



Weekly Booster

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Sunday Media Booth

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Sunday Facebook Host

Craig Harris,

Facebook Contributors

Pastor David B. Clark,

Barb Cunningham,

Craig Harris, Jeff Hiser

Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Drew Morelock,

Pastor David



What Happened to God's People Between the New and Old Testaments?

The time between the Testaments was one of ferment and change — a time of the realignment of traditional power blocs and the passing of a Near Eastern cultural tradition that had been dominant for almost 3,000 years.

In biblical history, the approximately 400 years that separate the time of Nehemiah from the birth of Christ are known as the intertestamental period (c. 433 – 5 BC). Sometimes called the “silent” years because of the absence of prophetic revelation, they were anything but silent in terms of historical significance and cultural change. The events of these years would shape the world of the New Testament.

A Brief History: God's People During the Intertestamental Period

With the Babylonian exile, Israel ceased to be an independent nation and became a minor territory in a succession of larger empires. With Alexander the Great's acquisition of the Holy Land (332 BC), a new and more insidious threat to Israel emerged. Alexander was committed to the creation of a world united by Greek language and culture, a policy, called Hellenization, had a dramatic impact on the Jews.

Continued page 2.

Quote

“Don’t go around saying the world owes you a living. The world owes you nothing. It was here first.”
Mark Twain

Reminders**February 11th**

Sunday Service 9:00 a.m.
 Guest Speaker – Dan Finlay

February 12th

Bible Study – 11:00 a.m.
 Praise Team - 5:00 p.m.
 Choir – 5:30 p.m.
 Bell Choir – 6:30 p.m.

February 13th

T.O.P.S.

February 18th

Men’s Breakfast – 8:00 a.m.

****No Men’s Saturday Bible Study
 Until Spring - TBA**

****Worship Assistants are needed
 for February 18th, 25th**

**** Fellowship Volunteers needed
 sign-up in Fellowship Hall**



**Two Volunteers Needed each Thursday
 to Deliver Meals
 Sign-Up Sheet is on the
 Welcome Center Counter**

God’s People - Continued from page 1.

At Alexander’s death in 323 BC, the empire he won was divided among his generals. Two of them founded dynasties — the Ptolemies of Egypt and the Seleucids in Syria and Mesopotamia — that would contend for control of the Holy Land for over a century.

The rule of the Ptolemies was considerate of Jewish religious sensitivities, but in 198 BC the Seleucids took control and paved the way for one of the most heroic periods in Jewish history.

The early Seleucid years were largely a continuation of the tolerant rule of the Ptolemies, but Antiochus IV Epiphanes (whose title means “God manifest”) changed that when he attempted to consolidate his fading empire through a policy of radical Hellenization. While a segment of the Jewish aristocracy had already adopted Greek ways, many Jews were outraged.

Antiochus’s atrocities were aimed at the eradication of the Jewish religion. He prohibited some of the central elements of Jewish practice, attempted to destroy all copies of the Torah (the Pentateuch), and required offerings to the Greek god Zeus. His crowning outrage was the erection of a statue of Zeus and the sacrifice of a pig in the Jerusalem temple itself.

Opposition to Antiochus was led by Mattathias, an elderly villager from a priestly family, and his five sons: Judas (called “Maccabeus”), Jonathan, Simon, John, and Eleazar. Mattathias destroyed a Greek altar established in his village, Modein, and killed the man Antiochus sent as his emissary. This triggered a 24-year war (166 – 142 BC) called the Maccabean revolt which resulted in the independence of Judah until the Romans took control in 63 BC. Pompey, the general who subdued the East for Rome, took Jerusalem after a three-month siege of the temple area, massacring priests in the performance of their duties and entering the Most Holy Place. This sacrilege began Roman rule in a way that Jews could neither forgive nor forget.

Social Developments in Response to the Intertestamental Period

The Judaism of Jesus’ day was, to a large extent, the result of changes that came about in response to the pressures of the intertestamental period.

Continued page 6.

Quote

“Sometimes I’ll start a sentence and I don’t even know where it’s going. I just hope I’ll find it along the way.” Michael Scott

Volunteers Needed



**LAST PERSON LEAVING
PLEASE TURN OUT LIGHTS
AND LOCK DOORS**

First United Methodist Church
**Please wear your
name tag on
Sunday mornings**




**MEN'S
BREAKFAST**
Next Sunday, Feb. 18th
8:00 a.m.

Church Office Hours

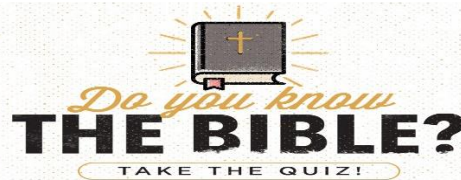
**** Children & Jr.-Sr. High
Sunday School – PK-6
during service, Jr/Sr High
at 10:30 a.m.**

****Choir – Wednesdays,
5:30 p.m. Sunday 8:30 a.m.**
****Bell Choir –
Wednesdays, 6:30 p.m.**

The front door to the church
will be unlocked during
office hours and closed only
for errands and lunch.

Monday
9:00-11:00
12:00-3:00
Tuesday
9:00-11:00
12:00-3:00
Wednesday
CLOSED
Thursday
9:00-11:00
12:00-3:00
Friday
9:00-11:00
12:00-3:00

Please continue to call in
advance if you need in the
church to make sure
someone is in the office. If
you reach the answering
machine please leave
your name, number, and
a brief message and your
call will be returned. Calls
after 2:00 p.m. may be
returned the next
business day.



From what ailment did
Naaman the Syrian get
cured?

- a) fever
- b) leprosy
- c) blindness
- d) discharge of blood

What was Israel's original
name?

- a) Isaac
- b) Ishmael
- c) Jacob
- d) Joseph

During the feast of weeks in
Leviticus, the goat is offered
for?

- a) peace offering
- b) sin offering
- c) first fruits
- d) Thanksgiving offering

**Check page 4 for answers from
the previous week.**



19th – Sharon Hiser, Barb Williamson
21st – Darin Athen, Larry Cowherd
23rd – Linda Haldane
24th – Anna Priebe, Ryan Richardson

****See a wrong birthday or anniversary, or need one added, please call the
office, or send an email to office@shen.church**

**Shenandoah First United
Methodist Church**

200 Church St.
Shenandoah, IA 51601

Phone 712-246-2081

Church E-mail
office@shen.church

Same address – a new look at
<https://shen.church>



<https://shenchurch.onechurchsoftware.com/>



United Methodist Church,
Shenandoah, IA

<https://www.facebook.com/methodist.church.shenandoah>



Services are now on our YouTube
channel only.

<https://www.youtube.com/@shen.church8192/streams>

***Prelude/Postlude/Accompanist: Terry Stafford**

Call to Worship

Leader: *“Gather to me my faithful ones,” says our good and beautiful God.*

People: *God speaks and summons the earth from the rising of the sun to its setting.*

L: *God is calling and speaking;*

P: *God comes in the stillness and the silence.*

L: *Let us still our hearts to listen.*

P: *Come, let us worship God.*

“Mountaintop Experiences”

Scripture Reading: Mark 9:2-9

Songs

Immortal, Invisible, God Only Wise #103

There Is Power (screens)

O Lord, You’re Beautiful #2064

I Have Decided to Follow Jesus #2129

Last Week’s Attendance

In-Person Worship – 73

On-Line Worship – 16

Our Mission:

“Know & Serve God by Sharing Christ’s Love.”

Our Vision:

“We will grow in holiness, our community will thrive, & we will make a difference in our world.”

Answers for Jan 4th are c) Aramaic c) so they may have a second experience of grace c) 127 years

Quiz hints – Q1) 2 Kings Q2) Genesis Q3) Leviticus

February 2024

Jelly, Spaghetti Sauce and Pasta (any kind), Potato Flakes, Boxed Potatoes, Cake, Brownie, Cookie, and Muffin Mixes, Hot Chocolate Mix, Pancake Mix and Syrup, Soda & Snack Crackers, Cereal, Bar Soap, Deodorant, Shampoo & Conditioner.



There are times when people who use the Food Pantry come to the pantry on foot. They are then forced to walk home carrying, pushing, or pulling several pounds of food. Southwest Iowa Transit, for a very reasonable fee of \$5.00, will take individuals with their food items home. If you are interested in helping pay for these fees, simply seal your cash (whatever you would like to give) in a plain envelope and add it to your donated food items.

Bring Your Change to Make a Change

*Collected each Sunday after
the children's message*



"Each of you should GIVE what you have decided in YOUR HEART to give, not reluctantly or under compulsion, for GOD LOVES a cheerful GIVER." (2 Corinthians 9:7)

The Noisy Offering is one more way to do ministry for those in need and also teach your children the importance of giving and serving. Each Sunday a new opportunity for mission giving will take place after the Children's Message. Sunday School students will walk around the congregation, collecting your loose coins and currency in their colorful metal pails. This would be a good time to clean out the loose change from your pockets or purse. The money donated in February will go to the Meals On Wheels program.

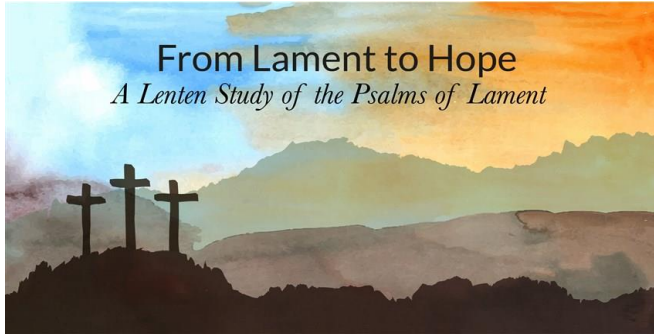
ash wednesday

February 14 | 12:00 - 6:30pm
Open time for individual prayer
Shenandoah, First UMC

ASH WEDNESDAY

Ash Wednesday begins the season of Lent, a time of preparation for Easter. Lent is a time to focus on your walk in the way of Jesus by taking up new spiritual disciplines or by giving something up.

This Ash Wednesday (Feb. 14), the chapel will be open for personal prayer from 12:00 - 6:30 pm. There will be a prayer guide to assist you and Pastor David will be available for you to receive ashes. Come whenever you are available and spend as much or as little time as you like.



From Lament to Hope: A Lenten Study with Bishop Kennetha of the Psalms of Lament

The psalms were Israel's hymnbook. And psalms of lament were Israel's expression of grief in the midst of trial. For this season of Lent, Bishop Kennetha invites you to join her for a conference-wide online study that will explore both personal and communal psalms as we focus on events impacting our world and our lives. In particular, we will pray for peace in the Holy Land, Ukraine, and our own nation. As we move from Lent to Easter, we will see how the psalms can lead us to hope.

This Lenten study will give us the opportunity to strengthen our relationships with each other and with our worldwide United Methodist connection as we invite special guests to share on the topics we address. We will conclude with an annual conference-wide opportunity to worship together and take action for peace.

Sessions will be held over four Tuesday nights (February 27, March 5, March 12, and March 19) on Zoom beginning at 7:00 pm. Participants will have an opportunity for conversation and prayer in breakout rooms.

Register here <https://bit.ly/4bjalA6> or scan the QR code



God's People - Continued from page 2.

Diaspora

The Diaspora (dispersion) of Israel began in exile and accelerated during these years until a writer of the day could say that Jews filled every land and sea. Jews outside the Holy Land were cut off from the temple and concentrated their religious life in the study of the Torah and the life of the synagogue. The missionaries of the early church began their Gentile ministries among the Diaspora, using the Greek translation of the Old Testament (the Septuagint).

Synagogue

During the Babylonian exile, Israel was cut off from the temple, divested of nationhood, and surrounded by pagan religious practices. The nation's faith was threatened. Under these circumstances, the exiles turned their religious focus from what they had lost to what they retained — the Torah and the belief that

they were God's people. They concentrated on the law rather than nationhood, on personal piety rather than sacramental rectitude, and prayer as an acceptable replacement for the sacrifices denied to them.

When they returned from exile, they brought with them this new form of religious expression, as well as the synagogue (it's center), and Judaism became a faith that could be practiced wherever the Torah could be carried. The emphasis on personal piety and a relationship with God, which characterized synagogue worship, not only helped preserve Judaism but also prepared the way for the Christian gospel.

Sadducees

In the Holy Land, the Greek world made its greatest impact through the party of the Sadducees. Made up of aristocrats, it became the temple party. Because of their position, the Sadducees had a vested interest in the status quo. Relatively few in number, they wielded disproportionate political power and controlled the high priesthood. They rejected all religious writings except the Torah, as well as any doctrine (such as resurrection from the dead) not found in those five books.

Pharisees

As the party of the synagogue, the Pharisees strove to reinterpret the law. They built a "hedge" around it to enable Jews to live righteously before God in a world that had changed drastically since the days of Moses. Although they were comparatively few in number, the Pharisees enjoyed the support of the people and influenced popular opinion as well as national policy. They were the only party to survive the destruction of the temple in AD 70 and were the spiritual progenitors of modern Judaism.

Essenes

An almost forgotten Jewish sect (but referred to by Philo and Josephus) until the discovery of the Dead Sea Scrolls, the Essenes were a small, separatist group that grew out of the conflicts of the Maccabean age. Like the Pharisees, they stressed strict legal observance, but they considered the temple priesthood corrupt and rejected much of the temple ritual and sacrificial system. Though they are mentioned by several ancient writers, the precise nature of the Essenes is still not certain, though it is widely held that the Qumran community that produced the Dead Sea Scrolls was probably an Essene group.

Because they were convinced that they were the true remnant of Israel, these Qumran sectarians had separated themselves from Judaism at large and devoted themselves to personal purity and preparation for the final war between the "Sons of Light and the Sons of Darkness." They practiced an apocalyptic faith, looking back to the contributions of their previous leader, known as the "Teacher of Righteousness," and forward to the coming of two Messiahs: a priestly one from the line of Aaron and a royal one from the line of David. In the Jewish War of AD 66 – 73, the community at Qumran was destroyed, and the Essenes dropped from history.

The experience of the nation and people of Israel between the writing of Malachi in the Old Testament and Matthew in the New Testament set the stage for the fulfillment of the coming of the long-prophesied Messiah. Christians look forward to Jesus' second coming and enjoying the fullness of God's redemptive plan.

Adapted from the NIV Cultural Backgrounds Study Bible. HarperCollins Christian Publishing. NIV Weekly Blog, All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, February 5, 2024



The Transfiguration of Christ

The Transfiguration was an amazing event in the life of Jesus Christ and a memorable occasion for three disciples. Jesus, at this time, is in the closing months of his life on earth prior to his crucifixion. The account of this remarkable event may be found in Matthew 17:1-9; Mark 9:2-9 and Luke 9:28-36. Our study will be taken from Matthew's account (NKJV), which reads:

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah. While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they lifted their eyes, they saw no one but Jesus. Now as they came down from the mountain, Jesus commanded them saying, "Tell the vision to no one until the Son of Man is risen from the dead."

The Transfiguration Itself

1. The time. The transfiguration occurred "after six days" (Vs. 1) from the events of chapter sixteen. Luke tells us that it was "about eight days" after these things (Luke 9:28). The reason for the difference is that Luke counted parts of two days that Matthew did not. Six whole days intervened.

To grasp the full significance of Jesus' transfiguration we must remember what precedes it in chapter sixteen of Matthew. The transfiguration closely follows Peter's confession of Jesus as the Christ, the Son of God (Matt. 16:13-20), and Jesus' prediction of his death and resurrection (Matt. 16:21-23). This means that the Lord gave the disciples about a week to contemplate his prediction of death and his bold retort when Peter tried to redirect him.

2. Those present. Peter, James, and John were the three privileged apostles who witnessed the transfiguration of Christ (Vs. 1). Why did Jesus select just these three to witness this event? His reasons may have included these two: First, to secure the desired secrecy (Vs. 9) he chose three and no more. Second, the Law of Moses required "two or three witnesses" to establish the truthfulness of any fact in court (Deut. 19:15).

Above all, these three, as leaders of the apostles, would need the encouragement that they would receive in view of their attitude toward the coming crucifixion of Christ. The reason for their presence goes back to an event six days earlier. Jesus had shown his disciples that his death at wicked hands was necessary (Matt. 16:21; Acts 2:23). The apostles had refused to accept Jesus' predictions and Peter in particular had become a hindrance to the Lord in his plans for the coming Kingdom (Matt. 16:22-23).

3. The place. It was "on a high mountain by themselves" (Vs. 1). Luke informs us that Jesus went up the mountain to pray (Luke 9:28). The design was obviously for privacy because a city set on a hill cannot be hidden, three disciples and the Lord on a hill can hardly be found.

4. The manner. The word transfigured provokes our interest. It comes from the Greek word *metamorphoo*, meaning, "to be transformed," and the description shows to what extent (Vs. 2). Mark said that "His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them" (9:3). During this change the Lord's identity was not lost, but his form was changed so that his deity shined through his humanity.

Moses and Elijah

How instructive are these words: "And behold Moses and Elijah appeared to them, talking with Him" (Vs. 3). In Jewish history these two men represented the sum and substance of the Jewish economy. Moses was the great lawgiver and deliverer, who served as an Old Testament type of Christ (John 1:17; Acts 3:22). Elijah was one of the greatest of the Old Testament prophets (Matt. 16:14).

What do these matters have to do with the reason for their appearance, that being that they "spoke of His decease which He was about to accomplish at Jerusalem" (Luke 9:31)? These visitors from the Hadean realm conversed with Jesus about his death, which showed their continued interest in God's plan of redemption. This encouragement was important to Jesus as the cross edged closer into view. Whereas the disciples did not believe that the crucifixion of Christ would be consistent with the Old Testament picture of the Messiah, Moses, and Elijah discuss his death as being in perfect harmony with all that they taught. The transfiguration of Christ would open the eyes of the disciples to one grand truth--that everything written about him in the Law and the prophets must be fulfilled (Luke 24:44). If the teaching of a crucified Savior was consistent with the Law and the prophets, why should the disciples continue to balk?

Three Lessons

1. The transfiguration confirms the divinity of Christ. Light and language have done such. This is first suggested by the descriptions of Jesus' countenance and clothes (Vs. 2; Mark 9:3; Luke 9:29). His face and raiment shined because he was God (John 1:1), and God is light (John 1:5).

Then, as the Father in heaven had done at the baptism of Jesus, so does he here, and declares, "This is my beloved Son, in whom I am well pleased . . ." (Vs. 5; Matt. 3:17). This was the glory of God (**shekinah**) appearing to give honor and glory to his Son. The cloud and the voice coming from it suggest the **Shekinah**, that is, the visual representation of God's presence (Exod. 13:21-22; 40:34). One purpose, therefore, of the transfiguration of Christ was to declare his divinity before credible witnesses.

2. The transfiguration confirms the authority of Christ. Two primary elements in this event are strongly suggestive of the supremacy of Christ. First, the appearance of Moses and Elijah confirmed the Lord's authority. These two Old Testament figures represent twin strongholds of the Jewish economy--the Law and the prophets. They, as it were, yielded their positions to Christ. In addition, their appearance was the signal for Jesus to continue with his exodus (death) at Jerusalem and Calvary.

Second, the voice of the Father in commanding the disciples to "Hear Him!" confirms the authority of Christ (Vs. 5). The authority, which at that time resided in Moses and the prophets, was about to be shifted to Christ (Heb. 1:1-2). When Peter offered to build three tabernacles, the voice from the cloud said, "This is My beloved Son in whom I am well pleased. Hear Him!" (Vs. 5; Luke 9:35). The command for the disciples to hear Jesus appears to be a solemn endorsement of all that Jesus had taught concerning his suffering, eventual death, and resurrection. The Father from heaven gave his sanction to Jesus' course as being in harmony with the divine plan to redeem man.

The presence of Moses and Elijah suggests another aspect of Jesus' authority. While there certainly was a time when Moses and the prophets were to be heard in religion (Luke 16:29; Acts 15:21), that would end with the death of Christ upon the cross (Eph. 2:13-22; Col. 2:13-14). All religious authority now resides in Christ (Matt. 28:18), and shall until the end of time (1 Cor. 15:24-26). The principle of "hear Him" applies to us today

as we must hear Christ, not the pretensions of popery, the delusions of denominationalism, or any tradition of man. The word of Christ is the final word in religion today. (Heb. 1:1-2).

3. The transfiguration confirms the return of Christ. Peter, an eyewitness, in his second epistle, supplies this point, though lacking in the Gospel accounts. The apostle introduces the thought of the return of Christ by saying, "For we did not follow cunningly devised fables when we made known to you the power and coming of Our Lord Jesus Christ, but were eyewitnesses of His majesty" (2 Pet. 1:16). Then, to establish the truthfulness of such, Peter reminds his readers of the transfiguration by saying, "For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: `This is My beloved Son, in whom I am well pleased.'" (Vs. 17). He then adds that he ". . . heard this voice which came from heaven when we were with Him on the holy mountain" (Vs. 18).

We might ask how the facts here demonstrate that Christ will return in power. The answer is that Peter's great aim in this letter was to recall Christians to faith in the second coming of Christ (2 Pet. 1:13). This fundamental tenet of Christianity was denied by some of those to whom Peter wrote and it was vital to state the grounds upon which it was to be accepted. The apostle's point is that Christ will return in the glory of which he was seen on the mountain of the transfiguration (Cf., 2 Pet. 3).

Conclusion

The purpose of the transfiguration was to strengthen the hearts of the disciples whose concept of the crucifixion of Christ was one of denial. It was vital that they do not stand in the way of Christ's fulfilling heaven's plan to redeem man. Jesus finished his journey to the cross so that we might finish our journey with a cross (Luke 9:22-23).

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Each Sunday attendance is taken electronically by checking of names of individuals in attendance that Sunday. Our guest each week is then added in for a final count. You can look at your attendance record in OneChurch. Each of you has individual accounts so you can look at your information at any time you like. You are not able to see other members' information unless they have agreed to share only their contact information.

Taking attendance online is difficult each week but only concurrent numbers are recorded. The church must report certain information each year and online attendance is one of the requirements. Starting this Sunday if you are watching online will you please just type your name in the chat area so a better count can be taken? If you have others watching with you, please list their names as well. Your help is appreciated.