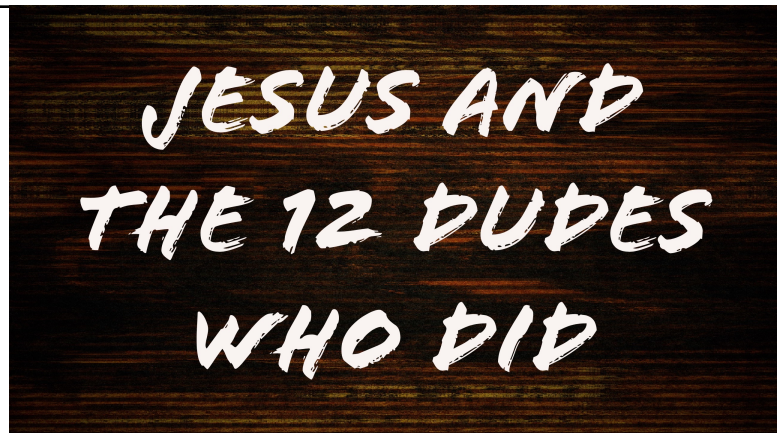

Graphics and Audio Notes

- There **will** be a sermon starter video.
- There **will** be notes and / or scripture to show on screen during the sermon.
- There will be a new worship element at both worship services before the offering - Invitation, Confession, and Pardon. There will be a responsive reading on the screen.



Text highlighted in this way have a slide prepared to be on screen.

Text highlighted in this way are a reminder for Andrew during delivery.

Text highlighted in this way are direction for Andrew during delivery.

Key Questions

What is this sermon about?

This sermon is about Matthew, Judas, and giving.

Why is this sermon important?

It is important because our relationship with our finances makes a difference in our life of faith.

What is the good news?

The good news is God offers us more than enough.

What is the context of this sermon?

This is the third sermon in a series about our discipleship pathway and the twelve disciples.

Metadata

Topics

- Give

Sermon Books of the Bible

- Deuteronomy
- John
- Matthew
- Psalms

Tags

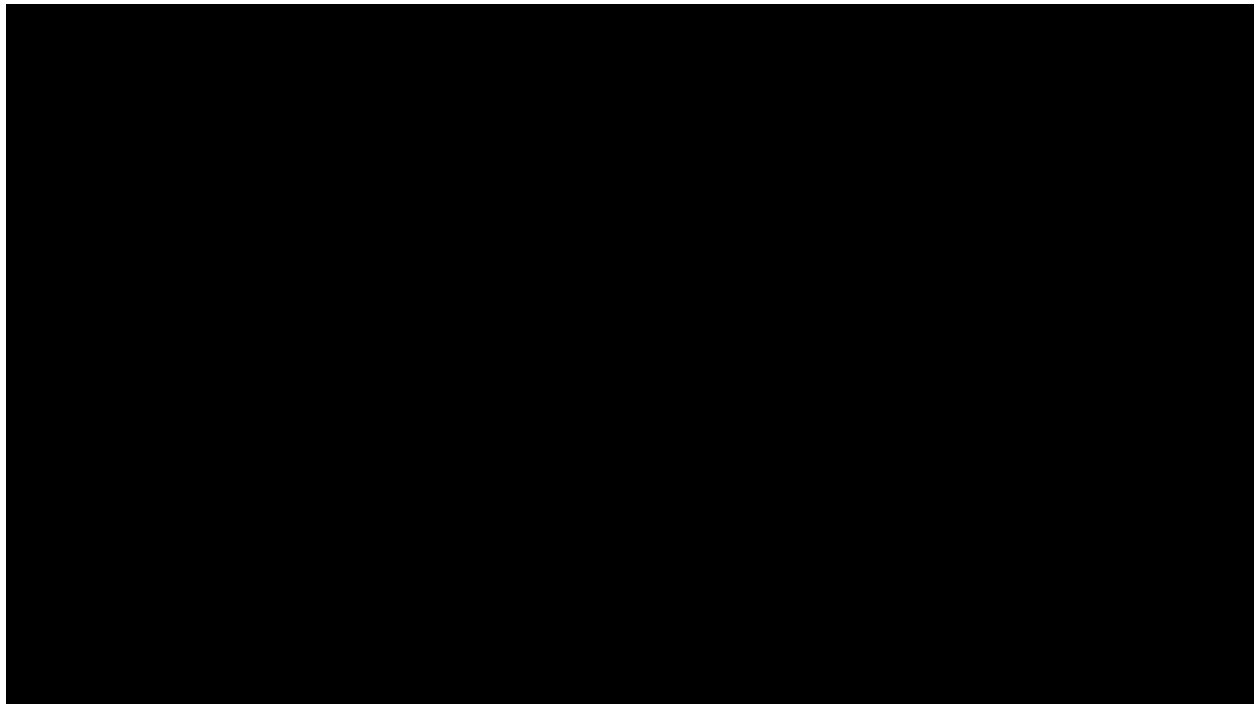
sermon, worship, church, Methodist, UnitedMethodist, UnitedMethodistChurch, FirstUnitedMethodistChurch, ElDorado, Kansas, GreatPlains, AnnualConference, GreatPlainsAnnualConference, give,

Sermon Audio

9 a.m. Worship

11 a.m. Worship

Sermon Video



Introduction **5**

Matthew 9:9-13, NRSV

Matthew 9:9-13, CEB

Response to Scripture

Sermon Starter Video

Opening Story **6**

Transition

Series Review

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Jesus and the 12 Dudes Who Did

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Matthew **6**

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Early Life as a Tax Collector

Call of Matthew - Matthew 9:9

Feast at Matthew's House - Matthew 9:12-13

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Transfer of Ownership

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Key Scripture Passage - Psalm 24:1-2

Example: Who owns that house?

God owns it all

Key Scripture Passage - Deuteronomy 8:17-18

Entering the Promised Land

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Good News

Call to Action

Invitation

Closing Prayer

Introduction

Matthew 9:9-13, NRSV

⁹As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. ¹⁰And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples.

¹¹When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹²But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. ¹³Go and learn what this means, 'I desire mercy, not sacrifice.'

For I have come to call not the righteous but sinners."

Matthew 9:9-13, CEB

⁹As Jesus continued on from there, he saw a man named Matthew sitting at a kiosk for collecting taxes. He said to him, "Follow me," and he got up and followed him. ¹⁰As Jesus sat down to eat in Matthew's house, many tax collectors and sinners joined Jesus and his disciples at the table.

¹¹But when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

¹²When Jesus heard it, he said, "Healthy people don't need a doctor, but sick people do. ¹³Go and learn what this means: I want mercy and not sacrifice.

I didn't come to call righteous people, but sinners."

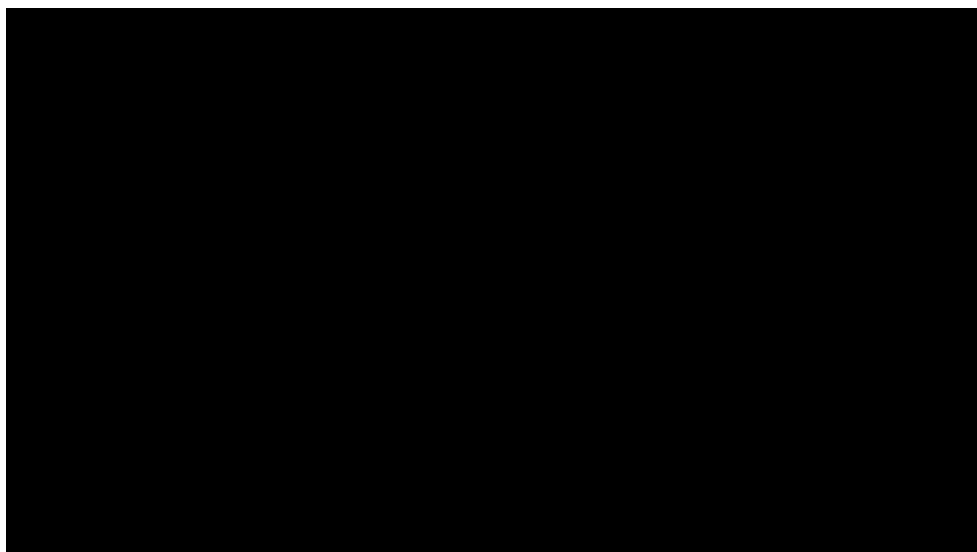
Response to Scripture

One: The word of God for the people of God.

All: Thanks be to God.

Sermon Starter Video

Play
sermon starter
video.



Opening Story

[Text here]

Transition

Series Review

Discipleship Pathway

During this worship series, we are focusing on our discipleship pathway, which is this:

We live as disciples of Jesus Christ as we worship, grow, give, serve and share.

These are expectations for our members and invitations to all people to experience life as a follower of Jesus Christ. There are many ways to live a faithful life. This is how we live as Christians here at First United Methodist Church.

Jesus and the 12 Dudes Who Did

We will be taking a closer look at the lives and stories of the 12 apostles who shared life with Jesus during his public ministry in the ancient near east. We will be looking for lessons that we can learn from them that can teach us about living as a follower of Jesus Christ.

Transition

We begin with the stories of two disciples - Matthew and Judas.

Matthew

Identity and New Testament

Early Life as a Tax Collector

"Matthew was a 1st-century Galilean (presumably born in Galilee), the son of Alphaeus."¹ He was a tax collector for the Romans. It may have been that he had control of a particular road, bridge or area and would collect taxes from people that were traveling.

Imagine a tollbooth on the interstate, except the price was variable. Tax collectors often inflated the price to pad their own pockets. "His fellow Jews would have despised him for what was seen as collaborating with the Roman occupation force."²

¹ Wikipedia contributors, "Matthew the Apostle," Wikipedia, The Free Encyclopedia, https://en.wikipedia.org/w/index.php?title=Matthew_the_Apostle&oldid=795333264 (accessed September 1, 2017).

² Wikipedia contributors, "Matthew the Apostle," Wikipedia, The Free Encyclopedia, https://en.wikipedia.org/w/index.php?title=Matthew_the_Apostle&oldid=795333264 (accessed September 1, 2017).

Call of Matthew - Matthew 9:9

Then, Jesus arrived. We heard the story in the scripture passage for this morning from Matthew 9:9:

⁹As Jesus continued on from there, he saw a man named Matthew sitting at a kiosk for collecting taxes. He said to him, "Follow me," and he got up and followed him."³

Feast at Matthew's House - Matthew 9:12-13

After his call, Matthew invited Jesus home for a feast. On seeing this, the Scribes and the Pharisees criticized Jesus for eating with tax collectors and sinners.

¹²When Jesus heard it, he said, "Healthy people don't need a doctor, but sick people do. ¹³Go and learn what this means: I want mercy and not sacrifice. I didn't come to call righteous people, but sinners."⁴

Ministry

"The New Testament records that as a disciple, Matthew followed Jesus, and was one of the witnesses of the Resurrection and the Ascension of Jesus.

Early church leaders, such as Irenaeus and Clement of Alexandria claim that Matthew preached the Gospel to the Jewish community in Judea, before going to other countries. Ancient writers are not agreed as to what these other countries are.

Tradition holds that he died as a martyr.

Matthew's Gospel

The tradition that the author of the Gospel of Matthew was the disciple Matthew begins in the second century with the early Christian bishop Papias of Hierapolis.

Yet, scholars are uncertain if this is the case. The Gospel of Matthew is anonymous: the author is not named within the text.

Pause

Judas

Identity and New Testament

Judas Iscariot was one of the Twelve original disciples of Jesus Christ and son of Simon Iscariot, according to the New Testament.

Judas is known for the kiss and betrayal of Jesus to the Sanhedrin for thirty silver coins. His name is often used synonymously with betrayal or treason. Though there are

³ Matthew 9:9, CEB.

⁴ Matthew 9:9-13, CEB.

varied accounts of his death, the traditional version sees him as having hanged himself following the betrayal, as recorded in the Gospel of Matthew.⁵

Common Name

Judas was a common name in New Testament times. Judas Iscariot should not be confused with Judas Thaddaeus (Saint Jude Thaddaeus) who we considered last week.

Carrier of the Money Bag - John 12:4-6

According to the account in the Gospel of John, Judas carried the disciples' money bag. We get some taste of what Judas may have been like in John 12:4-6:

⁴"Judas Iscariot, one of his disciples (the one who was about to betray him), complained, ⁵"This perfume was worth a year's wages! Why wasn't it sold and the money given to the poor?" ⁶(He said this not because he cared about the poor but because he was a thief. He carried the money bag and would take what was in it.)⁶

Thirty Pieces of Silver - Matthew 26:14-16

Of course, we hear about the exchange of money for the betrayal of Jesus in Matthew 26:14-1:

¹⁴Then one of the Twelve, who was called Judas Iscariot, went to the chief priests ¹⁵and said, "What will you give me if I turn Jesus over to you?"
They paid him thirty pieces of silver.
¹⁶From that time on he was looking for an opportunity to turn him in.

Preparing for Betrayal - John 13:27-30

However, we read these words in John 13:27-30:

²⁷After Judas took the bread, Satan entered into him.
Jesus told him, "What you are about to do, do quickly."
²⁸No one sitting at the table understood why Jesus said this to him. ²⁹Some thought that, since Judas kept the money bag, Jesus told him, "Go, buy what we need for the feast," or that he should give something to the poor.
³⁰So when Judas took the bread, he left immediately. And it was night.⁷

Death and Remains

There are several accounts of Judas' death in the New Testament, which differ in some areas, yet seem to agree that he died soon after his betrayal of Jesus.

Pause

⁵ Wikipedia contributors, "Judas Iscariot," Wikipedia, The Free Encyclopedia, https://en.wikipedia.org/w/index.php?title=Judas_Iscariot&oldid=798465402 (accessed September 3, 2017).

⁶ John 12:4-6, CEB.

⁷ John 13:27-30, CEB.

Transition

Both Matthew and Judas had some relationship to money in the way that they lived their lives.

Our life of discipleship is shaped by our relationship with money, so I want to consider several key Christian principles about money using content from the excellent book *Ask, Thank, Tell* by Charles Lane.

It All Belongs to God

Transfer of Ownership

Gift Giving at Christmas Time

“When I was growing up, my cousins and I drew names to determine who would give a gift to whom at Christmas time. Imagine, for a moment, that I bought a gift for my cousin. After I buy that gift, it belongs to me. I have paid for it. It is mine.

When we give a gift to someone, we understand that a transfer of ownership has occurred. It goes something like this...

I wrap the gift and give it to him. He unwraps it, thanks me for the gift, and at that point, it belongs to him. I have given up any claim to it. What he does with the gift from that point on is not in my control; it is in his control. He probably will choose to use his possession in a responsible way, because he doesn't want to destroy it, and maybe because he doesn't want to disappoint me. However, he is not bound in any way to do this. The gift is his. He owns it.”⁸

God's Gifts to Us

“This isn't the way that it is with God and us. No such transfer of ownership occurs. God has created all that is, and God continues to own all that is. Everything we have still belongs to God. We are given the privilege and responsibility to care for that which belongs to [God].

This biblical truth – that it all belongs to God – is the cornerstone of everything we have to say about stewardship [and giving]. The very word *steward* describes someone who watches over that which belongs to someone else. Let's consider some passages of scripture that help us understand this foundational truth.”⁹

Key Scripture Passage - Psalm 24:1-2

Hear these words from Psalm 24:

⁸ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 22.

⁹ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 22.

"The earth is the Lord's and everything in it, the world and its inhabitants too. Because God is the one who established it on the seas; God set it firmly on the waters."¹⁰

"These words are a clear and powerful statement of ownership. God owns the earth and all that is in it. The basis for this claim of ownership lies in God's creative act. God made the world and all that is in it, and therefore owns the world and all that is in it."¹¹

Example: Who owns that house?

The language that we use every day often speaks a different message than the message of the psalmist. We look at a house and we ask, "Who owns that house?"

We see a new car parked in [the parking lot] and we ask, "Whose car is that?"

When someone buys a new house and takes out a mortgage, they may often joke, "The bank and I own this house."¹²

God owns it all

We don't need to change our language, however we do need to recognize how it shapes the way we think. The language we use leads us to believe that we are the ultimate owners of the things that are in our control.

The psalmist says, "No. God made it all and God owns it all."¹³

Key Scripture Passage - Deuteronomy 8:17-18

Let me give you another example.

Hear these words from Deuteronomy 8:17-18:

"Don't think to yourself, My own strength and abilities have produced all this prosperity for me. Remember the Lord your God! He's the one who gives you the strength to be prosperous in order to establish the covenant he made with your ancestors—and that's how things stand right now."¹⁴

Entering the Promised Land

"The setting of these words from Deuteronomy is very important. Moses speaks them to God's people as they are ready to enter the promised land. They are across the

¹⁰ Psalm 24:1-2, CEB.

¹¹ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 22-23

¹² Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 23.

¹³ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 23.

¹⁴ Deuteronomy 8:17-18, CEB.

Jordan River, in the present-day country of Jordan. These words are spoken to help them make sense of what is about to happen to them.¹⁵

Taking credit when things go well...

“They address a problem that is hardly unique [to the people of Israel.] When things go well for us, it is very tempting to take credit for them. Of course, when things don’t go well, it seems to be human nature to blame someone else. But when things do go well, we want the credit.”¹⁶

God is the source of my good life

“Just as the opening verses of Psalm 24 debunk the myth that we are the owners of the things we have, so these verses from Deuteronomy 8 debunk the myth that we are the source of our own wealth. ...

If I have brains that allow me to earn a living, God is the source of those brains.

If I have strength that allows me to earn a living, God is the source of that strength.

If I am fortunate enough to live in a country that is flowing with milk and honey, and has wealth beyond that enjoyed by any country in all of – God is the source of that as well.

Since God is the owner of all that is, and since God is the source of all the abilities and resources that allow me to live a more than comfortable life, then there is no room left for me to imagine that I am the source of my good life. God is.”¹⁷

Conclusion

Good News

Call to Action

Invitation

Closing Prayer

Jesus, I am sorry for all the times in my life when I mess up.

¹⁵ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 24.

¹⁶ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 24.

¹⁷ Lane, Charles R., *Ask, Thank, Tell: Improving Stewardship Ministry in Your Congregation* (Minneapolis: Augsburg Fortress, 2006), 24-25

And if anything comes to mind, ask God's forgiveness.

Forgive me of my sin and all that I know is wrong.

Thank you that you died on the cross and rose for me.

I trust you with my life.

Help me receive your forgiveness.

Please fill me with your Spirit and help me to follow you.

In your holy name, Amen.