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September 30, 2007

"Vuja De: It's déjà vu all over again: 'They will know we are Christians by our T-Shirts'"
Rev. Jim Wood

Good morning, Church. What a great job our youth did this morning. Thanks to Joe Folk for getting this kicked off. Joe needed to find the right people, and finding Tamara and Joel and getting them back with a high school band was what they've been wanting to do for years and years. You did a great job. Thanks, Joel and Tamara for that. That's a wonderful gift.

We are continuing in our series in the New Testament working through 1st and 2nd Timothy asking the question how is it that we as Christians see things, or how do we see the presence of God in ways that the world might not always recognize? Before we turn to the New Testament we are going to look at a passage in the Old Testament in the Psalms, Psalms 25. I hope you picked up a Bible, because here comes the open book test. If you've been around for awhile you should be able to answer some of these questions. Psalm 25 – look at it very quickly. You don't have to read it yet, but look and see how many verses there are. The first question is how many verses are there? 22. Second question. How many letters are there in the Hebrew alphabet? 22. Now it's going to get a little bit harder. When you find a psalm that has 22 verses we call it a certain thing. Do you know what it is called? An acrostic. This is actually a true acrostic; each line of the psalm begins with the next letter of the Hebrew alphabet, so for us it would be a to z, a, b, c, d, e It runs all the way through.

When you find that you always know that the writer is making a point, and the point is that the writer is saying, "I'm going to present to you the fullest understanding I know of the attributes of God." It's intended to be a psalm that speaks to the fullness of God. If you've got your Bibles open as well, look at it for a moment and you'll see some things. This is really what makes Bible study so much fun, because it is so easy to pick up when we start to recognize what to look for. The beginning of the psalm starts out, "To you, O LORD, I lift up my soul. O my God, in you I trust." The last verse of the psalm says, "Redeem Israel, O God, out of all of its troubles." Do you see the shift from the personal to the corporate, the understanding of Israel? There again, in this type of psalm, the psalmist is not just speaking about himself, but he is, in this context David, speaking for himself but also for all the people. It is a corporate prayer as well.

Now, look at the first few verses, the first five, six, seven verses. You'll see that it's in the first person singular – "In you O God I trust." It's the first person singular. If you look at the end of the psalm it's the same thing, for example when you look at verse 20, "Guard my life and deliver me, do not let me be put to shame." But if you look at the middle, the person changes. It changes to a third person, there again telling you that the center of the psalm has some specific significance, and as you look at this even further what you actually find is that the heart of the psalm, the theological heart, the central focus, is verse 11, really 10 and 11: "All the paths of the

LORD are steadfast love and faithfulness, for those who keep his covenant and his decrees.” And then the heart verse 11, “For your name’s sake, O LORD, pardon my guilt, for it is great.” The heart of this entire psalm is “For your name’s sake, O LORD, pardon my guilt, for it is great.” That’s why the scholars call this a “Covenant for Sinners” psalm. It is one that David is writing focusing on the need that we have for forgiveness because we are sinners. That’s at the heart of everything that you’re going to see in this. So, as you listen for the attributes of God, what David says about the glory and the grandeur of God, you’re going to hear it in the context of how it is that this God ultimately forgives us of our sins.

Listen for the word of our Lord.

Old Testament Reading – Psalm 25

To you, O LORD, I lift up my soul.

O my God, in you I trust; do not let me be put to shame; do not let my enemies exult over me.

Do not let those who wait for you be put to shame; let them be ashamed who are wantonly treacherous.

Make me to know your ways, O LORD; teach me your paths.

Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long.

Be mindful of your mercy, O LORD, and of your steadfast love, for they have been from of old.

Do not remember the sins of my youth or my transgressions; according to your steadfast love remember me, for your goodness’ sake, O LORD!

Good and upright is the LORD; therefore he instructs sinners in the way.

He leads the humble in what is right, and teaches the humble his way.

All the paths of the LORD are steadfast love and faithfulness, for those who keep his covenant and his decrees.

For your name’s sake, O LORD, pardon my guilt, for it is great.

Who are they that fear the LORD? He will teach them the way that they should choose.

They will abide in prosperity, and their children shall possess the land.

The friendship of the LORD is for those who fear him, and he makes his covenant known to them.

My eyes are ever toward the LORD, for he will pluck my feet out of the net.

Turn to me and be gracious to me, for I am lonely and afflicted.

Relieve the troubles of my heart, and bring me out of my distress.

Consider my affliction and my trouble, and forgive all my sins.

Consider how many are my foes, and with what violent hatred they hate me.

O guard my life, and deliver me; do not let me be put to shame, for I take refuge in you.

May integrity and uprightness preserve me, for I wait for you.

Redeem Israel, O God, out of all its troubles.

Now in the New Testament, in the 1st letter to Timothy, the 3rd chapter. In the first two chapters of 1st Timothy Paul is writing to Timothy who is really a spiritual son of his. Timothy as you know is in Ephesus. Ephesus is a city with tremendous challenges for the Christians, tremendous challenges as a city that makes it so very, very difficult for Christians even in their workplace to remain in the faith. Paul begins to write to Timothy, and as he does in the first two chapters over and over and over he begins to lift up the notion that how we live matters. It matters not only to us but it matters to the world, how the world sees us. Our evangelism really is an evangelism that first begins with our lifestyle as opposed to the right words to say or how to teach someone the Sinner's Prayer¹, those kinds of things that can be meaningful, but it's our lifestyle that draws people. It also starts to define us; it helps us understand who we are. When we get to the third chapter, Paul is now talking to Timothy about how we live together and in particular how we govern ourselves, how we raise up certain leaders. These leaders are called to a higher standard of accountability than the members of the body, which are still called to a higher level of accountability than the world as we live together. What I find in this and it's not really necessary for us to get caught up today in the word 'bishop' or 'deacon,' a lot of Bibles translate it as 'overseer.' John Calvin said that every pastor was considered as a bishop, but that's not the point to get caught up in this. Listen for the type of lifestyle, listen for the character that Paul says we should be holding ourselves accountable to, particularly in leadership, but I would say for all of us as we grow in the faith. Keep in mind as well the way Paul ends this. I find it really interesting that the last verse is a hymn, actually one of the earliest church Christian hymns we're told, and why he might end it in such a way.

The word of the Lord again.

New Testament Reading – 1 Timothy 3

The saying is sure: whoever aspires to the office of bishop desires a noble task.

Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher,

not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.

He must manage his own household well, keeping his children submissive and respectful in every way—

for if someone does not know how to manage his own household, how can he take care of God's church?

He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil.

Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money;

they must hold fast to the mystery of the faith with a clear conscience.

And let them first be tested; then, if they prove themselves blameless, let them serve as deacons.

Women likewise must be serious, not slanderers, but temperate, faithful in all things.

Let deacons be married only once, and let them manage their children and their households well;

for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

I hope to come to you soon, but I am writing these instructions to you so that,

if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.

One of our members, Laurie Smith, works actually in Baghdad. He's involved with helping to provide intel for the non-governmental organizations that are there trying to provide aid and relief. Laurie's been in Iraq for a number of months and he came home for a short visit and while he was home last week he left me a gift. Laurie is a runner; we've run a marathon together. He's a great all around guy. He left me his running shirt that he wears when he runs through Baghdad. His running shirt says "Iraq" on the front and on the back it says, "Infidel and proud of it" (laughter). I think he only runs in the safe zones (laughter). I checked on the Arabic translation. Arabic is like Hebrew, it runs from right to left, and it says more literally "happy *kafir*"² or "happy unbeliever." His t-shirt made me think about another t-shirt. When Jim Gates was in college he used to come home and he'd wear this t-shirt all of the time that said, "They will know we are Christians by our t-shirts," kind of a play off of that 60's song, "They will know we are Christians by our Love."

I'm reminded of that t-shirt every single summer any time I'm in an airport because it is amazing the number of people that are going on Christian mission trips now who wear teen Christian t-shirts. I've got to tell you from my experience in the airport, about 80% of the time it's an embarrassment to Christianity. I've been cut off in line and I've had more people break in line that had on Christian t-shirts. You start to watch people, especially as they are coming back from the trips, not just youth but adults, as they are tired, the way they talk and relate to airline employees and all of that. I was standing in line one day and people in front were giving someone at the counter a hard, hard time, and when I got up there I swear I think I heard her mumble, "If I see one more Christian I'll die." Just the way we respond. Sometimes I think we forget. We put those t-shirts on because it's good for the leader to be able to make sure they don't lose anybody on the plane – actually once they're on the plane you don't lose them too often – but they're helpful getting them on to the plane (laughter). We have to realize when we do that we are really standing as ambassadors for Christ. When we wear those t-shirts or when we go out as Christians you see I think our t-shirts really matter. I think the witness that we make to the larger world really makes a difference. I think it is extremely important.

I read a book this summer. I was telling our Shoulder to Shoulder guys it was really a fun read. It's called *The Real All Americans: The Team That Changed a Game, a People, a Nation*. It's written in a style that gives you so much background, but the real point of the story only lasts a few pages, but it's talking about a football game I think in either 1911 or 1912 between West Point and a school called Carlisle Institute³. Carlisle Institute was a school that was started for Native Americans. Actually it was started by a man, an officer, who served in the Civil War and then he was out with Sherman and others with many of the atrocities that took place against the Native Americans. So disturbed was he by the way Native Americans were treated he wanted to provide something that was helpful. He created, he actually had the government fund, this school called Carlisle Institute or Carlisle School that brought Native Americans from all different types of tribes to come to Carlisle, Pennsylvania to an old barracks and to give them remedial care - many of them didn't speak English when they got there - and ultimately sort of pre-college or college prep-type work.

As the school was formed they began to play the new pastime of the nation which was football. Football was kind of dominated by the Ivy Leagues at the time and it was a brutal sport and as she writes, there were some years that between 12 and 15 players literally died on the field playing football - a brutal, brutal sport played in a brutal way. It was becoming the national pastime and so this man who started the school felt like it would be good to have the Native Americans out there playing others as ambassadors. So, for 15 or 20 years they played football. They had some great stars. Jim Thorpe played on the Carlisle team. Pop Warner was a coach for Carlisle. The team that they played at West Point in 1911-1912 had Dwight D. Eisenhower as a running back

for the team. The thing that interested me so much in this book, though, is that the writer Sally Jenkins makes a strong point throughout it, to show that almost every single game without exception really, almost every game for years and years the opposing team did everything it could to rattle the Native Americans. They had late hits, they did all kinds of illegal things, they had refs and umpires that were in their back pockets, they did all of that and they did everything they could with one purpose. They wanted to goad the Native Americans into anger and retaliation on the field, and without exception that was the number one principle of the team, before winning, to play and not to respond in kind. They never did throughout their playing time.

You see what these other teams wanted to do was to show the world that Indians were uncivilized, that they were inferior, that they couldn't be domesticated, they couldn't be civilized, and that was their attempt. Yet, the Native Americans, as well as they played, and they played outstandingly, never responded in kind to the treatment they received. That modeling began to win them fans all over the nation. That modeling began to speak to them about who they were as a people, who they were as individuals, who they were as students, who they were as a school. I find that two of the three places in our lives when we show most who we are is first when we are tired and second when we want something. Here is a team that was tired of tough playing and who wanted something – respect – and they showed the nation who they were at two of the three most critical times that show and demonstrate that.

It reminds me of a couple that went to Atlantic City to gamble. They were hitting the slot machines and did it for hours and hours and hours and they got so tired that they decided they would take a break. They were losing money anyway and they were tired and they wanted to find a way to recoup their money, so they were just going to take a break. They went a show, a free show, a magic show. They were sitting in the very back and the guy that was doing the magic did something that was pretty amazing. The woman in the couple who was just tired just yelled out, "Okay, just stop it and tell me how you did it. Tell me how you did it." The magician without missing a beat, said, "Lady, I could but then I would have to kill you." The woman thought for a moment and said, "Okay, tell my husband how you did it" (laughter).

Who we are comes out when we are tired and when we want something. It's what Paul knows. Paul knows that Timothy is a young man who is dealing with all kinds of stuff and in his dealing with that Paul stops and he says to Timothy, "Here's what it is, Timothy. Lifestyle matters. You have to be inwardly strong and outwardly focused." "You have to be inwardly strong and outwardly focused." The world is going to be looking at us. The world is going to be asking questions of us and how we respond to that will determine not only what we do for the world but it will define who we are.

Having said that, we sent out Benjamin Lins - you know Benjamin they guy that would never start a conversation with a stranger at all (that's a joke!). We sent Benjamin out on the street and Benjamin began to ask some questions of people on the street. The first question was what do you believe the purpose or the design of the church originally was? What is the church supposed to be about? One man answered, "A gathering of Christian people but lately it changed – they just go to dress, I guess. Preachers aren't really preaching anymore." Another answered, "It is a place where communities of believers can go and do stuff, worship, fellowship, feed the hungry, whatever." Another answer was "A common place for people to come together and worship together, one centralized place for everyone to get together, maybe share experiences or what have you."

Benjamin's next question was "With the world's experience or exposure to church do you think there are specific things that turn people off to church or keep people away from the church? A

young man answered, “Certainly. Abortion, sexuality, all kinds of things. The churches obviously, depending on which one you go to, have different stances, so it’s hard to find one where sometimes you can fit in if you are an outcast to the church, I guess.” Another answered, “Yeah, definitely I think most people are not comfortable in church. I would say that most people think it’s just somewhere where they are going to be told how bad they are or what not to do as opposed to a place where they can actually feel comfortable. I think people are scared off. I think that’s changing a little bit. I think there are people out there that are making an effort to make it more comfortable for people, to make it a place you can chill out and just be with friends.”

Benjamin asked, “Along the line of making it uncomfortable, do you think there are specific things that turn people off or push people away from the church?” The young man who had answered previously said, “Yeah, I think just in general like I said it’s being told what to do and what not to do. I think people really bristle at that. People don’t want to come into a church every Sunday, or into a building period, to just be told how bad they are.” Another answered, “Prejudice – people being judged, people feeling like they are not doing what they are supposed to be doing like there are some rituals or something that they should know that everybody else knows that isn’t even really there, you know, does that make sense?”

The next question was, “What do you think it would look like for the church to more accurately model or reflect Jesus? “Everyone to be welcome, no matter what. I think that’s the lesson that people tend to forget – love thy neighbor as thy love thyself or whatever the saying is.” “More talk less action. I think that’s what a lot of people outside. I happen to be in the church and I’m lucky to be at a church where I can feel at home and it’s just a lot of people, so maybe I’ll give my own church as an example. We’re a group of people that all know that we don’t have it all together. I think a church should be somewhere where people can come and just admit that they are human and be able to say ‘Hey, I screwed up this week. How about you?’ ‘Yeah, you too?’”

“Hey, I screwed up this week. You too?” Meaningful things as I began to look at that this weekend and reflect upon that. The idea of welcoming everyone. I like the idea of the young man at the end who said “Less talk and more action.” Paul would say both of those were true, that as the body of Christ we welcome everyone regardless of their condition, regardless of who they are. No one is an outcast in the Body of Christ. Paul would also say that we love ourselves enough, that we love the body enough, that we love each other enough, that we love the world enough, that when we call people to come in we love them into a new life and to a new relationship. Paul would say that that’s lived out not in our talk but in our actions. That’s what strikes me as at the heart of this passage for us today when we look at all of the things that are in here and how these leaders are supposed to live. You can read that passage and you can say, “Oh man, just rule after rule after rule.” Maybe not so much.

Robert Wilken⁴ wrote a book, *The Christians as the Romans Saw Them*. I’ve talked to some of you about this before. In one part of this book, really throughout the book, he’s looking at how the early people outside the church saw the earliest Christians. He talks about the fact that in much of the Greco-Roman world women, children, and babies were not valued; so were they undervalued that very often when a girl was born she was immediately put to death by her parents, or if her parents had any kind of whatever, they would put her out on the street or on the road just assuming that she was going to die but maybe would come and pick her up. Most of those little girls died out on the road. The Christians came along and the Christians began to say, “This isn’t right.” Rather than taking up placards and holding them and creating big protests and talking about the core issues and trying to gather government support, the Christians began to pick those little girls up and take them home. They began to raise them as their own. Those little

girls before too long became young women, and a number of them became beautiful young women, and any of you who have beautiful young women at home know that means - you're soon going to have young boys, young men at home as well. These young men would start to become attracted to these young girls and they would want to date them. The girls would say "You have to go and talk to my parents first." That's where the parents would come in and say, "This is my daughter. I love her. I love her to death. I would do anything in the world for her, and my daughter believes in Jesus Christ as her Lord and Savior, her family does, I suspect that if you really want to date my daughter you might want to hang around the church some." It's a great form of evangelism (laughter). It really is.

When I get to this passage with Paul in 1st Timothy and I'm looking at all these things, I look at them and I hear, "temperate, sensible, respectable, hospitable, not quarrelsome, not a lover of money, well thought of by outsiders, not double-tongued, not greedy for money, clear-conscience, not slanderous, faithful in all things," all of this I hear and I hear it through the lens of faith that says, "Paul, these aren't rules are they? These are opportunities." These aren't rules. They're opportunities for me, for you, for us as the Body of Christ to live our lives in such a way that we get that other stuff out of the way from our lives, all of that other stuff that just messes us up and we start to live in a way that we are out of the way and God comes in.

That's what we find at the end of this chapter. That's why I find it so interesting that Paul ends this chapter, he's got sort this list of things that you're supposed to be or this character that you're supposed to have, but he ends it by saying, "Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory." What Paul is saying I believe is "Here is the way we are to be. This is the character we are to have, but don't sweat it so much because it's not really the case that you are ever going to have that character on your own." In fact, Paul would say "Here's the character we are supposed to live by, but don't sweat it so much. In fact, just get out of the way. Just get out of the way and let God be God."

You see when we are tired and when we want something are two of the three most vulnerable points in our life to say who we really are. I look at us in the world and I say, "You know, what is it that we as Christians say to the world?" As we go out on the street as Benjamin did, as we go out and people start to look at us as believers of Christ, as we wear our Christian t-shirts, what does the world say to us when we are tired and when we want something? But when we are tired with the busyness of life, how is it that we as Christians are any different than the rest of the world? In fact, I've got to be honest with you. I think the Christians that I'm around actually talk about being busier than anybody else, especially people outside the church. Why? Because they are just as busy as everybody else outside the church with all of that stuff and then they've got church stuff to do, too.

I think busyness is the ultimate in self-absorption. It's the ultimate in not having our priorities right. It's the ultimate in letting ourselves be at the center. It's the ultimate in having an excuse. It's the ultimate of self-absorption. If we as Christians are so busy that the world passes by and we don't see it in its need and we don't have the time to stop and we're not there to help, how is it that the world sees anything else in us? Or, when we want something. How is it that you and I live our financial life differently than the rest of the world? How is it that the rest of the world sees our priorities and how we live financially and sees a difference or change that says that some things matter more to us, or does the world just look at us and say, "Oh, they just live the same as we do?" You see the real challenge for us as believers of Christ is to know that how we live is going to be looked at. People are always looking at us, looking at us as the body and looking at us as individuals, and if we try to set all of these rules before us we are never going to make it,

but if we just don't sweat it and get out of the way, then God starts to come alive. That's what we find in Psalm 25.

In Psalm 25 the central verse, the focus of this psalm is verse 11. "For your name's sake, O LORD, pardon my guilt, for it is great." This is coming from King David. King David had done it all. King David knew what it was to be an adulterer. King David knew what it was to be a murderer. I think King David's family was the most dysfunctional family that ever lived; they were a messed up family. He knew it all. As he comes to prayer to God, you notice that David really doesn't pray for him to be perfected, especially in this psalm, but really in any psalm. David doesn't pray, "Lord, help me. Lord, give this to me so I can be the man you want me to be." David doesn't do that. David always stops and he says, "For your name's sake, O Lord. For you, pardon my guilt for it is great." David's a sinner and David knows that he's always going to be a sinner. That's not going to change, but he wants to be better; he wants something else. It's not going to be in him, it's not going to be by him having enough self-studies or enough study books or study guides for himself, enough rules for himself, it's only going to be by God, and when God comes and forgives him then he gets out of the way and God can then do great things through him. David knew that. That's why David is our ancestor. That's why David is the great-great-great-great-great-great grandfather of Jesus Christ. When we get out of the way then we let God take over. All of these things that we are supposed to be, the way we are supposed to live, the way we are supposed to care for ourselves, the way we are supposed to hold ourselves accountable, all of that is not rules. They are opportunities for us to live in such a way that then God comes alive.

I was out running yesterday and as I was running along a park I was still on the asphalt but I noticed that my feet were just crunching and crunching and crunching, and I always worry about knees whether they are that loud when I'm running. I looked down and it wasn't – it was acorns. There are acorns everywhere right now. Acorns everywhere. I stopped – I'm always looking for a reason to stop running (laughter), so I stopped and I bent down to pick up an acorn. One thing I'm learning too is I'm so stiff that if I bend down to pick up something I'm going to reflect on it for a while, probably about five minutes, before I get back up (laughter). So, I began to reflect upon these acorns as they were all over the walk. Aristotle asked an interesting question about acorns. He asked, "When is an acorn a tree? When does an acorn become an oak tree? When does it actually become an oak tree?"

What Aristotle actually believed was that the acorn has everything in it, it has all of the potential – that's the word that Aristotle used – it has all of the potency or all of the potential to become an oak tree, all it needs is just to fall in the right place, it needs to be under the ground, it needs to be watered, it needs to be tended, but it's going to become a tree. When it has all of the potential to become it, it actually is a tree. Aristotle saw that acorns really were already trees because they had all the potential for it. All they needed to be was watered and tended and then it would fulfill what it was made to be. It was his philosophy of teleology.⁵ You don't really have to know all of that, but the truth is that's the same thing for you and me.

You and I have within us already all of the potential to be who God wants us to be. You can't read the prophets and not see that. You can't read Isaiah in the later chapters where Isaiah says "God knew my name, gave me a name before I was formed in the womb." You can't read the beginning of Jeremiah and not see the same thing. You can't read the Psalms. You see before we are even formed in the womb God has already put his imprint upon us. Jesus Christ has put His grace upon us and with that Jesus Christ already sees in us everything that we are to be. All we have to do – this is really the truth – all we've got to do is just get out of the way and let God water and tend us so that we can become who He already sees us to be. I believe that's

one of the most significant things that every single person here wants to know today. What is it that God wants from me? What does He want out of my life? What purpose do I have in this life? Jesus already has a purpose for you. It's already in you. It's already there. All you've got to do is get yourself out of the way so that He can then water and tend and let that come to be. David in the psalm would say the way you do is you become humble. The way you do it is you become recognizing of your sins. The way you do it is you know that you are a sinful person and that you are going to get better if you pray and if you have the spirit of Christ within you, but you're still going to have stuff. The way you do it is get out of the way and let Him tend and water.

The question for you today is how are you letting God tend and water you? And, just as importantly, how are you tending and watering someone else, because the way you come to know your purpose is by helping someone else find theirs. That's the mystery of the faith, but it's true. The way the church becomes the church is being the church for the world. The way you become who you are is how you care, how you live for someone else to help them find their purpose.

Last year in the middle of the NBA season the Milwaukee Bucks were in a slide. They were bad. They lost a coach – the coach was fired. They appointed an interim coach for the time. It was an assistant that hadn't been there too long, and then after a few games the interim coach actually became the head coach; they appointed him as the head coach for the Milwaukee Bucks. It's a guy named Larry Krystkowiak.⁶ Larry Krystkowiak and his wife Jan and their beautiful children were members of our congregation really active about six or seven years ago when Larry was an assistant coach for the men's team at ODU. Larry was a great guy. We became good friends. He was a professional player. He played for the Bucks for a number of years and he actually played for the Chicago Bulls in some of their glory days when they won championships in the Jordan days.

The thing I always remember about Larry was that he coached at the Y for an 8 and under basketball team. His kids were a lot smaller than that, so he didn't have any kids on the team but he just decided he wanted to coach. Zachary was playing that year and so it was really interesting that Zack's team had a coach that was really great guy who was really kind of intense. There's nothing wrong with that but he was just a pretty intense guy. Larry Krystkowiak coached a team 8 and under and they were the worst team in the league. I don't think they won a game. I don't even know that they scored points in most of the games. They were terrible. I sent Larry an e-mail after I heard that (Recording ends here.)

Amen.

Sermon Dictionary Notes:

¹ Sinner's Prayer - a prayer people pray when they understand that they have sinned and are in need of a Savior. The prayer includes confession of sin and a request for forgiveness, acknowledgement that Christ died for his/her sins, a request for Him to be Lord of his/her life and for the Holy Spirit to help him/her obey and to avoid sin in the future

² *kafir* – Arabic term which refers to a person who inwardly or outwardly denies Allah and/or the prophet Muhammad. The term as used today is considered derogatory. The original meaning was “a person who hides or covers.”

³ Carlisle Indian School – Pennsylvania school for Native Americans founded by Richard Henry Pratt in 1879. Subject of the book *The Real All Americans: The Team That Changed a Game, a People, a Nation* by Sally Jenkins, a sports writer for the Washington Post published in 2007.

⁴ Robert Louis Wilken - Professor of the History of Christianity at the University of Virginia and former member of the faculty at Hebrew University of Jerusalem, the University of Notre Dame, Fordham University, and Lutheran Theological Seminary. Author of a number of books, including *The Spirit of Early Christian Thought: Seeking the Face of God*, *Remembering the Christian Past*, and *The Christians as the Romans Saw Them*.

⁵ Teleology - study of ends, purposes, and goals (*telos* means "end" or "purpose").

⁶ Larry Krystkowiak –Head coach of the Milwaukee Bucks since March 2007. Played college basketball at the University of Montana and played power forward in the NBA for nine years. Former member of the FPC congregation when he was employed as an Assistant Coach at ODU.