

Pastoral REFLECTIONS

March 20, 2022

Enriched by Giving



Tithing sermons turn some people off immediately. What is interesting is that these are the same people that want God to bless them, but do not want to experience the blessings God's way. These individuals may not want to pay for all that being educated requires, but they do so because they want the results. They may not want to pay expensive medical bills, but they do so because they need to have their health issues resolved. However, when God speaks, sometimes excuses abound, especially as it relates to what the preacher wears, or drives, or whether the church is liked or not. This is done while everyone wants to be blessed by God.

Henry P. Crowell, affectionately called "The autocrat of the Breakfast Table," contracted tuberculosis as a boy and couldn't go to school. After hearing a sermon by Dwight L. Moody, young Crowell prayed, "I can't be a preacher, but I can be a good businessman. God, if You will let me make money, I will use it in Your service." Under the doctor's advice Crowell worked outdoors for seven years and regained his health. He then bought the little run-down Quaker Mill at Ravanna, Ohio. Within ten years Quaker Oats was a household name to millions. Crowell also operated the huge Perfection Stove Company. For over forty years, Henry P. Crowell faithfully gave 60 to 70 percent of his income to God's causes, having advanced from an initial 10%.

We must always remember that we bless God because He first blessed us. Giving is respect, appreciation, and trust that God "is able to do far more abundantly beyond all that we ask or think, according to the power that works within us." (Ephesians 3:20). Notice this verse says "the power that works within us." The power with us is the Holy Spirit (Ephesians 3:16). It is our obedience under the influence of the Holy Spirit that generates our sustained blessings. "Now He who supplies seed to the sower and bread for good will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God." (2 Corinthians 9:10-11). Everyone wants to be "enriched in everything" but not everyone wants to do this God's way. Remember being "enriched in everything" is "for all liberality".

Giving has always been a show of respect, reverence, and honor. From the time giving was instructed to the nation Israel, it has always been directly attached to worship. Worship without giving is not worship (Malachi 1:6-14).

UPCOMING Events



Singles Ministry Wangz & Fellowship Event
Friday, March 25th 7:00-9:00 p.m.
 Singles! Come Out for Wangz & Fellowship! Lots of Fun, Food and Fellowship with the Singles Ministry in the Legacy Sanctuary. Contact **Alex Wolfe** for more information at ajwolfe83@hotmail.com



Get FIT with LEGIT—March 26th 10:00 a.m.
 Come get FIT with L.E.G.I.T. Bring your sweats and motivation! Dean'na Mitchell will host a fitness class for L.E.G.I.T. in the Legacy Sanctuary. Water and a light lunch provided. Q&A will follow in which you can ask questions about making a commitment to your physical well-being. For more information, contact **Keron Brown** at or **Moniqua Glasper** at keron.brown@lwfellowshipchurch.org or 832.977.9674.



EASTER/RESURRECTION WEEKEND
FRIDAY—6:00 p.m.
Good Friday Service "Resurrect Me" Presented by the LWFC Drama Ministry & Creative Jams
SATURDAY—11:00 a.m.-2:00 p.m.
Good News Festival
 Free Food, Fun, Games, Bouncers & a Law Enforcement Special Appreciation
SUNDAY SERVICES
Sunrise—6:00 a.m.
Morning—8:30 a.m.
Contemporary—11:00 a.m.



Christian Outreach Garage Sale
April 2nd 8:00 a.m.—1:00 p.m.
 The Christian Outreach Center will be having a Community-Wide Garage Sale. Donate Items Monday & Tuesday 9 a.m to 9 p.m. Fridays 8 a.m. to 12 p.m. and Sundays 10 a.m. to 2 p.m. Register for a table or to volunteer by contacting **Pastor Boutte** at 712-683-084. All proceeds will benefit the COC parking lot reconstruction project.



Leadership Training—Sat. April 9th 8:30 a.m.
 Calling all Elders, Deacons, Ministers, Ministry Leaders, and Ministry Coordinators, attend Leadership Training with our own Dr. Paul Cannings. Breakfast will be served. Come prepared to learn and advance the work in your ministry areas for the next quarter! **Register Today** at <https://bit.ly/35qK6u8>



ORDER OF WORSHIP

- Announcements
- Communion
- Visitor's Welcome
- Worship In Giving
- Offering boxes are located at all perimeters under crosses*
- Special Music
- "Lost and Found"
Luke 19:1-10
- Click on the "Resources" tab and click "Sermon Notes"
- Call to Discipleship
- Please remain seated at this time
- Benediction

Children are now required to check-in upon arrival. Please report to the registration desk located in the children's wing.

Infants—6th grade

Lost and Found Luke 19:1-10

I. The Lost- The Tax Collector vs. 1-4

- a. Place Jericho
 - i. Passing Through Jericho
 1. Jericho- Jericho, as a large frontier city, through which much of the carrying trade passed, and which had a large local trade in costly balsams, would be a likely place for a commissioner of taxes. (3:12, 5:27, 7:29, 15:1, 18:10).
- b. Zacchaeus
 - i. Position - Chief Tax Collector
 1. The story of Zacchaeus the tax collector only appears in one passage— Luke 19:1–10. Tax collectors in the Roman Empire had to collect a certain amount for the maintenance of the state. However, they were also permitted to collect more and then keep the proceeds. Tax collectors were hated for their tendency to abuse their power for their own gain
 - ii. Rich - **to having an abundance of earthly possessions that exceeds normal experience, rich, wealthy**
 - iii. Small in Nature - **to a relatively limited size, measure, or quantity, small, short**
- c. Trying to See
 - i. The Crowd
 - ii. Sycamore Tree
 1. but that text may be inspired by this. Though there is no reason to think that this man's desire to see Jesus expresses the same sense of need, the crowd here constitutes the same barrier to access to Jesus that they were initially for the blind man (18:39, cf. v 36). Despite this man's wealth and official power, he is quite unable to penetrate the crowd: he is clearly a social outsider, whose "littleness" in the eyes of others is more than physical
 - iii. Climbed

II. To Be Sought- The Lord vs. 5-7

- i. Come and Hurry Hurry and Come - **hurry, hasten- leave as quickly as possible, to move downward, come/go/climb down**
- ii. Stay - word for staying at a person's house (Jn. 1:38f.), equivalent here to καταλύω, 'to stay a night'
 1. For the domestic hospitality to be extended to Jesus here, cf. 5:29 (and at v 30), but here overnight accommodation appears to be specifically involved as well.
- b. Zacchaeus Did as He said
 - i. Hurry – He obeyed
 - ii. Come Down
 - iii. Received him **Gladly with joy, to be in a state of happiness and well-being, rejoice, be**
- c. The Crowd
 - i. Grumbled - **complain, grumble**
 1. Crowd was eager to be around Jesus just not his purpose
 2. When Jesus sought to dine with Zacchaeus, the crowd reacted negatively, Zacchaeus' isolation from the community
 3. begin to grumble (διαγογγύζω, 15:2) it is the same reaction as on previous occasions (5:30; 15:2). Not only to Pharisees but also to Jews in general the tax-collector was a ἁμαρτωλὸς ἀνὴρ (cf. 5:8 of Peter); to stay in such a person's home was tantamount to sharing in his sin.
 - ii. Guest of a sinner
 1. the view that to accept the hospitality of a man whose wealth is ill gotten is to become a partner with him in his crimes, and (ii) the practice of social ostracism as a means of deterrence. Jesus practices a far more creative alternative
 - iii. Sinner - cultic nonconformity, **to behavior or activity that does not measure up to standard moral or cultic expectations** (being considered an outsider because of failure to conform to certain standards Persons engaged in certain occupations, herding and tanning, that jeopardized cultic purity, would be considered by some as 'sinners', a term tantamount to 'outsider'.

III. To Be Saved – Son of Man vs. 8-10

- a. Lord I will Give
 - i. Lord
 1. On Luke's use of "the Lord" in narrative, see at 7:13. Here it pushes the following vocative use to a stronger sense than 'sir' (Luke's blind man also addresses Jesus as 'Lord' [18:41]).
 - ii. Give half possessions to the Poor
 1. Use of financial resources to aid the poor is a clear Lukan emphasis (cf. 11:41; 12:33; 18:22).
 2. This refers to half of his belongings (cf. 8:3; 12:33; Acts 4:32)

III. To Be Saved – Son of Man vs. 8-10 (continued)

- iii. Will correct his Defrauding
 1. Will
 - a. The verbs "give" and "pay back" in this verse are in the present tense in Greek and may be translated "
 - b. In such a situation a declaration of intent was an adequate sign of repentance
 2. Four times as much
 - a. The fourfold restitution is probably not the fulfillment of any legal requirement. In Jewish law restitution in connection with theft normally required only the addition of a fifth (Lev 6:25)
- b. Salvation has come
 - i. Salvation - **deliverance, preservation, salvation**, w. focus on transcendent aspects is plainly expected to be fully culminated w. the second coming of the Lord **Ro 13:11; Hb 9:28; 1 Pt 1:5**.—(ἡ) σωτηρία without further qualification=**salvation** is also found **Lk 19:9**
 - ii. To this House
 1. probably means that the blessing extends to the whole household
 - iii. Son of Abraham
 1. This was not due to his being racially a descendant of Abraham (cf. 3:8bc) but to his having brought forth fruit in keeping with repentance (3:8a) and having responded in faith and repentance to Abraham's Seed (Acts 3:25–26; cf. Gal 3:16).
 2. so that the point of the saying is that a Jew, even though he has become one of the 'lost sheep of the house of Israel', is still a part of Israel; the good Shepherd must seek for such (Cf. Lk. 13:16 for the same theme).
 - iv. Son of Man
 1. Son of Man- Jesus' use of the "Son of Man" in the Gospel of John seems to simultaneously emphasize His earthly authority and heavenly enthronement.
 - a. This verse has obvious links with 5:32, but its particular imagery is inspired by Ezek 34, where God himself and David gather the scattered sheep of Israel.
 2. Seek- **try to find, seek, look for** in order to find (σ.εὐρίσκω 1a) what one possessed and has lost
 3. Save - **to save or preserve from transcendent danger or destruction, save/preserve from eternal death**
 - a. to be lost means death; to be saved means life in the comprehensive sense: but saving and finding takes place in the present
 - b. On "salvation," see at 1:69. Contact with Jesus has transformed Zacchaeus. Despite his manner of life up to this point, Zacchaeus is not to be disenfranchised from the People of God. As one of the "lost sheep of the house of Israel" (Matt 10:6), he is not beyond the reach of the present saving outreach of God. For the role of the link to Abraham in being a candidate for the promised salvation, see 1:55, 73; 13:16. For a counterbalancing motif that preserves God's freedom and stands against presumption, see 3:8.
 - c. Contrast with Bartimaeus poor and beggar to rich and unjust
 4. Lost - **to cause or experience destruction**

PRAYER REQUESTS

Grieving: Pam Collier & family, Kathy Burrell & family, Beverly Austin & family, Leo and Daphne Banks & family, Susie Farley & family, Beatrice Williams & family, Patricia Harris & family, George Washington & family, and Rashaud Hudson & family.

Health and Healing: Lurlean Lane, Florence Wiggins, Retha Amos, Octavia Scott, Margaret Baptiste, Cici Sharpe, Eunice Johnson, Jeffrey McQueen, Brittany Bullock, Barbara Gordon, Eric White, Ella James, Pat Crawford, Lisa Roberts, Birdie Williams, Jon Heard, Lakessia Davis, Rutha Patrick, and the Tillis family.

