



**COMMUNITY SERVICE BASED
CHRISTIAN CELEBRATION**

2013 Jan 13

*Helping our community with caring love while enabling them to
find and follow Jesus!*

Church for our community!

Agenda

ACTIVITY	DURATION EXPECTED	
INTRODUCTORY/ OPENING PRAYER	5 min	3:00
Fellowship time	20 min	3:20
Gathering / Communicating Community needs	10 min	3:30
Gathering prayer needs	5 min	3:35
Prayer for community and praying for needs	10 min	3:45
Short Message/ Discussion /Helpful thoughts to remember from the bible	30 min	4:15
Prayer for wisdom in distribution of monetary contributions and taking tithes	5 min	4:20
Tea coffee and cookies		
View Music video	10 min	4:30
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Closing prayer	5min	5:00



True love and caring . . .

Romans 12:9-17

Love must be honest and true. Hate what is evil. Hold on to what is good. Love each other deeply. Honor others more than yourselves. Never let the fire in your heart go out. Keep it alive. Serve the Lord. When you hope, be joyful. When you suffer, be patient. When you pray, be faithful. **Share with God's people who are in need. Welcome others into your homes.**

Bless those who hurt you. Bless them, and do not call down curses on them. Be joyful with those who are joyful. Be sad with those who are sad. Agree with each other. Don't be proud. **Be willing to be a friend of people who aren't considered important.** Don't think that you are better than others.

Don't pay back evil with evil. Be careful to do what everyone thinks is right. **If possible, live in peace with everyone.** Do that as much as you can.

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Community needs?

Notes on Needs

High:

- Next week check on C&J
- Bills mom help moving?

MEDIUM:

Joan (prayer)

Mission Trip for Summer

LOW:

T.C. needs deck wood \$350 (money put aside in purse- Morry)

Sand and paint the rest of a deck, some boards to be replaced (5 pieces)

Monthly

Donations for Evergreen Heights Breakfast club / Food bank -\$50 (Not this month)

Food pantry/community cupboard collection on 1st Sunday of each month

coffee, canned fruit, juice, vegetable cans -\$100

Gas fund for needy people.

REMINDER:

Pay C. For assistance to Bill – House cleaning cost \$40 per time and she goes twice a month, \$40 needed –Check this next week

Harvey indicated he has 6 cords of wood

M & L may need more food.(\$150)

J & A may need food (\$200 now)

Donations for Evergreen Heights Breakfast club / Food bank -\$50

Food bank \$100

E+A (check on them)

Planning needs

1. Mission fund : \$145
2. Heating wood provision : Paid completely

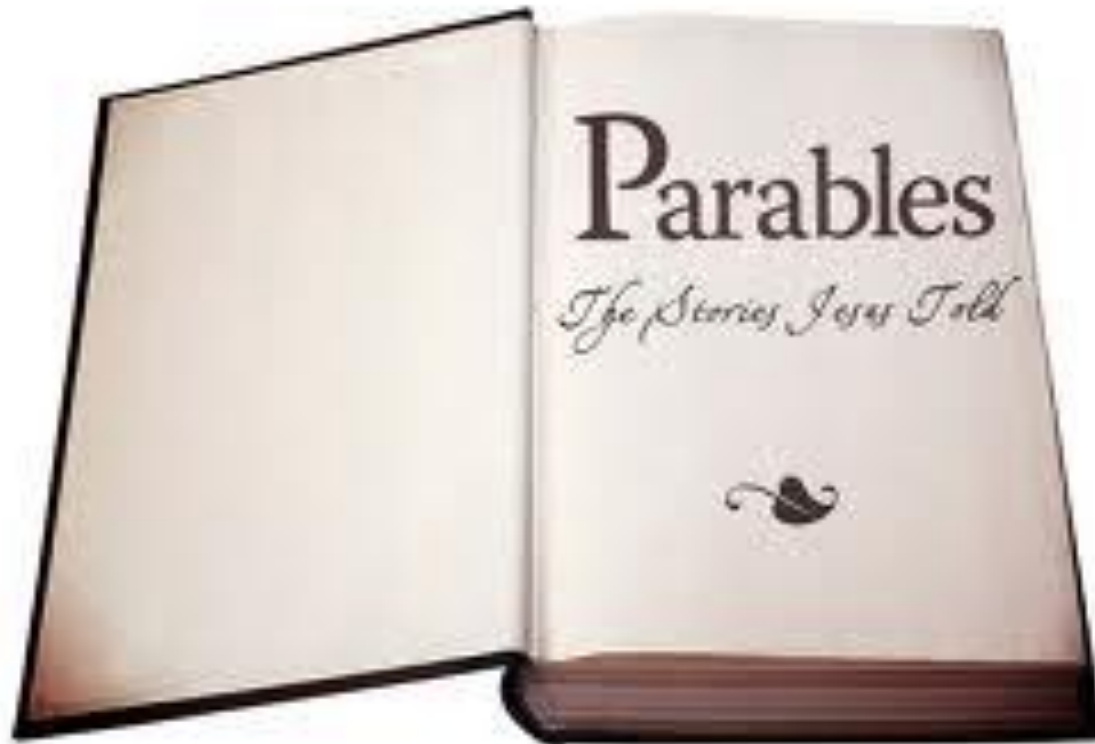
	▼ GIFTS DISTRIBUTION FOR NEEDS ▼	TOTAL ▼	Taylor ▼	Shinar ▼	Kathleen ▼	Morry ▼
	PURSE TOTALS	\$ 155	\$ -	\$ -	\$ 145.00	\$ 10.00
		\$ 500				
6-Jan-13	Income	565				565
6-Jan-13	Foodbank	-100				-100
6-Jan-13	Breakfast club for school	-50				-50
6-Jan-13	Provision J+A	-200				-200
6-Jan-13	Cleaning services for B.	-60				-60
6-Jan-13	Oil for family (\$500)	-500				-500
		\$ 155				

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What are parables...



This subject is easily explained as "a story with a meaning", but there is more to the answer than this!

“Interpreting the parables of Jesus”
implies an understanding of

- (a) who Jesus is,
- (b) what parables are
- (c) how to derive meaning from this interpretation.

Consider this!

If a person said of me they wanted to
“Interpret the sayings of Ken Briggs”,

my first thought as the originator of the
sayings is ...

whether the person actually knows me or not.

I have *very* little confidence in those who claim
to understand my sayings but don't know me.

Would you feel the same way?

Would you agree with this statement?

To understanding Jesus' parables you need to know Him.

To understand what a parable is and interpret it, you need to know Jesus personally.

Doesn't that mean that accepting Him, His purpose, and His work in our life is fundamental!

According to

- Wood^[1], the word is derived from **Greek Gk.** *parabolē*, meaning ‘putting things side by side’.
- Easton^[2] and Bullinger ^[3] suggests that it is similar to the **Hebrew** word for parable) **לְפָנָי** *mahshal*), that was used in the Septuagint and
- Vincent ^[4] points out that the word is “(παραβολαῖς). From παρά, *beside*, and βάλλω, to *throw*.”

This is a form of teaching in which one concept is thrown beside another.

^[1] Wood, New Bible Dictionary. Pg 867

^[2] Easton, M. *Easton's Bible dictionary*.

^[3] Bullinger, E. W. *Figures of speech used in the Bible* (Page v).

^[4] Vincent, M. R.. *Word studies in the New Testament* (Vol. 1, Page 3-75).

What is a parable?

So a parable is

- a single short story
- with parallel meanings
- that have key aspects that represent other aspects
- These other aspects are not stated,
- These aspects are often understood by the audience.

Wenham explains the parable as follows:

*“The parables were the teaching method Jesus chose most frequently to explain the kingdom of God and the expectations God has for people **despite the tradition that Jesus parables have only one point, many parables cover two or three truths and there may be several correspondences between a particular parable and the reality it portrays**”*

Now..what aspect of Ken Briggs' communication can you **not** get from *reading* my words?

Parables story a container?

Much of the parable context is only to provide a container within which the truths, of the parable, reside.



Always understand them?

Jesus makes it clear that
he did not intend
everyone to understand
the message
inherent in the parables.

Matthew 13:11-17 (NIRV) Jesus to the disciples...

11 He replied, "You have been given the chance to understand the secrets of the kingdom of heaven. It has not been given to outsiders. 12 Everyone who has that kind of knowledge will be given more. In fact, they will have very much. If anyone doesn't have that kind of knowledge, even what little he has will be taken away from him.

13 Here is why I use stories when I speak to the people. I say, "They look, but they don't really see.

They listen, but they don't really hear or understand.

14 "In them the words of the prophet Isaiah come true. He said, "You will hear but never understand.

You will see but never know what you are seeing.

15 The hearts of these people have become stubborn.

They can barely hear with their ears.

They have closed their eyes.

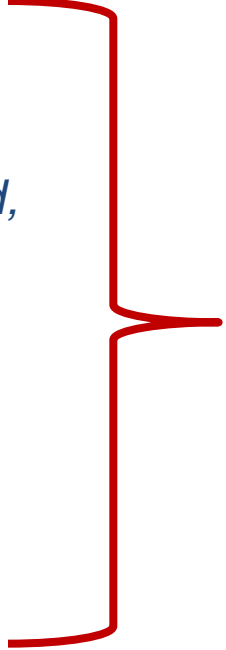
Otherwise they might see with their eyes.

They might hear with their ears.

They might understand with their hearts.

They might turn to the Lord, and then he would heal them.' ([Isaiah 6:9,10](#))

16 "But blessed are your eyes because they see. And blessed are your ears because they hear. 17 What I'm about to tell you is true. Many prophets and godly people wanted to see what you see. But they didn't see it. They wanted to hear what you hear. But they didn't hear it.



What is Jesus Actually saying here?

Historical Context

Many authors like Wenham say that

to understand the purpose of the parables one has to first understand the historical circumstances that the audience of Jesus found themselves.

IS THIS TRUE?

PARTIALLY understanding this historical context fully is *still* insufficient since many of those who listened to Jesus as he walked this Earth definitely understood the context, but failed to understand the message of the parable.

Historical context is merely an enabler.

In conclusion – regarding Parables we need to understand

1. They make multiple points,
2. They have different levels of meaning and numbers of characters or objects.
3. they must be understood in a way that the audiences of Jesus would have understood them.
4. Modernizing should promote original understanding and not generate false understandings.
5. They are not statements capable of scientific dissection, but an oral art form translated (with loss in meaning) into text
6. They pass on meaning through logic, emotions, perception and personal application.
7. We need knowledge of their originator, Jesus.
8. They have a balance between allegory and pragmatic interpretation.

So now let's interpret a parable...

The Story of the Clever Manager

16 Jesus told his disciples another story. He said, “There was a rich man who had a manager. Some said that the manager was wasting what the rich man owned. ² So the rich man told him to come in. He asked him, ‘What is this I hear about you? Tell me exactly how you have handled what I own. You can’t be my manager any longer.’

³ “The manager said to himself, *‘What will I do now? My master is taking away my job. I’m not strong enough to dig. And I’m too ashamed to beg. ⁴ I know what I’m going to do. I’ll do something so that when I lose my job here, people will welcome me into their houses.’*

⁵ “So he called in each person who owed his master something. He asked the first one, *‘How much do you owe my master?’*

⁶ “‘I owe 800 gallons of olive oil,’ he replied.

“The manager told him, *‘Take your bill. Sit down quickly and change it to 400 gallons.’*

⁷ “Then he asked the second one, ‘And how much do you owe?’

“‘I owe 1,000 bushels of wheat,’ he replied.

“The manager told him, *‘Take your bill and change it to 800 bushels.’*

⁸ “The manager had not been honest.

But the master praised him for being clever. The people of this world are clever in dealing with those who are like themselves. They are more clever than God’s people.

WHAT DID JESUS MEAN BY TELLING THIS PARABLE?

How is it that an unfaithful steward, about to be relieved of his position, gets praised by his employer when he ends his career by stealing more from him?

Jesus then adds...

⁹ “I tell you, use the riches of this world to help others. In that way, you will make friends for yourselves. Then when your riches are gone, you will be welcomed into your eternal home in heaven.

¹⁰ “Suppose you can be trusted with very little. Then you can be trusted with a lot. But suppose you are not honest with very little. Then you will not be honest with a lot.

¹¹ “Suppose you have not been worthy of trust in handling worldly wealth. Then who will trust you with true riches? ¹² Suppose you have not been worthy of trust in handling someone else’s property. Then who will give you property of your own?

¹³ “No servant can serve two masters at the same time. He will hate one of them and love the other. Or he will be faithful to one and dislike the other. You can’t serve God and Money at the same time.”

¹⁴ The Pharisees loved money. They heard all that Jesus said and made fun of him. ¹⁵ Jesus said to them, “You try to make yourselves look good in the eyes of other people. But God knows your hearts. What is worth a great deal among people is hated by God.

DOES THAT HELP US UNDERSTAND ANYTHING MORE?

Context

4th in a series of parables....

Parable of the Lost Sheep (Luke 15:3-7).

Parable of the Lost Coin (Luke 15:8-10).

Parable of the Prodigal Son (Luke 15:11-32).

THIS ...Parable of the unjust steward

1. Everyone is worth saving
 2. Put in effort for something valuable
 3. God wants us even when we turn against him
- Who was Jesus telling the fourth parable to?
 - How can they be understood as the unjust steward?
 - What was Jesus saying to them?
 - How do we apply this to ourselves?

PRAYER NEEDS

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I am every man
Wonderful merciful saviour
God of this city
Heavens Joy awaits
East is from the West
While you were sleeping
You raise me up
Light of my life
How great is our Great

Who am 1

Gentle Shepherd
Mighty to Save



Lord prepare me to be a sanctuary

Next slide. . .

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	▼ GIFTS DISTRIBUTION FOR NEEDS	▼ TOTAL	▼ Kathleen	▼ Morry
	PURSE TOTALS	\$ 465	\$ 145.00	\$ 320.00
13-Jan-13	Income	460		460
13-Jan-13	L. Food	-150		-150
		<u>\$ 465</u>		



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CHRISTIAN CELEBRATION**

***Helping our community with caring love while enabling them to
find and follow Jesus!***

Church for people disillusioned with church, who want to make a difference!