

## **11. COVENANT COLLEGE, 1984 (maybe) THE HUMANITARIAN PARABLES OF THE LORD**

*An Introductory Note:* I am probably wrong about the year but am right about the place! In later years I have dated messages when they were given but in these series I did not always do that..and when I came home filed them in manilla folders in a filing cabinet. I recorded the name and place and sometimes the date in another running file but was not methodical and I am embarrassed about it now but will probably get over it. At any rate I wanted to study some of the parables and chose five that I thought stressed humane ideas in special ways. And since we have an obligation to love one another and to be kind to strangers, the idea of presenting them at Skylands was pleasing to me. This was the first of the two weeks at Skylands and, as I recall, Will Miller was with me again for one week....and someone else for the second. Will spoke on Nehemiah. I am not suggesting that the parables I selected were the only ones with humanitarian insight but they were the ones I chose and the development was on the lines discussed in this review of the material.

### **The Ministry:**

- 1. Introductory message to the general theme of learning to be a blessing to those around you. Discussion of General Principles in this.**
- 2. Relate as God Relates: The Good Samaritan**
- 3. Avoid the clutch of Riches: The Rich Fool**
- 4. Let Forgiveness Teach us How to Love: The Unforgiving Servant**
- 5. Taking the Message of the Gospel: The Great Feast**
- 6. Be fervent in Prayer: The Pleading Widow**

### **The Idea:**

**To see how the Lord Jesus related to others in ministry and taught the value of spiritual things as opposed to the mere gaining of material things. Somewhere in this is the idea of His outreach to others with the truth that would make life more liveable and the reality of God more meaningful. ( I still have the overheads I used in giving these talks and when I see how poorly they were done it makes me doubly thankful for modern powerpoint, etc.)**

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