IPC Under-18s** discussed the **tortoise**, one of the animals that is **not kosher**, according to **Leviticus 18**.

The question arose as to **why not? The bottom line is we do not know.**

People have attempted to prove there is a medical reason. One of the earliest is given by **Maimonides** in *The Guide for the Perplexed*. In 1953, **David Macht** (an Orthodox Jew and proponent of the theory of biblical scientific foresight) conducted **toxicity** experiments on many kinds of animals and fish ((September–October 1953) "**An Experimental Pharmacological Appreciation of Leviticus XI and Deuteronomy XIV**" (PDF). *Bulletin of the History of Medicine*. **XXXVII** (5): 444–450. Archived from [the original](#) (PDF) on 2007-06-30). His experiment involved lupin seedlings being supplied with extracts from the meat of various animals; Macht reported

that in 100% of cases, extracts from ritually *unclean* meat inhibited the seedling's growth more than that from ritually *clean* meats. At the same time, these explanations are controversial. Old Testament scholar **Lester L. Grabbe**, writing in the *Oxford Bible Commentary* on Leviticus, says "[a]n explanation now almost universally rejected is that the laws in this section(Lev 11-15:) have hygiene as their basis. Although some of the laws of ritual purity roughly correspond to modern ideas of physical cleanliness, many of them have little to do with hygiene. For example, there is no evidence that the 'unclean' animals are intrinsically bad to eat or to be avoided in a Mediterranean climate, as is sometimes asserted" (*The Oxford Bible Commentary*, eds. J. Barton and J. Muddiman. Oxford: Oxford University Press. 2001: 99.)

From Wikipedia's article on Kashrut, <https://en.wikipedia.org/wiki/Kashrut>

Sermon from 11-15-2020

Zeph 1:7, 12-18; Matt 25:14-30

Twenty-Fourth Sunday after Pentecost

November 15, 2020

IPC

aobellis

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.

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.’

Commented [AB1]:

Commented [AB2]:

Spiritual Planning

Today’s lectionary lesson from the Gospels is the parable of the talents. This parable seems like an appropriate text as we head for Stewardship Sunday next week, and I will end on its theme of those who invest wisely receiving a reward and those who do not invest at all losing what they have. But I want to begin with the Old Testament lectionary lesson from one of the most obscure books of the Bible today, the prophet Zephaniah.

Zephaniah lived in the days before King Josiah when the worship of multiple gods was rampant, and he believed that Judah needed reformation urgently. His words helped spark the reformation that Josiah led. He is called *ben Kushi*, which is to say a Kushite, meaning that he was what we would today call Black, but that is neither here nor there for what I want to talk about today, though it is interesting.

The book of Zephaniah begins with the trope of the “day of the Lord.” The prophet Amos had already turned this idea on its head; he made it a symbol of doom rather than hope. Here Zephaniah goes one step further in inverting expectations by declaring that Adonai had prepared a sacrifice and consecrated the guests. Only this time, the guests would not eat the sacrifice; they would be the sacrifice.

Zephaniah went on to say that God would search with lamps for the complacent people who did not believe that God would do either good or bad. Can't you see God hovering over us in a helicopter as sometimes happens in my neighborhood when the police are looking for a crook?. Zephaniah's statement that people didn't believe that God would do good or bad reminds me of some people who have thrown out all notions of divine activity just because of a few bizarre views on the way God acts in the world. But that is like rejecting a first-grade concept without considering that there might be a more sophisticated view to consider.

Our lectionary text ends with these words:

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

The people in California and the Gulf Coast can undoubtedly resonate with these words, and as climate change makes things worse, more and more of us will feel its impact.

What in the world are we to do with such a downer of a text? Well, fortunately, although Zephaniah does say things like the Lord is going to sweep everything away, he also holds out a glimmer of hope, just as Amos did. In 2:1-3, he says:

Gather together, gather,
O shameless nation,
2 before you are driven away
like the drifting chaff,
before there comes upon you
the fierce anger of the LORD,
before there comes upon you
the day of the LORD's wrath.
3 **Seek the LORD**, all you humble of the land,
who do his commands;
seek righteousness, seek humility;
perhaps you may be hidden
on the day of the LORD's wrath.

And in the end, God will punish the corrupt, but save a remnant:

- ¹¹ On that day you shall not be put to shame
because of all the deeds by which you have rebelled against me;
**for then I will remove from your midst
your proudly exultant ones,
and you shall no longer be haughty
in my holy mountain.**
- ¹² *For I will leave in the midst of you
a people humble and lowly.
They shall seek refuge in the name of the LORD—*

¹³ *the remnant of Israel;*
they shall do no wrong
and utter no lies,
nor shall a deceitful tongue
be found in their mouths.
Then they will pasture and lie down,
and no one shall make them afraid.

What follows this is a beautiful song of joy. So, Zephaniah tells us that even amid uncertainty and fear, we must seek God to live.

And now, turning to the Gospel parable of the talents, Jesus told the story about the rich man who entrusted servants with varying amounts of coins. The quantities in the parable are enormous, but the exact amounts are not significant. The point is this: the master rewarded the risk-taking investors who got excellent returns. He reprimanded the servant who buried his money in a hole out of fear that he might lose it. Now, I do not think Jesus was giving financial advice; instead, he was using a fact of economic life to make a spiritual point. To make money on capital, we have to take risks. No risk, no reward.

Jesus's spiritual point had to do with the way we spend our spiritual capital. Following Jesus's way, like investing our resources, is risky but reaps rich rewards. It may seem the path of least resistance to worship the many gods that our culture lays before us. There are so many shiny, glittery divinities on which to spend our time and money; Most of them are ultimately not very satisfying. Following the way of life Jesus taught means putting neighbors first, caring about the abused, the neglected, those around the globe who do not get a fair shake, and sometimes standing up against the status quo.

When we invest our lives like this, the returns are enormous, if not always immediately apparent. There are also likely some obstacles we have to overcome, sometimes serious ones. Because of economic and political forces arrayed against the interests of the least of these, we may come up against them in allying ourselves with the fight for social justice. Nevertheless, that is the road that Jesus walked, and it is the only way forward if we want to invest our lives in ways that ultimately matter.

Several weeks ago, when I preached on the "Greatest Commandment" (Oct 25), I close with a poem by my student Tove Baker from a collection she recently published called *but* entitled "I Must Carry Love." I told you that Tove is a poet, and she and her whole family, including her children, are Hip Hop musicians. They have struggled financially and spiritually to find their way, as they have felt called to a different kind of ministry to millennials. A few years ago, they were in a car accident that left Tove with chronic back problems. They hired an attorney, and even though they have school debts and live on the edge, they decided to invest the proceeds of the lawsuit to produce three books and several songs. This was a high-risk investment in their ministry. It is too early to tell whether it will pay off, but I believe it will. Others have mortgaged their homes to go to Divinity School, which certainly will not pay off with a high paying job. Tove and others like her know what it means to invest everything God has given them in the Lord's service. It can be scary, but it is also joyous.

And just as the failure to invest our money at all and putting it in the mattress is to lose ground due to inflation, if we do not use our lives in something bigger than ourselves, when it is all over, what can we say we lived for? That is the question I leave with you today: How are you investing your life and resources? And at the end of the day, when you review your life, what will you say that you lived for, and was it worth it? Amen.

Lectionary Scripture Readings

REIGN OF CHRIST - PROPER 29 (34)

Year A

November 22, 2020

Ezekiel 34:11-16, 20-24 and Psalm 100 , Ezekiel 34:11-16, 20-24 and Psalm 95:1-7a ,Ephesians 1:15-23 , Matthew 25:31-46

Ezekiel 34:11-16, 20-24

34:11 For thus says the Lord GOD: I myself will search for my sheep, and will seek them out.

34:12 As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness.

34:13 I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land.

34:14 I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel.

34:15 I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD.

34:16 I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

34:20 Therefore, thus says the Lord GOD to them: I myself will judge between the fat sheep and the lean sheep.

34:21 Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide,

34:22 I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

34:23 I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.

34:24 And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

Psalm 100

100:1 Make a joyful noise to the LORD, all the earth.

100:2 Worship the LORD with gladness; come into his presence with singing.

100:3 Know that the LORD is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture.

100:4 Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name.

100:5 For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.

Ezekiel 34:11-16, 20-24

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34:24 And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

Psalms 95:1-7a

95:1 O come, let us sing to the LORD; let us make a joyful noise to the rock of our salvation!

95:2 Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise!

95:3 For the LORD is a great God, and a great King above all gods.

95:4 In his hand are the depths of the earth; the heights of the mountains are his also.

95:5 The sea is his, for he made it, and the dry land, which his hands have formed.

95:6 O come, let us worship and bow down, let us kneel before the LORD, our Maker!

95:7a For he is our God, and we are the people of his pasture, and the sheep of his hand.

Ephesians 1:15-23

1:15 I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason

1:16 I do not cease to give thanks for you as I remember you in my prayers.

1:17 I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him,

1:18 so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints,
1:19 and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.
1:20 God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,
1:21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come.
1:22 And he has put all things under his feet and has made him the head over all things for the church,
1:23 which is his body, the fullness of him who fills all in all.

Matthew 25:31-46

25:31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.
25:32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats,
25:33 and he will put the sheep at his right hand and the goats at the left.
25:34 Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;
25:35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me,
25:36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'
25:37 Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?
25:38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?
25:39 And when was it that we saw you sick or in prison and visited you?'
25:40 And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'
25:41 Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;
25:42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink,
25:43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'
25:44 Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?'
25:45 Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'
25:46 And these will go away into eternal punishment, but the righteous into eternal life."

Link to Recording of Zoom Worship of 11-15-2020

Date: Nov 15, 2020 10:29 AM Eastern Time (US and Canada)

Meeting Recording:

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Link to Next week's Worship: 11-22-2020

Time: Nov 22, 2020 10:30 AM Eastern Time (US and Canada)
Every week on Sun, until Nov 22, 2020, 1 occurrence(s)
Nov 22, 2020 10:30 AM

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