



Weekly Booster

CHURCH STAFF

Pastor

David B. Clark

pastordavid@shen.church

Office Manager

Jeff Hiser

office@shen.church

Pianist

Terry Stafford

Bells & Choir Directors

Dan & Linnea Shook

Multimedia & Website

Jeff Hiser

Sunday Media Booth

Alan Hutchison

Jeff Hiser

Sunday Facebook Host

Craig Harris,

Facebook Contributors

Pastor David B. Clark,

Craig Harris, Jeff Hiser

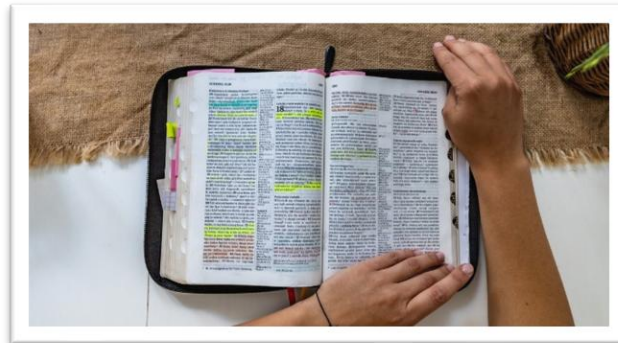
Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Pastor David

*Our Vision: **Growing** as disciples of Jesus while **connecting** with others and **servicing** our community.*



The Definitive Guide to the 11 Genres of the Bible

The Bible is both a work of history and a work of literature. As a work of history, the Bible tells the story of God's kingdom from creation to new creation. And as a work of literature, it tells this story in a highly artistic way, incorporating various literary genres.

Understanding Genre

To understand genre, we should keep in mind three principles—

1. Genres are loose categories.

Readers cannot always clearly identify the boundary between one genre and another. Where does prophecy end and apocalyptic vision begin? The answer is subjective, and readers may disagree on which category certain texts belong to.

2. Texts may participate in multiple genres simultaneously.

Authors may embed a song within historical narrative. A proverb may be utilized in a letter. Genres do not impose their rules on authors, rather authors utilize various genres as tools to accomplish their purposes.

Continued on page 2

"I think it's intoxicating when somebody is so unapologetically who they are." Don Cheadle

"You can never leave footprints that last if you are always walking on tiptoe." Leymah Gbowee

Reminders

February 22nd

Sunday Service 9:00 a.m.
PK-6 S.S. during the message
Jr/Sr High S.S. – 10:30 a.m.
First Sunday in Lent

February 24th

Mat Making (Loom Room) 1:00 p.m.

February 25th

**No Bible Study – 11:00 a.m.
Praise Team - 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.

February 26th

T.O.P.S.

Meals-On-Wheels Deliveries
Sign up at the Welcome Counter

** Fellowship Volunteers and treats
needed, sign up in Fellowship Hall

Genres of the Bible - continued from page 1.

3. Genres primarily exist for social functions.

One of the most helpful questions we can ask is why does the author communicate this information in this genre rather than in another genre? The medium contributes to the message. Song communicates on an emotional level that speech cannot. Proverbs condense wisdom into memorable bits. We examine the genre of a text not only to understand what the text is saying, but to know what the text is doing.

The Most Significant Genres Across Scripture

While there are many sub-genres in the Bible, these are the most significant genres across Scripture—

1. Apocalyptic Vision

This unique prophetic genre typically consists of a vision in which the prophet is guided by a heavenly figure, and truth is communicated to the prophet through a constellation of symbols. Examples of such apocalyptic visions can be found in Daniel, Ezekiel, and Revelation. Apocalyptic vision functioned to remind God's suffering people that God was in fact governing all human history for their good. The almost cinematic nature of apocalyptic vision transfuses the genre with emotional intensity intended to stabilize suffering believers.

3. Genres primarily exist for social functions.

One of the most helpful questions we can ask is why does the author communicate this information in this genre rather than in another genre? The medium contributes to the message. Song communicates on an emotional level that speech cannot. Proverbs condense wisdom into memorable bits. We examine the genre of a text not only to understand what the text is saying, but to know what the text is doing.

The Most Significant Genres Across Scripture

While there are many sub-genres in the Bible, these are the most significant genres across Scripture—

Continued on page 6

February 22, 2026

1st Sunday of Lent



Volunteers Needed



LAST PERSON LEAVING
PLEASE TURN OUT LIGHTS
AND LOCK DOORS

First United Methodist Church

**Please wear your
name tag on
Sunday mornings**



Church Ad Board Members

Bob Lynn - Chair
Mary Peterson - Secretary
Darlene Howard - At-Large
Roger Jones - Trustee
Dave Christensen - SPRC
Dan Weiss - Finance/Stewardship
Dave Lashier - Treasurer
Craig Harris - Lay Member to Annual Conference
Connie Anderson - Memorials
Linda Haldane - Membership
David Clark - Pastor

Church Office Hours

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

**Wednesday
Praise Team – 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.**

The front door to the church will be locked during office hours. Please ring the doorbell to be let into the church.

Monday
9:00-11:00
12:00-3:00

Tuesday
9:00-11:00
12:00-3:00

**Wednesday
Office Closed**
Bible Study 11:00

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 to enter 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 on the next business day.



Who was Iddo in the book of Ezra?

- a) Leading man
- b) Commander
- c) Governor
- d) Counselor

Which blind man killed thousands of people?

- a) Moses
- b) Cain
- c) Samson
- d) Bartimaeus

To whom did James write his letter?

- a) Brethren at Ephesus
- b) To the twelve tribes
- c) To his fellow apostles
- d) To the baby Christians

Check page 4 for answers from the previous week.



23rd – Linda Haldane
24th – Anna Priebe, Ryan Richardson
26th – Gaylen Lundgren, Mac McNeal
27th – Parker Dailey

****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: Blessed are those who trust in the Lord.

People: God's steadfast love surrounds us.

L: You are a hiding place for me.

P: You surround me with songs of rescue.

L: May we be glad and rejoice.

P: Let us worship the Lord together.

"Transformations in the Desert"

Scripture Reading: Matthew 4:1-11

Songs

Immortal, Invisible, God Only Wise #103

10,000 Reasons (screens)

He is Exalted #2070

I Have Decided to Follow Jesus #2129

Last Week's Attendance

In-Person Worship – 56

Online Worship – 14

Our Vision:

"Growing as disciples of Jesus while connecting with others and serving our community."

Answers for Feb. 15th are d) tentmaker a) Judge b) Onesimus

Quiz hints – Q1) Ezra Q 2) Judges Q3) James



MARCH 2026

Mandarin Oranges, Cereal, Pasta or Rice Side Dishes, Mandarin Oranges, Cake, Brownie, and Muffin Mixes, Macaroni & Cheese, Any Variety of Pasta, Microwave Popcorn, Chicken Flavored Ramen Noodles, Bar Soap, Toilet Paper

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 home with their food items. 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.

Thank you to everyone who continues to support the Community Food Pantry. We exist totally on donations; we couldn't assist those in need without your help!

If you or anyone who would be interested in volunteering at the Food Pantry, please have them contact Jeannine K. Liljedahl at 712-215-2488.

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 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 **Shenandoah Food Pantry. We also will collect boxes of cereal throughout the month.**

Genres of the Bible- continued from page 2.

1. Apocalyptic Vision

This unique prophetic genre typically consists of a vision in which the prophet is guided by a heavenly figure, and truth is communicated to the prophet through a constellation of symbols. Examples of such apocalyptic visions can be found in Daniel, Ezekiel, and Revelation. Apocalyptic vision functioned to remind God's suffering people that God was in fact governing all human history for their good. The almost cinematic nature of apocalyptic vision transfuses the genre with emotional intensity intended to stabilize suffering believers.

2. Covenant Law

The law given to Israel through Moses at Sinai can be found in Exodus through Deuteronomy, but it is alluded to throughout the Scriptures. While the regulations found in these books are similar in some ways to other ancient law codes such as Hammurabi's, they are uniquely given to Israel as covenant stipulations that dictate their relationship with God and result in either blessing or cursing. As such, covenant law is embedded within the narrative of Israel's salvation from Egypt. Taking on the form of ancient suzerain-vassal treaties, covenant law bonds Israel in treaty with their Savior God and instructs Israel how to live in a way consistent with their relationship with God.

3. Dialogue

This genre records teaching through the means of a conversation between two or more people. In the ancient world, Plato utilized dialogue in works like *The Republic*, where he presented his views about a well-ordered city through a conversation between Socrates and other Athenian men. In the Bible, dialogue is used in the Gospels to record Jesus' teaching through conversations he had with his disciples, seekers, and opponents. While the gospels are primarily books of historical narrative, dialogues, such as Jesus' conversation with Nicodemus in John 3, slow down the narrative and allow us to learn from Jesus alongside his conversation partners.

4. Historical Narrative

Most of the Bible is historical narrative, especially Genesis to Esther in the Old Testament and Matthew to Acts in the New Testament. This genre seeks to record past events in order to relate how God has revealed himself within the history of his people through his actions, promises, and providence. Historical narrative primarily utilizes the mode of prose, but often includes songs, prophecies, speeches, and letters to highlight important elements in the story. The narratives of the Bible are not heroic myths like we encounter in other ancient cultures; rather, they are realistic stories and tied explicitly to broader historical events. At the same time, they differ from modern humanistic history because the focus of the narrative is always God's self-revelation to his people rather than the people or events alone.

5. Letter

Biblical letters typically set forth an author's argument in a way that seeks to influence the recipients' faith and behavior. While the most obvious examples of letters are found in Romans through Jude, letters can also be found in Old Testament narratives like Nehemiah and prophets like Jeremiah. Even Revelation, although recording an apocalyptic vision, takes the form of a letter. Many contemporary students of the Bible find letters the easiest genre to interpret because the meaning of the book is given directly through tracing the author's argument. Nevertheless, readers can grow in their interpretative skills by learning about the form and production of ancient letters.

6. Parable

We rightly associate parables with the teaching ministry of Jesus, and Matthew identifies this aspect of Jesus' teaching as a fulfillment of Old Testament prophecy: "I will open my mouth in parables" (Matthew 13:35; quoting Psalms 78:2). Parables are short stories or illustrations drawn from everyday life that communicate truth. While some parables contain allegorical elements (e.g., Matthew 13:1–23), most focus on a single point that is often highlighted by a surprising turn in what would otherwise be a common narrative (e.g., the father of the prodigal running toward his wayward son, Luke 15:11–32).

7. Prophecy

Prophecy is a direct communication from God through the mouth of the prophet and is often introduced by a phrase such as "This is what the Lord, the Lord Almighty, says . . ." (Isaiah 22:15). The prophets in the Bible usually delivered God's oracles in the form of poetry, which is more easily memorized and recited, but prose prophecies are also common. Most of Isaiah to Malachi consists of these direct prophetic words from God, but the genre can also be found embedded in historical narrative as well. One of the primary themes of 1–2 Samuel and 1–2 Kings, for example, is the prophetic word given repeatedly to Israel. Even the prophetic books of Isaiah to Malachi do not stand independently. They can only be rightly understood when read within the context of the historical circumstances in which the prophecies were given.

8. Proverb

The proverb is a succinct and memorable saying that communicates a wise principle that is generally true in God's creation. The primary examples in the Bible can be found in the collections of the book of Proverbs, but they can also be found in the teachings of Jesus and even the letter of James. The genre's common-sense nature affirms God's general revelation to all humanity in creation, while also teaching us that we can only truly become wise if we learn to fear the God of creation (Proverbs 1:7).

9. Speech

Various speeches can be found recorded throughout Scripture, but they are primarily embedded in historical narrative. The teachings of Jesus and the sermons in Acts both take this form, but examples can be found in Old Testament books like 1 Kings and Ezra, especially when extended public prayers are recorded. Both Deuteronomy and Ecclesiastes record speeches given to the people of God at the end of the authors' lives. Without modern recording equipment or stenography, ancient authors considered a speech accurately conveyed if they recorded the substance of the speech, often in summary form, even if they didn't record the speech verbatim. By framing such speeches, sermons, and prayers within historical narrative, the biblical authors often utilize speech to slow the narrative and emphasize important themes in the story they are telling.

10. Song

This poetic genre records words the author intended to be set to music. While most of the songs in the Bible can be found in the Psalms, other songs can be found throughout the Bible in both narrative and prophetic sections. Not all ancient songs would have been sung to unique melodies, like modern songs. More than sung, many were likely recited to the rhythm and repetitious melodies of instruments like the lyre, from which we get the term lyric poetry. Nevertheless, the genre overflows with emotional depth and can capture everything from intense celebration to mournful lament. While Psalms presents songs with minimal historical context as a perpetual songbook for the people of God, the songs that authors embed in narratives highlight and give emotional depth to God's mighty acts on behalf of his people.

11. Wisdom Poetry

The book of Job is unique among the books of the Bible and should be categorized as wisdom poetry. Wisdom poetry is unique from songs in that it was not necessarily written to be set to music. It is also unique from proverbs because it gives wisdom in an extended form that tells a story. While telling the story of a historical figure, the book of Job only briefly utilizes the genre of historical narrative. The poetry of Job allows the author to write with an emotional intensity that matches the narrative while also writing in a form that is easily memorized. Since about half the book contains the flawed "wisdom" of Job's friends, readers cannot treat passages in isolation but need to be aware of the entire flow of the book.

The Importance of Genre

In the same way that God revealed himself within human history and through human cultures and languages, the biblical authors, being led by the Holy Spirit, submitted themselves to the forms, rules, and expectations of ancient genres to communicate clearly and beautifully to God's people. When we learn to read the Bible with an ear for genre, we position ourselves to understand God's word at a deeper level. Genre awareness helps us tap into the Spirit-inspired wisdom of the biblical authors to

instruct, warn, comfort, provoke repentance, or stir worship. Recognizing genre enriches helps draw us more fully into the grand story God is telling and shaping us to respond to with trust, obedience, and joy.

Adapted from the Introduction to the NIV Timeline Bible. NIV Weekly Blog. All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, February 16, 2026.

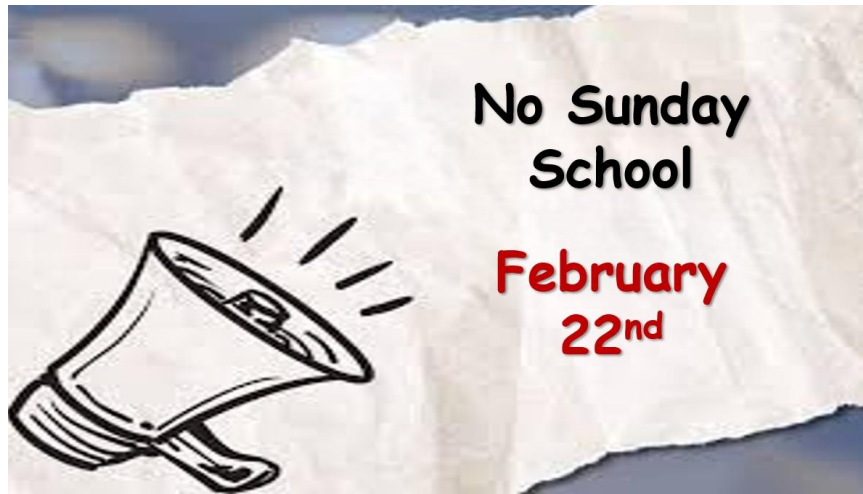


VOLUNTEERS NEEDED

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



Fellowship Hall will be unavailable for the next two to three weeks for the old carpet to be removed and preparation for installing new carpet in the near future. Fellowship time after service will be held in the Welcome Center upstairs. Thank you for your understanding.



HISPANIC CENTER

Maribel Jimenez is opening the Hispanic Center on Tuesdays and Fridays. She would love to have people stop in and say hello! There are also families in need of different things. Towels and washcloths are items that are in need. If you would like to donate you can drop them off and say hello to Maribel on a Tuesday or Friday. Your donations are always greatly appreciated.

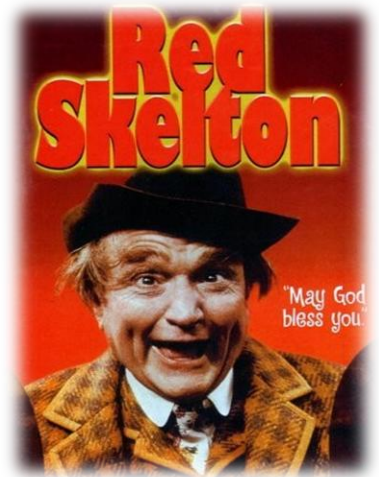
Red Skelton's Surprise Visitor

In the 1950s, a comedian by the name of Red Skelton was drawing huge crowds to his very popular shows. He had a gentle, moral and very funny sense of humor. One night, after a long performance, Red was relaxing in his dressing as he prepared to remove his "Freddie the Freeloader" costume. He heard a commotion outside the stage entrance.

There was an elderly man trying to convince the security guard to let him in to see the star performer. The old man was dressed in raggedy clothing not meant to impress.

Red took pity on the old man and yelled down to the guard to let the fellow in. Red treated the stranger with dignity and respect and they visited for over two hours.

After the stranger left, the security guard mentioned that he thought that it was strange that someone of Red's status would be interested in someone "dressed in rags."



Skelton looked at the guard and said, “You mean, you don’t know who that fellow is?”

The guard said, “No, I just assumed he was a homeless hobo.”

Red chuckled, “That, my friend, was Charlie Chaplin – the greatest comedian of all time.”

How often do we judge people by outside appearances? The Lord told Samuel the prophet, “Don’t judge by his appearance ... The Lord doesn’t see people the way you see them. People judge by outward appearance, but the Lord looks at the heart” (1 Samuel 16:7).

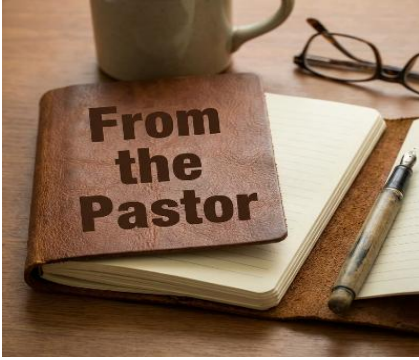
The Bible makes it clear: “be willing to associate with people of low position” (Romans 12:16b).

A Godly person respects all individuals, regardless of their background or status, because all people are created in God’s image (Genesis 1:27).

First Peter 2:17 puts it simply: “honor all people.” Another version translates this phrase as: “Show proper respect to everyone.”

Adapted from Larry Fitzgerald, Bulletin Digest. All Rights Reserved, Bulletin Digest, PO Box 831, Judsonia, AZ 72081, USA, January 5, 2026.





Dear Church Family,

In Matthew 4:1–11, Jesus is led into the desert, not by accident, and not as punishment, but as preparation. The desert becomes the place where his identity is clarified, and his calling is strengthened. Alone, hungry, and tested, Jesus faces the same questions many of us encounter in difficult seasons: Who am I really? What do I trust? What will guide my choices?

The desert strips life down to what matters. There are no crowds to impress, no shortcuts to take, no distractions to hide behind. In that stark place, Jesus refuses the temptation to secure himself through power, spectacle, or control. Instead, he roots himself in God's sustaining presence and purpose.

We know desert seasons, too—times of loss, uncertainty, exhaustion, or change. They are not easy, and they are not something we seek out. Yet again and again, Scripture tells us that God does important work there. In the desert, we learn what truly feeds us. We discover what we can release. We emerge more clearly about who we are and who we belong to.

This week, if you find yourself in a desert of your own, take heart. God is not absent in these places. The desert can become a place of transformation, where faith is tested, refined, and made stronger for the road ahead.

Grace and peace,
Pastor David Clark
308-258-7749 (cell)

