

WEBVTT

1

00:00:00.000 --> 00:00:05.879

Marie Doubleday: Could come in and do the online like 10 kids at a time.

2

00:00:07.020 --> 00:00:11.639

Marie Doubleday: And is it fulfilling all the needs no not at all, but it's

3

00:00:11.910 --> 00:00:12.120

Carole Copeland Thomas: A

4

00:00:12.509 --> 00:00:12.990

Marie Doubleday: And I think

5

00:00:13.080 --> 00:00:15.059

Marie Doubleday: From the schools are charging for it.

6

00:00:15.900 --> 00:00:20.700

Marie Doubleday: Some of the not the schools, the YMCA Boys and Girls Club, that sort of thing.

7

00:00:21.000 --> 00:00:21.960

Carole Copeland Thomas: I see it's

8

00:00:22.020 --> 00:00:23.550

Marie Doubleday: It's a challenge. Sorry, but

9

00:00:23.550 --> 00:00:26.580

Carole Copeland Thomas: Well, yeah. Well, you know, I've

10

00:00:27.600 --> 00:00:34.830

Carole Copeland Thomas: I've been attending a an HR conference that's been normally face to face down the cape, but it's virtual now.

11

00:00:35.190 --> 00:00:47.970

Carole Copeland Thomas: And they had a, like a chief HR officers forum today just talking about the issues that they have from their

perspective, looking at the workforce and employees, etc.

12

00:00:48.390 --> 00:00:56.730

Carole Copeland Thomas: And you know, you got to feel for them just because in many instances they had to make decisions that typically would have taken five or 10 years

13

00:00:57.000 --> 00:00:59.880

Carole Copeland Thomas: They had to make those decisions in a week or less.

14

00:01:00.180 --> 00:01:08.640

Carole Copeland Thomas: And then vacate their buildings and send everybody home and thinking, okay, we'll be back in a maybe a couple of weeks or whatever and seven months later.

15

00:01:09.210 --> 00:01:16.140

Carole Copeland Thomas: They're not even anticipating going back into their buildings until January at the earliest. And I think it's going to be longer.

16

00:01:16.500 --> 00:01:32.040

Carole Copeland Thomas: So it's these are these are tough times for all of us. Certainly we need prayer, all of the decision makers need prayer when you're talking about the the students and faculty members and employees and

17

00:01:32.820 --> 00:01:39.030

Carole Copeland Thomas: Everybody else the kinds of decisions that have to be made those who are first responders, or you're working at home.

18

00:01:39.510 --> 00:01:44.070

Carole Copeland Thomas: Even those who have three and four roommates. Just think about that. If you're working at home.

19

00:01:44.400 --> 00:01:57.540

Carole Copeland Thomas: And you've got people in your house who you're sharing a space. You know who goes in the living room, you have to stay in your bedroom. Can you go in the kitchen, all those kinds of dynamics play a big part as we continue to cope through

20

00:01:58.110 --> 00:02:02.070

Carole Copeland Thomas: Through Colvin any other covert stories that you'd like to share

21

00:02:03.270 --> 00:02:11.850

Jonell Johnson: I just wanted to respond to read by saying that what she described on the vineyard is exactly what's happening in Boston, as well.

22

00:02:14.070 --> 00:02:14.910

Carole Copeland Thomas: Same structure.

23

00:02:15.210 --> 00:02:16.260

Carole Copeland Thomas: Yes, yeah.

24

00:02:16.320 --> 00:02:27.330

Marie Doubleday: What's interesting, then I will really shut up. Okay, is I went on I guys I have an office in Falmouth, I'm a therapist and I have an office over here. So I've been community forever.

25

00:02:28.110 --> 00:02:38.370

Marie Doubleday: And I had not been off island until about two weeks ago since March, and so I was on the boat and author was not happy that the queen mother's on the boat.

26

00:02:38.940 --> 00:02:55.890

Marie Doubleday: But it's interesting. I went on this day the first game ship was a steamship boat I sat outside. I have double mask on all that stuff, but inside, you know, and they had all the interest pika, please. Then they said, Please, where you have mass

27

00:02:56.310 --> 00:03:01.890

Marie Doubleday: In demand and there was maybe I'm

28

00:03:03.150 --> 00:03:13.890

Marie Doubleday: 25% of the people doing we're mask inside, really. So anyway, came off the boat. What I was doing was picking up political science right there and bringing them back to the island.

29

00:03:14.640 --> 00:03:34.170

Marie Doubleday: And it was a state police officer, as I got off the boat and very nicely. Ask them. I don't understand why can it be enforced. Well, the issue is like the town. Oh, boss can say downtown. You've got to wear a mask that you have a \$300 fine Boston or whatever. But over the water.

30

00:03:34.320 --> 00:03:35.580

Carole Copeland Thomas: Oh, you can do whatever you want.

31

00:03:35.580 --> 00:03:40.800

Marie Doubleday: To make sure to add to the Commonwealth of Massachusetts.

32

00:03:43.110 --> 00:03:52.560

Marie Doubleday: You know, it's, it's, he was right. So going to Nantucket are going to the venue, or even the boat going from Boston to pee Tao.

33

00:03:53.190 --> 00:03:56.940

Carole Copeland Thomas: That's the the internet. So, is that considered international waters is that it

34

00:03:57.480 --> 00:04:02.790

Marie Doubleday: I think it's seven miles out but it's it's not that the towns go

35

00:04:03.270 --> 00:04:05.820

Carole Copeland Thomas: They have no jurisdiction over it. Yeah.

36

00:04:06.690 --> 00:04:07.050

Wow.

37

00:04:08.910 --> 00:04:11.220

Carole Copeland Thomas: My goodness, we we live and learn

38

00:04:12.480 --> 00:04:14.100

Marie Doubleday: I thought you guys might have an interest.

39

00:04:14.130 --> 00:04:14.550

Wow.

40

00:04:15.720 --> 00:04:25.410

Carole Copeland Thomas: Thank you. Thank you, sister, Marie Does anyone have anything that has been a new lesson or something that you've learned

41

00:04:25.860 --> 00:04:33.810

Carole Copeland Thomas: About yourself maybe about your endurance of navigating this for seven months and you haven't gone completely crazy

42

00:04:34.230 --> 00:04:50.670

Carole Copeland Thomas: Or something that you've been forced to learn or something where you've seen other people to learn. Does anyone have that kind of experience that you can share. I'll give you an example. I was at the registry of motor vehicles today and are in that that's that's another story altogether.

43

00:04:52.410 --> 00:05:01.620

Carole Copeland Thomas: But I was there yesterday also but I realized that, because everything there is online. You can't. I was ready to prepare to pay

44

00:05:02.340 --> 00:05:12.690

Carole Copeland Thomas: But I just didn't know you have to wait to get the email and the phone call, because they're not transacting any money transactions in house.

45

00:05:13.050 --> 00:05:21.120

Carole Copeland Thomas: And my daughter reminded me. She said, it's because of Colvin probably that they want to be a sanitized as possible, want to be as clean as possible.

46

00:05:21.480 --> 00:05:33.900

Carole Copeland Thomas: And I thought, I said, My goodness. Now everyone who was very resistant in not going online, not having an email address, certainly when it comes to the registry of motor vehicles.

47

00:05:34.260 --> 00:05:46.260

Carole Copeland Thomas: You have to if you physically go there in person, you have to have a phone because they send you a text message as you sit in your car and way to go inside, you cannot wait inside

48

00:05:46.620 --> 00:05:52.440

Carole Copeland Thomas: And you have to have an email address so those things so that the rest of my business will be taken care of.

49

00:05:52.800 --> 00:05:59.820

Carole Copeland Thomas: Via email, they'll call me they'll send me an email, I'll take care of everything and then I have to go back and then I'll finish everything out. But here.

50

00:06:00.720 --> 00:06:11.400

Carole Copeland Thomas: A huge system, a boat has had to completely shift and change because of an invisible virus just really, really interesting. And I'm sure

51

00:06:12.150 --> 00:06:22.320

Carole Copeland Thomas: And I would encourage you to do some journaling and just make note of this because this is a historic event and what may seem like drudgery, and

52

00:06:23.070 --> 00:06:33.840

Carole Copeland Thomas: You may be upset or whatever, if you write things out and you just can obviously take deep breaths and meditate and go into prayer, but definitely document what's taking place.

53

00:06:34.320 --> 00:06:45.600

Carole Copeland Thomas: In about five or 10 years you'll look back on your journal and you'll say, My goodness. I can't believe we went through that and survived and had to do all of these different kind of precautions.

54

00:06:46.020 --> 00:06:51.780

Carole Copeland Thomas: So that's just a day in the life of dealing with coven as we turn it over to review more

55

00:06:52.320 --> 00:07:01.620

Carole Copeland Thomas: Let me just also I'll put this in the chat. I have been telling you and giving you updates about this whole diversity ban that

56

00:07:02.250 --> 00:07:10.140

Carole Copeland Thomas: Our president has on all diversity trainers who are connected with federal contractors working with federal agencies.

57

00:07:10.770 --> 00:07:21.390

Carole Copeland Thomas: I put a tweet last week on my Twitter account during the vice presidential debate, it was picked up by a record I reporter

58

00:07:22.200 --> 00:07:28.050

Carole Copeland Thomas: For the New York Times, who then interviewed me the next day and that article.

59

00:07:28.620 --> 00:07:36.330

Carole Copeland Thomas: Dropped yesterday, so I will in the chat room will actually put the link so that you can review it. I have other

60

00:07:36.690 --> 00:07:46.140

Carole Copeland Thomas: Have a whole collection of information that I'll be happy to share with you. It's, it's the quote turned out pretty good. You see, you hold your breath with reporters. You never know what the story angle is going to be

61

00:07:46.530 --> 00:07:52.740

Carole Copeland Thomas: She wrote a very good article that gave a very comprehensive look and just the devastation.

62

00:07:53.160 --> 00:08:02.340

Carole Copeland Thomas: Universities like yay are being sued now by the government because of this action it is disgusting. Fortunately, the NAACP.

63

00:08:02.760 --> 00:08:14.100

Carole Copeland Thomas: And 121 other organizations have banded together. They are considering a lawsuit and they have formally condemned the executive ban and that has been

64

00:08:14.460 --> 00:08:18.750

Carole Copeland Thomas: duly noted. So I'll put the link for the New York Times article

65

00:08:19.440 --> 00:08:27.630

Carole Copeland Thomas: In the chat room please keep us all up in prayer. Those of us who are small business owners, I have friends now whose businesses have been interrupted.

66

00:08:27.870 --> 00:08:38.790

Carole Copeland Thomas: October and November, with no work on the calendar, because of this executive ban and it's affecting us for very awful reasons to pander to white supremacy.

67

00:08:39.330 --> 00:08:45.870

Carole Copeland Thomas: In the name of Jesus, we now need to have Bible study Reverend more it's yours now.

68

00:08:46.890 --> 00:08:52.980

Carrington Moore: Man, it's good to see everybody if you can do me a favor. Can you give yourself a round of applause for being here.

69

00:08:53.940 --> 00:08:59.850

Carrington Moore: You all can be doing anything. Maybe not a whole lot because Koba but you could be listening to anybody doing anything.

70

00:09:00.210 --> 00:09:13.710

Carrington Moore: That you decided to engage in scripture on today. So I'm so grateful to be with you all please forgive my tardiness on today, please. Charge it to my head and Matt my heart. Let's open up in prayer in your own way, assume your own posture of prayer. Let us pray.

71

00:09:14.730 --> 00:09:22.530

Carrington Moore: Father, mother, God, we thank you for this moment. We thank you for the opportunity to engage in description as we talked about how are we spiritually high

72

00:09:23.070 --> 00:09:34.380

Carrington Moore: Now we spiritually seek God I pray that you be with us as we travel through Luke chapter 15. Help us, Lord God to arrive at truth together this we pray the name of the Father, the Son, and the Holy Spirit that everyone's saying, man.

73

00:09:35.280 --> 00:09:44.070

Carrington Moore: And then, and then as everyone, if we can, if we can

just give it up for sister Carol Copeland Thomas supervisor space for us. Every week, we're so thankful for you.

74

00:09:44.460 --> 00:09:55.500

Carrington Moore: To hold it down for us. So thank you so much to Kara Copeland Thomas and if you can. I was able to check out that article on LinkedIn that sister Carol was talking about. So if you can tweak that look at it. Check it out.

75

00:09:55.980 --> 00:10:04.590

Carrington Moore: Because it's very important, I think, for you all on today's good to see Lily and Linda Lee Thea and Margaret and Cedric and Adrienne

76

00:10:05.400 --> 00:10:11.640

Carrington Moore: And Janelle as to Joyce. Good to see everybody on the line, tonight we're going to have a not alone Bible study.

77

00:10:12.060 --> 00:10:23.700

Carrington Moore: But it's about a 30 minute Bible study. But it'll be action packed good 30 minutes and then we'll open it up for questions. So let's jump right into it on today is the sister Carol holds up our PowerPoint slide on today.

78

00:10:24.630 --> 00:10:33.210

Carrington Moore: As he pulls it out. Last week we talked about the hero or the Shiro I was looking for. We. That was the question and we answered it as we looked at that.

79

00:10:33.840 --> 00:10:42.540

Carrington Moore: The Church of Filipinos and looked at the as Paul is writing to the Philippines. We arrived at the idea that the hero of the show that we've been looking for us, ourselves,

80

00:10:42.960 --> 00:10:56.310

Carrington Moore: And that God has given us the power in many ways to save ourselves in many ways. So we're so grateful that we're able to travel to Scripture last week. Today we'll be talking about hide and seek, what will you find in the kingdom.

81

00:10:57.060 --> 00:11:12.690

Carrington Moore: Jesus. We talked about this a lot last year about

the kingdom of God. We're going to do a very quick review on what that might mean in the context of how we talk about parables and so hide and seek. What would you find in the kingdom. Let's go to the next slide please.

82

00:11:14.070 --> 00:11:19.320

Carrington Moore: So as we talked about the abundant life series, we've been talking about this probably for the last month.

83

00:11:19.770 --> 00:11:27.180

Carrington Moore: Formally, but we're saying the abundant life are working definition is finding meaning and purpose and body.

84

00:11:27.780 --> 00:11:39.120

Carrington Moore: Mind soul and community finding meaning and meaning and purpose and body, mind, soul, and can we don't want to suggest to you if you find meaning in

85

00:11:39.420 --> 00:11:49.590

Carrington Moore: Body, mind and soul Banat community, you might be missing something. If you find meaning in body, soul I community but not mind you might be missing something. But we believe that full

86

00:11:49.980 --> 00:12:04.020

Carrington Moore: And Total Liberation happens in meaning making, through our body. Our mind, our soul and our community. And so that's where we touching on for the next two weeks. So I'm excited about that. Let's go on to our next slide.

87

00:12:05.430 --> 00:12:15.360

Carrington Moore: And so I want to suggest to you that today we'll be talking about hide and seek. What will find that the kingdom of God. And next week, we have two very special guests, but their own we're going to have

88

00:12:15.900 --> 00:12:21.810

Carrington Moore: Pastor James to call you're with us. I'm going to have Minister Arlene trailer with us there to

89

00:12:22.170 --> 00:12:31.890

Carrington Moore: Thurman scholars and some of you talking about the intersection of the abundant life and Howard Thurman as Howard Thurman

toxins suggest to us about how to listen to the sound.

90

00:12:32.160 --> 00:12:42.330

Carrington Moore: Of the genuine and how do we lead with head and with hard they're going to lift that up for us on next week. And then, after that what I'm talking about. On October 28 before the election.

91

00:12:46.410 --> 00:12:52.230

Carole Copeland Thomas: Reverend Carrington. Hold on one second. Just you can unmute yourself. I just muted. Everybody you're setting out. Thank you.

92

00:12:52.710 --> 00:12:53.130

Carole Copeland Thomas: Thank you.

93

00:12:54.870 --> 00:12:59.940

Carrington Moore: On the last week of the month of you're talking about love and liberation will be looking at

94

00:13:00.180 --> 00:13:10.800

Carrington Moore: What does the election mean to us going to have some special guest panelists. But to answer some questions about how do we move in love and and liberation and the season of our lives. We're going to the next slide.

95

00:13:12.570 --> 00:13:25.260

Carrington Moore: And so let's jump right into it. Understanding parables. You all want to have a chance to read Luke chapter 15. And if you look at if you read the chapter in its entirety entirety is looking

96

00:13:25.650 --> 00:13:37.020

Carrington Moore: At parables that you see the story of a shepherd a parable of a shepherd who has 100 sheep, but one those missing and the shepherd leaves the 99

97

00:13:37.410 --> 00:13:46.170

Carrington Moore: Just to find the one and then you also hear the story. There's a story of a woman loses a coin. She has many coins, but she goes out of her way.

98

00:13:46.530 --> 00:14:00.060

Carrington Moore: To find the missing coin. And then there's a story of the prodigal son, the young man who asked for his inheritance early he leaves his father. He finds himself in a in a pig Stein of pigs, Dan, and he

99

00:14:07.320 --> 00:14:15.270

Carole Copeland Thomas: Will get Reverend more back looks like he has some frozen for a bit and I'm sure that he'll be back very shortly.

100

00:14:17.310 --> 00:14:34.200

Carole Copeland Thomas: He was talking about understanding parables and this is Luke chapter 15 so you may want to go and get your Bible, either your handheld device that has your bible app or the real thing and we'll wait for him to come back.

101

00:14:40.350 --> 00:14:52.800

Carole Copeland Thomas: Hopefully he will log off and come back and Reverend more if you are hearing me, you can log off and come on back in which he is doing. Let me just pause

102

00:14:52.950 --> 00:15:07.050

Carrington Moore: On the PowerPoint well put some can see everybody real quick. And the first question that I want to ask us, What do you know about parables. How do you understand what do you know about careful. It's not a hard question. I'm looking for

103

00:15:08.340 --> 00:15:13.410

Carrington Moore: very in depth and so I'm just looking forward to some basic ideas about what do you know about parables.

104

00:15:16.170 --> 00:15:23.550

Carole Copeland Thomas: Stories there it's it's it's your let the lessons that are learned through storytelling.

105

00:15:25.290 --> 00:15:26.370

Carrington Moore: That's been anybody else.

106

00:15:27.390 --> 00:15:29.700

James Williams: Somebody like like store.

107

00:15:30.030 --> 00:15:31.710

James Williams: They're like the stories that are like

108

00:15:33.360 --> 00:15:46.560

James Williams: That that are undeniable. You have an example about, you know, like the sun shines, and in the plants grow it. There's just no denying that. And he makes this comparison in life.

109

00:15:47.310 --> 00:16:03.030

James Williams: And it's like, you can't deny that it's it's like is right as rain. I mean, you know, they're like these ways of telling a story that you just can't refute. I mean, unless you're just totally off to the left and you just can't refute those things.

110

00:16:04.650 --> 00:16:07.410

Carrington Moore: Are so I hear brother James and that there's deep

111

00:16:08.940 --> 00:16:12.360

Carrington Moore: Meaning and the deep inability to

112

00:16:12.810 --> 00:16:16.350

Carrington Moore: deny the truth of a story that's good, that's good. Anybody else

113

00:16:18.780 --> 00:16:30.720

Jonell Johnson: I think that parables are like a secret way that Jesus talks to us in the average person doesn't know about the tree and the vine and the fruit of the vine and being in Grafton and or

114

00:16:32.250 --> 00:16:34.110

The seed farm good soil.

115

00:16:35.160 --> 00:16:44.070

Jonell Johnson: And that he uses that as a way to speak to believers in a way that they can understand, but other people just find it as foolish talk

116

00:16:44.970 --> 00:16:58.050

Carrington Moore: Hmm. So I hear you saying that a Jesus may have utilized for his disciples parables as a way of showing coded language that only they would understand as follows from Spanish good. Anybody

else one will take one more.

117

00:17:00.420 --> 00:17:18.660

Rainelle White: I'd like to say it's like a, it's a story that really puts life like real life situations in it so that people can really understand what God is saying it's like he's giving you heavenly things and he's putting it in in in context that you can really understand it.

118

00:17:20.070 --> 00:17:27.420

Carrington Moore: That's good, that's good. Thank you so much arena where to go back to our PowerPoint, real quick, sister, Carol. Let me last time we go back to it only got two more slides.

119

00:17:27.690 --> 00:17:33.510

Carrington Moore: I'm going to jump right into the heart of our Scripture. And so I want to suggest to us on today that you. All right.

120

00:17:33.930 --> 00:17:54.090

Carrington Moore: That there are those are really great results in terms of how we understand parables that sort of share a little bit about parables on today regarding their significance. And so one parables are is a way in which Jesus is trying to articulate a reimagine world. You said again.

121

00:17:55.170 --> 00:18:03.150

Carrington Moore: parables is a way in which Jesus is trying to articulate a reimagined world.

122

00:18:04.350 --> 00:18:08.490

Carrington Moore: Where do we find parables. We actually don't see really any parables in the Hebrew Bible.

123

00:18:09.180 --> 00:18:18.660

Carrington Moore: We, we do know that Jesus is not the first rabbi to utilize parables as a teaching or a pedagogical tool. We do know that

124

00:18:19.110 --> 00:18:29.340

Carrington Moore: But we also know that Jesus is one of the first person's in his time period to actually utilize parables as a way to introduce something new. So one

125

00:18:29.640 --> 00:18:37.470

Carrington Moore: Jesus is using parables as a way to our ticket for a way for him to articulate his vision of a reimagine world.

126

00:18:37.800 --> 00:18:42.840

Carrington Moore: We do know that parables when we find that we don't find them. The Hebrew Bible fathom and Matthew, Mark.

127

00:18:43.020 --> 00:18:53.520

Carrington Moore: Luke what we don't find them in John we don't find them in Paul, we don't find them in any other writers or redactors of the Scripture, I would go into the New Testament, but this is something that appears to be very unique.

128

00:18:54.090 --> 00:19:02.550

Carrington Moore: To Jesus as he's providing insight and to his followers and then three have to understand the relationship between a parable.

129

00:19:03.120 --> 00:19:11.310

Carrington Moore: And the kingdom of God. Now we know that Jesus there's two things you have to know about Jesus. Before we get to Luke chapter 15 is that one Jesus

130

00:19:11.550 --> 00:19:16.350

Carrington Moore: As his thesis statement way says the spirit of Lord is upon me where he has anointed me

131

00:19:16.530 --> 00:19:27.300

Carrington Moore: To preach good news to the captives and recovery of sight to the blind to proclaim the year of the Lord, the acceptable year of the Lord Of The Year of Jubilee or the year of liberation. So one, Jesus, we

132

00:19:27.780 --> 00:19:36.300

Carrington Moore: As we said before, as introducing something new into the lexicon of his followers regarding the kingdom of God.

133

00:19:36.810 --> 00:19:40.800

Carrington Moore: Now, what is the kingdom of God. Now we have a

really straightforward definition.

134

00:19:41.100 --> 00:19:50.370

Carrington Moore: Of the kingdom of God. In retrospect, looking back and investigating the words and the history of Jesus will be can sum up the kingdom of God as a place of full of love.

135

00:19:50.790 --> 00:20:00.180

Carrington Moore: And justice is why Jesus says to pray this way, our Father in Heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth.

136

00:20:00.780 --> 00:20:11.190

Carrington Moore: as it is in heaven. But for Jesus. And this time, tried to explain to his followers, the kingdom of God. It seemed nebulous. But what is, what is this

137

00:20:12.030 --> 00:20:19.860

Carrington Moore: The kingdom of God was it was a way of thinking it was a way of being. It was a path of living. It was a way of life.

138

00:20:20.220 --> 00:20:37.470

Carrington Moore: The kingdom of God was something that Jesus was trying to reveal to his disciples and followers through terrible. So Jesus introduces the kingdom of God. But here's the thing Jesus introduces the logical rocket science, but he does it to mystery.

139

00:20:38.940 --> 00:20:43.770

Carrington Moore: Do parable and let's keep going on to our next our next slide.

140

00:20:45.180 --> 00:20:50.940

Carrington Moore: And so it's important to understand how we wrestle with parables today. One

141

00:20:52.110 --> 00:20:58.770

Carrington Moore: It's really actually hard to talk about parables as something new or insightful because we think about context and audience.

142

00:20:58.980 --> 00:21:04.560

Carrington Moore: The way in which people may have received the parables of Jesus. Ben and how we understand it.

143

00:21:04.830 --> 00:21:16.110

Carrington Moore: Now, it's very different. The way in which we utilize and extrapolate a structure to fit our own agendas, some of the new on some of the depth of the parables and some ways we can lose them.

144

00:21:16.620 --> 00:21:25.530

Carrington Moore: So as we're discussing the parable on today. We're doing our best to radically investigate what did Jesus mean when he shared these parables to

145

00:21:26.250 --> 00:21:27.630

Carrington Moore: There's a difference in thinking

146

00:21:28.170 --> 00:21:31.620

Carrington Moore: Between the person's of Jesus time and how we think.

147

00:21:31.890 --> 00:21:43.890

Carrington Moore: There's a difference of thinking regarding the abstract and the concrete. Imagine this question, this time that this question is not a trick question. I'll promise you if not, I'm not picking on you. I just see you in my video someone's asked you, Miss Italia

148

00:21:45.540 --> 00:21:47.310

Carrington Moore: Who is God. What is God.

149

00:21:50.490 --> 00:21:51.900

TANYA MILLER: Who is God. What is God.

150

00:21:52.290 --> 00:21:54.900

Carrington Moore: Is anyone who was God. What is God's answer anyone

151

00:21:55.980 --> 00:21:58.560

TANYA MILLER: Um, God is

152

00:22:00.420 --> 00:22:01.980

TANYA MILLER: Our Creator, he's

153

00:22:03.480 --> 00:22:03.990

TANYA MILLER: I'm

154

00:22:05.310 --> 00:22:15.180

TANYA MILLER: Like you put me on Slack. He's our Creator, he's, he loves us. God is. Is it is holding the earth together, he's asked us thing. Now he he

155

00:22:16.350 --> 00:22:18.360

TANYA MILLER: Is our guide, he

156

00:22:19.230 --> 00:22:25.260

Carrington Moore: Is. All right. Good job. Thank you. Tyler saw. Good, good, good job. Way to go to Sister Joyce always got

157

00:22:30.810 --> 00:22:34.500

Joyce Marshall: See, he's the creator of the universe.

158

00:22:38.400 --> 00:22:42.270

Joyce Marshall: He, he is everything he encompasses everything

159

00:22:42.690 --> 00:22:51.930

Carrington Moore: So God has ever done. Let's go to Sister Audrey. I won't say any names right sorry I'm not trying to pick on you to see them. I see my video feed someone's will call you, who is God.

160

00:22:54.780 --> 00:22:56.250

Cedric & Audrey: He is

161

00:22:57.660 --> 00:23:01.050

Cedric & Audrey: Someone who is all knowing and understanding

162

00:23:02.310 --> 00:23:03.900

Cedric & Audrey: Ultimately forgiving.

163

00:23:05.460 --> 00:23:12.420

Carrington Moore: Let's go, let's go with I'm gonna do it over to

somebody else who wants to answer. We're going to go to. Who else wants to tell me who is the Timmy.

164

00:23:20.190 --> 00:23:20.610

James Williams: Yeah.

165

00:23:22.440 --> 00:23:24.360

Carrington Moore: The TT TT are attending

166

00:23:25.620 --> 00:23:26.550

Titi Odedele: He said to me,

167

00:23:30.240 --> 00:23:34.710

Titi Odedele: Um, so I guess I'm thinking

168

00:23:38.130 --> 00:23:42.120

Titi Odedele: I mean other than being the creator of

169

00:23:43.830 --> 00:23:50.580

Titi Odedele: Every, everything. I feel like God is also people need God to be done.

170

00:23:52.440 --> 00:24:03.270

Carrington Moore: These are all great answers. Thank you all so much for sharing your answers. They're all good answers to all great answers. I want to say the answers that we shared from the odd reason to

171

00:24:03.750 --> 00:24:13.650

Carrington Moore: TT measure time sister Joyce. They were a mixture of some concrete, but mostly very abstract ideas of God that God is your pre loaded

172

00:24:14.100 --> 00:24:28.260

Carrington Moore: With my to say God is love, like we always love to say that like God is I was waiting for somebody to say God is love, or God is our, what is the best goddess are sustaining there. I mean, just a beautiful ways of describing garbage very

173

00:24:28.710 --> 00:24:34.410

Carrington Moore: Abstract ways of describing God. I said, God is our everything that was suggested to you.

174

00:24:34.950 --> 00:24:39.180

Carrington Moore: During Jesus time and within the Hebrew Bible. That's actually not the way they talked about God.

175

00:24:39.630 --> 00:24:50.610

Carrington Moore: We actually will miss the power of the parable. If we don't understand the difference of our language and how they talked about God and how we talk about God.

176

00:24:50.850 --> 00:25:06.540

Carrington Moore: They talked about God as something very concrete God. He is my rock. God is living water. God. He is my friend will stick closer than a brother or sister. They're very concrete and their descriptions of God.

177

00:25:07.680 --> 00:25:20.100

Carrington Moore: But we have very abstract way of talking about die is not, I'm not saying it's bad at all. I love it. I love it when somebody says God is love. I get tingles on the back of my spine it blesses me every time. But I want to say.

178

00:25:20.610 --> 00:25:29.640

Carrington Moore: We don't look at the concrete lane which within the parable. We can miss out on what the parable, the same. And then the last part.

179

00:25:31.080 --> 00:25:43.620

Carrington Moore: What, what does, what does parable speak to what parable speak to, we often try to interpret or to adopt and own epistemological truth or a way of saying, how do you know what you know it's through our minds.

180

00:25:44.280 --> 00:26:00.420

Carrington Moore: Right, like we try to logically understand and ascertain who God is and our minds, and we do know that mines mines have not seen as of now heard of the goodness and the glory and the power of the majesty of God. And so if we tried to simply understand

181

00:26:01.500 --> 00:26:08.490

Carrington Moore: Miss God who actually been missed the move of God but God has called us to understand God with all of our senses.

182

00:26:08.910 --> 00:26:15.750

Carrington Moore: our emotions, our feelings. Our census, all of that is really important. That's what we're talking about the abundant life, the

183

00:26:16.020 --> 00:26:30.630

Carrington Moore: Meaning making between body, mind, soul and community. So what parables, they do something very different in the text because they're not appealing to your logical mind for parables. They're trying to speak to the heart.

184

00:26:32.190 --> 00:26:39.990

Carrington Moore: That's why we're talking about how a third of next week and stuff about leading with head and heart in many ways. If you try to logically understand the scripture text.

185

00:26:40.650 --> 00:26:52.770

Carrington Moore: Regarding parables, you will miss it. But if you allow the the Word of God to ruminate in your heart, you will get the gist of what Jesus trying to suggest with people. And this is actually why

186

00:26:53.910 --> 00:27:04.920

Carrington Moore: Everyone outside of the disciples list what Jesus was trying to say in the first place because they were trying to ascertain a spirit of god but God was saying what Jesus was saying to their mind.

187

00:27:05.940 --> 00:27:11.880

Carrington Moore: And God was trying to speak to their heart. Let's keep going to our next slide please, sister, Carol.

188

00:27:14.160 --> 00:27:15.330

Carrington Moore: That it was that all

189

00:27:16.920 --> 00:27:17.520

Carole Copeland Thomas: That's it.

190

00:27:24.360 --> 00:27:24.870
Carrington Moore: Go.

191
00:27:25.830 --> 00:27:31.650
Carole Copeland Thomas: Okay. So I want to ask you a question, because I was taking notes while you were talking when you say no.

192
00:27:31.710 --> 00:27:32.340
Carole Copeland Thomas: When you say

193
00:27:44.610 --> 00:27:51.930
Carole Copeland Thomas: Go ask you when you were referring to. They and and having a more concrete.

194
00:27:53.100 --> 00:27:56.640
Carole Copeland Thomas: Image of God, who are you, who are who are they

195
00:27:57.000 --> 00:28:02.460
Carrington Moore: That's a great question. I'm referring to the persons that Jesus speaking to the point of time that's

196
00:28:02.940 --> 00:28:16.740
Carrington Moore: All throughout the Hebrew Bible. Do you see people describing God, for the most part, and very concrete terms about the movement of language regarding who got his that's a very recent phenomenon in terms of how we describe God in the abstract.

197
00:28:18.090 --> 00:28:22.230
Carrington Moore: Little all scripture. People are definitively trying to name, who got his

198
00:28:24.180 --> 00:28:24.630
Carole Copeland Thomas: Thank you.

199
00:28:25.170 --> 00:28:26.100
Carrington Moore: Man, that's great question.

200
00:28:26.310 --> 00:28:26.760
Anybody

201

00:28:28.860 --> 00:28:29.370

Carrington Moore: Says over

202

00:28:31.050 --> 00:28:39.090

Margaret Pless-Hunter: I just, I wanted to respond to the question that you asked earlier and I wanted to say God is our father

203

00:28:39.480 --> 00:28:40.230

Carrington Moore: Oh, there you go.

204

00:28:41.370 --> 00:28:53.730

Carrington Moore: It's very concrete. Amen. That's good. That's Mr Martin, thank you so much. And so I want to move now into the text want to read the text. Together we do that we're going to Luke chapter 15 beginning at verse one.

205

00:28:54.390 --> 00:29:03.270

Carrington Moore: Luke chapter 15 beginning of verse 11 Elena read this together. We now have three leaders. Now if we readers, because it's kind of lengthy I'm going to run the Scripture, real quick.

206

00:29:03.510 --> 00:29:11.010

Carrington Moore: I want to be done right o'clock, so I'm going to ask them to pick some folks. Are you with me. I'm asked pastor ready to read with me. I'm gonna ask. We're going to ask

207

00:29:12.990 --> 00:29:21.420

Carrington Moore: We are going to as sister Beverly to read with us as well to go to Luke chapter 15 Luke chapter 15 verses 11

208

00:29:21.840 --> 00:29:27.180

Carrington Moore: Through 30 to 11 through 13 to describing, who is the political thing.

209

00:29:30.210 --> 00:29:31.680

Carrington Moore: And so I'm going to read the first

210

00:29:32.790 --> 00:29:46.530

Carrington Moore: I'm going to read all the way from 11 to 16 and the

pastor Ray, if you can read 17 through 22 and then sister barrel, if you can read 23 through 32 that. All right.

211

00:29:48.570 --> 00:29:57.120

Carrington Moore: And the parable of the lost some of the prodigal son and reads on this right wise, I'm reading for the NFB it's okay pathways to be able to read from something else.

212

00:29:57.480 --> 00:30:09.750

Carrington Moore: And it says Jesus continued, there was a man who had two sons. The other one said to his father. Father, give me my chair of the state.

213

00:30:10.230 --> 00:30:21.090

Carrington Moore: So we divided his property between them. Not long after that the younger son got together, all he had set off for distant country and their squandered as well.

214

00:30:21.600 --> 00:30:28.860

Carrington Moore: In wow and have him after he had spent everything there was a severe famine in the whole country. And he began to be in me.

215

00:30:29.760 --> 00:30:44.880

Carrington Moore: So he went and hired himself out to a citizen of that country went who sent him to his bills to be paid. He long to feel a stomach with the pods that the pigs were eating, but no one gave him a pastor a

216

00:30:51.690 --> 00:30:53.850

Carole Copeland Thomas: Tester hammering, you can unmute yourself.

217

00:30:55.200 --> 00:30:56.400

Ray Hammond: Sorry, I'm sorry I

218

00:30:58.620 --> 00:31:00.960

Ray Hammond: Just had a little trouble pulling this up on my phone.

219

00:31:05.670 --> 00:31:08.610

Carrington Moore: I'll keep going to 22 verse 20 in the past week, and Japan.

220

00:31:08.850 --> 00:31:10.620

Carrington Moore: When he came to his senses.

221

00:31:10.830 --> 00:31:21.420

Carrington Moore: He said, How many of my father's hired servants have food to spare. And here I am starting to them. I will sell out and go back to my father and saved him father

222

00:31:21.720 --> 00:31:32.700

Carrington Moore: I have sinned against heaven and against you. I am no longer worthy to be called your son made me let one of your hired servants, we got up and went to his father.

223

00:31:33.060 --> 00:31:44.730

Carrington Moore: While he was still a long way off his father saw him and was filled with compassion for him. He ran to his son who his arms around them and kiss them. That's really there yet, if not aside.

224

00:31:46.770 --> 00:31:48.540

Ray Hammond: Again. Hello. Hello.

225

00:31:50.280 --> 00:31:52.410

Ray Hammond: Alright, it's coming into view here.

226

00:31:57.450 --> 00:31:57.870

Ray Hammond: Okay.

227

00:32:03.240 --> 00:32:13.590

Ray Hammond: The father said to his servant slaves quickly bring out a robe, the best one and put it on him put a ring on his finger and sandals on his feet.

228

00:32:14.580 --> 00:32:26.640

Ray Hammond: And get the cat Fatted Calf and kill it and let us eat and celebrate this son of mine was dead, and is alive again. He was lost and is found, and they began to celebrate

229

00:32:28.980 --> 00:32:30.420

Carrington Moore: There's good there's good Emily.

230

00:32:31.950 --> 00:32:50.370

Beverly Williams: Meanwhile, the oldest son was in the field when he came near the house he heard music and dance. So we called one of the servants and asked him what was going on your brother has come, he replied. And your father has killed the fattened calf because he has he has some back safe and sound.

231

00:32:51.570 --> 00:33:01.800

Beverly Williams: The older brother became angry and refused to go in. So his father went in. So his father went out and pleaded with him. But he answered his father.

232

00:33:02.370 --> 00:33:13.440

Beverly Williams: Look, all these years I've been slaving for you and never disobeyed your artists, yet you never gave me even a young girl, so I could celebrate with my friends.

233

00:33:14.310 --> 00:33:23.460

Beverly Williams: But when this son of yours who has squandered your property with prostitutes comes home you killed the fat fattened calf for him.

234

00:33:25.050 --> 00:33:41.520

Beverly Williams: My son, the father said, You are always with me and everything I have is yours, but we had to celebrate and be glad because this brother of yours was dead, and is alive again. He was lost in this font.

235

00:33:42.090 --> 00:33:55.230

Carrington Moore: Huh, hey man, he was lost and now who's found is the word of God for the people of God. Thanks be to God. We're almost done family there, you know, interesting, you know, the prodigal son.

236

00:33:55.980 --> 00:34:00.900

Carrington Moore: What, first of all, why don't we call it that, what we call the story of the prodigal son just, I'm just, I'm just curious.

237

00:34:12.660 --> 00:34:13.110

Because

238

00:34:16.170 --> 00:34:18.810

Carrington Moore: Oh no, nobody stereotype, you can answer.

239

00:34:22.710 --> 00:34:29.730

Carrington Moore: Meaning that the souls wasteful. How would actually believe that a better a better way to describe

240

00:34:30.360 --> 00:34:44.160

Carrington Moore: This particular story. I wouldn't just label the story about the sun, but you can understand the, the, the emphasis or the meaning behind the story if you only focus on the sun, but you don't focus on the oldest son, you don't focus on the father

241

00:34:44.790 --> 00:34:53.910

Carrington Moore: To give some background about the text Jesus in Luke is trying to make an argument of why is he hanging out with the ceiling, folks.

242

00:34:54.390 --> 00:35:08.520

Carrington Moore: You know the Pharisees, the Pharisees, I want to say the fairies is actually get a bad name because in many ways, Jesus is not trying to go against the institution of therapy, but Jesus is trying to combat the hypocrisy of the Pharisees in many ways we got

243

00:35:09.720 --> 00:35:17.310

Carrington Moore: We struggle with that. And our church man that battle, but in just in church in general that sometimes you know for folks who have had church hurt or folks that

244

00:35:17.820 --> 00:35:27.870

Carrington Moore: Are suspicious of churchgoers or church because they'll say, you know what, not see those pastors, we cannot that we haven't jets and Rolls Royces and never do.

245

00:35:28.320 --> 00:35:35.790

Carrington Moore: I can mess with them. I don't seem to godly to me. So Jesus, you know, nothing's new under the sun. So the same stuff.

246

00:35:36.240 --> 00:35:42.300

Carrington Moore: That we struggle with now like naming and claiming and get your blessing and then pastors being millionaires and

247

00:35:43.110 --> 00:35:54.300

Carrington Moore: Nothing is good or bad. I've got less than a million dollars, I'll pay my tithes now be happy. Praise God. I'm not saying it's good or bad. What I'm saying today we people are suspicious of pastors, if they are

248

00:35:55.560 --> 00:36:06.570

Carrington Moore: displaying a form of hypocrisy, meaning if you have pastors who are or who are doing wrong but trying to tell you to do, right, good job with that. So in many ways.

249

00:36:06.870 --> 00:36:17.520

Carrington Moore: Jesus is trying to speak to the hypocrisy of the Pharisees, no nothing institution of their seed funding hypocrisy displayed by some of the Pharisees.

250

00:36:18.060 --> 00:36:27.480

Carrington Moore: And they're coming at Jesus because I do righteousness come back with what Jesus is talking about regarding the kingdom of God sort of the things they say Jesus

251

00:36:28.020 --> 00:36:32.190

Carrington Moore: Has been the test collector. How dare you hang out with the process to

252

00:36:33.090 --> 00:36:49.200

Carrington Moore: Hang out with the disease, all those deemed unrighteous and I was Jesus responded, look at doing all the Gospels. He says, I have not come to call the righteous, but sinners to repentance. So I'm going to connect the parable.

253

00:36:50.850 --> 00:36:58.890

Carrington Moore: Regarding this the prodigal son with the institution of righteousness and what Jesus trying to combat.

254

00:36:59.220 --> 00:37:09.600

Carrington Moore: The theology of his time he's trying to declare and decree and explain a kingdom of God. That is all over and against this institution of what they call

255

00:37:10.050 --> 00:37:21.720

Carrington Moore: Righteous. And so again, and look, the first part of looking at the story of the lost sheep and there's 99 who are good, but there's one shot the shepherd leaves the 99

256

00:37:22.260 --> 00:37:33.030

Carrington Moore: To find the one in a store the coin, the woman and let this be clear than the metaphor of the coin, the woman as a metaphor for God. So let's be clear about that. And she

257

00:37:33.570 --> 00:37:45.480

Carrington Moore: Is not concerned about our corner that she had but she goes and she honestly seeks the coin that is lost. And now we have the story of the prodigal son a son who wastes everything

258

00:37:46.590 --> 00:37:56.820

Carrington Moore: And his father greets when he's come back. One of the things that's important to say off the bat that if you looked at this story. If you are a person

259

00:37:57.240 --> 00:38:05.820

Carrington Moore: Of Jesus time and off the bat. He heard the story. It starts all the story starts off with the gentleman, the younger side the narratives

260

00:38:06.480 --> 00:38:14.940

Carrington Moore: youngest son is demanding his marriage. And there's two things. There's not that one. How dare he asked what is the heritage and He's the youngest son. That's one.

261

00:38:15.630 --> 00:38:27.150

Carrington Moore: And then two it was improper. It was it was it was it was shameful for anyone that asks what inheritance when their parent was alive.

262

00:38:27.660 --> 00:38:31.830

Carrington Moore: Inheritance wasn't, it wasn't, it wasn't shared until

263

00:38:32.310 --> 00:38:45.060

Carrington Moore: The person had to die. So here we have the young son asked him for his inheritance one that's a polka. He's the youngest

should admit that and to asking for the inheritance. When his father still up. But here's the kicker.

264

00:38:45.630 --> 00:38:55.320

Carrington Moore: This is father rebuked them as father. He has its own pressing question I have some questions about the text, but I don't want to answer them. I want to hear from you all, one

265

00:38:56.280 --> 00:39:01.830

Carrington Moore: How do you feel about the story. And what I mean by that is you can. Let's, let's start with the Father.

266

00:39:02.730 --> 00:39:17.220

Carrington Moore: How do you feel about the father's response and the store. If you don't want to answer that you can answer anyone's responsibility side, the youngest son, the oldest son those folks on the phone, real quick. How do you feel about the father's response in the story.

267

00:39:18.330 --> 00:39:18.840

Jonell Johnson: He loved

268

00:39:20.640 --> 00:39:26.130

Jonell Johnson: It even though he's done was completely out of water, he consented to his request.

269

00:39:27.600 --> 00:39:33.870

Carrington Moore: So we can send out of love, you can send it to us repressed request, even though his son was likely wrong. That's good.

270

00:39:35.700 --> 00:39:59.070

Carole Copeland Thomas: Yeah, his father had unconditional love, where you You Love a Child, knowing that a child throughout his or her lifetime will make mistakes, but that never changes. The temper and the tenor of your love. In the case of this father. He not only loved his younger son, but he

271

00:40:00.660 --> 00:40:07.350

Carole Copeland Thomas: Went on and gave him an inheritance that normally the sun would not have received until later on in this life.

272

00:40:07.800 --> 00:40:25.500

Carole Copeland Thomas: But that really talks about the power of the Father, and then when the sun returns having thought that he had died, instead of chastising him and becoming angry, like the older brother. He shows his love again by showering him with a feast.

273

00:40:26.070 --> 00:40:30.090

Carrington Moore: That's good, that's good. I like that. I like to come back to that anybody else.

274

00:40:30.720 --> 00:40:40.200

Cassie Quinlan: Yeah. Also, the, the sun's attitude changed, you know, in the beginning, he got his inheritance. And he said, Okay, goodbye. God about the family forgot about the father, I'm off.

275

00:40:40.680 --> 00:40:51.690

Cassie Quinlan: He went off and spent it they realize they've done wrong. And so by the time he came home, he said, Father, I have sinned against heaven and against you. I'm no longer worthy to be called your son. So he didn't demand.

276

00:40:52.110 --> 00:41:02.220

Cassie Quinlan: That inheritance. The second time when he came back, he said look I've really made a mistake and I'll no longer worthy and it's the father's reaction. With that said, let's rejoice

277

00:41:04.080 --> 00:41:05.310

Cassie Quinlan: He didn't ask the Father.

278

00:41:06.030 --> 00:41:06.690

Cassie Quinlan: To rejoice

279

00:41:09.780 --> 00:41:13.080

Jonell Johnson: Take one was very important, because that was a

280

00:41:13.530 --> 00:41:14.610

Cassie Quinlan: Lesson. And he learned it.

281

00:41:15.870 --> 00:41:17.130

Carrington Moore: That's good, that's good.

282

00:41:17.640 --> 00:41:19.980

Beverly Williams: Yeah, that that's what Meza Nate's with

283

00:41:19.980 --> 00:41:20.310

Cassie Quinlan: Me.

284

00:41:20.820 --> 00:41:36.060

Beverly Williams: Is that it says the sun came into himself. And I just want to share a personal story. You know I re somebody and kind of similar situation, except they didn't have an inheritance, because I didn't have any pets.

285

00:41:37.920 --> 00:41:38.580

But

286

00:41:42.360 --> 00:41:56.760

Beverly Williams: You know, but we're in a to personal story. And when they came to me it was like, I really didn't feel that they will come and back because they have come into themselves and they have been feeling what it was just out of really

287

00:41:57.570 --> 00:42:03.750

Beverly Williams: Bad time in their life where it was like, I'm either going to be he had the way

288

00:42:04.830 --> 00:42:13.440

Beverly Williams: And I remember sharing the story of the prodigal son and saying have you come into yourself because there was no act.

289

00:42:15.060 --> 00:42:21.630

Beverly Williams: To me that I could see redemption or forgiveness. I was just I needed a place to stay. Right.

290

00:42:23.670 --> 00:42:38.760

Beverly Williams: And when I shared that with them. They was so appreciative and really took it seriously and said, You're right. No, you know, and so I that resonates with me. I don't think

291

00:42:41.100 --> 00:42:46.710

Beverly Williams: You have to continually put up with with with mass

from family members.

292

00:42:47.730 --> 00:42:58.050

Beverly Williams: There has to be a time of redemption. It has to be a time. I just don't think that you just continually put up with it and put up with it. Now, how do you know whether they

293

00:43:00.450 --> 00:43:06.930

Beverly Williams: Are truly have come into themselves. I don't know, I just in my spirit know at that time, it was the right time.

294

00:43:08.160 --> 00:43:13.800

Beverly Williams: For that person and they admittedly because they know the part of the story, the particle size.

295

00:43:14.940 --> 00:43:18.330

Beverly Williams: Quit. And then eventually they did it. And it's good now.

296

00:43:19.800 --> 00:43:26.760

Carrington Moore: But he was showing us to us, the beautiful stories of Beverly and that's good. You make some really great points, everyone's for Cassie everyone make really good point.

297

00:43:27.150 --> 00:43:35.460

Carrington Moore: I want to, we can ask this question, we can only speculate. But the question I want to ask is, why does the young man go that low

298

00:43:37.740 --> 00:43:48.930

Carrington Moore: He went from being under the protection of his father being alone by his father was showing that conditional love gives us a blessing his inheritance. He squandered it and then he finds himself.

299

00:43:49.530 --> 00:44:00.540

Carrington Moore: Eating with the pig. So we have to ask ourselves that question of the text is why, how does it get that low, but the question is we have to ask ourselves, how do we sometimes

300

00:44:01.260 --> 00:44:04.380

Carrington Moore: Get that low. The beauty of this text is that we can

301

00:44:05.550 --> 00:44:15.450

Carrington Moore: Always every character. We can resonate with right, whether it is the son who was doing was right all the time and astral nothing was just, he was a steady and he was doing was right. Or we could

302

00:44:15.810 --> 00:44:27.990

Carrington Moore: Relate to the Father having to show a conditional love to people around us. Sometimes we find ourselves my time we made mistakes we've wasted our blessing Elena suggest to you.

303

00:44:29.190 --> 00:44:32.610

Carrington Moore: Why do we go that work that low or here's the better question.

304

00:44:32.670 --> 00:44:34.470

Carrington Moore: The talking about before the subject of

305

00:44:34.650 --> 00:44:43.470

Carrington Moore: Hide and seek what are we hiding from what was the young man in the text it from. Why did he reject his father.

306

00:44:44.220 --> 00:44:50.850

Carrington Moore: I have a couple things I want to speculate about one I want to suggest, real quick, there's three things that he's that that we are hiding from

307

00:44:51.540 --> 00:45:08.550

Carrington Moore: That cause us to stay and our lowly places that keep us from either repentance or liberation or the next level. Our purpose our destiny, wherever you want to name it, there's three things that often we find ourselves dealing with one is we're hiding from pain.

308

00:45:10.440 --> 00:45:13.230

Carrington Moore: One we're hiding from pain.

309

00:45:15.480 --> 00:45:18.780

Carrington Moore: To we're hiding from people. He has said it.

310

00:45:22.350 --> 00:45:22.890

Carrington Moore: Is coded

311

00:45:24.060 --> 00:45:24.780

Carrington Moore: We actually came to

312

00:45:26.820 --> 00:45:27.300

Carrington Moore: See you.

313

00:45:34.050 --> 00:45:38.160

Carrington Moore: Today I'm joking. That's a bad joke that's a bad joke in many ways. Some of those are

314

00:45:39.870 --> 00:45:47.370

Carrington Moore: From pain and some of us are hiding from people. And then here's the thing. Some of us are hiding from promise.

315

00:45:49.710 --> 00:45:58.410

Carrington Moore: I'm not sure we can speculate regarding the pain of the man, but I do believe that he was, he understood the pain that he calls his father, but he said

316

00:45:58.980 --> 00:46:06.540

Carrington Moore: How does. I'll just be a servicing a household. I'm so sorry for what I did it. So you feeling the pain of the scriptures. We also see

317

00:46:07.350 --> 00:46:18.720

Carrington Moore: Dealing with the fact that he really, he brews his father. So we picked some ways it could be hiding from his father then also a promise. Sometimes we've done things

318

00:46:20.400 --> 00:46:21.780

Carrington Moore: So wrong for so long.

319

00:46:22.860 --> 00:46:37.410

Carrington Moore: Felt or subject ourselves to a lower promise that was given to us instead of coming back, like the sun. He wanted to come back like a servant, I would suggest to you. Some of you all are trying to be service when God has called you to be kings and queens,

so we

320

00:46:38.430 --> 00:46:47.760

Carrington Moore: Figure out how do we get so low, whether it be spiritually or socially wetter might be how do we get so Bates would ask ourselves, are we having some pain.

321

00:46:48.810 --> 00:46:51.990

Carrington Moore: I'm hearing from people are we hiding for promise.

322

00:46:52.530 --> 00:47:02.640

Carrington Moore: We'll ask you this question. How do you feel about the brothers response. I like the brother. But I'm just curious how you feel about the older brothers response. What do you think of bias response do you think he was valid think he was cool.

323

00:47:03.000 --> 00:47:06.660

Carrington Moore: That you think it was. Meredith, what do you, what do you think would think about the best response will be done.

324

00:47:08.550 --> 00:47:08.880

James Williams: He was

325

00:47:11.880 --> 00:47:12.150

James Williams: Right.

326

00:47:12.720 --> 00:47:16.350

Carole Copeland Thomas: Rightfully so tell us how you really feel brother, James.

327

00:47:17.430 --> 00:47:35.820

James Williams: Was, you know, when you mention anything about how really, you said that that was against like that the social cold, you know, you just didn't do that. You didn't ask for your inheritance, while your parents are still alive, which I kind of knew but you kind of emphasize that and

328

00:47:37.020 --> 00:47:46.560

James Williams: So the brothers went totally against the grain and and know you're probably going there. But I'm going to go there. Anyways, is it's just like us.

329

00:47:47.160 --> 00:48:05.730

James Williams: You know, I mean, God should be pissed with us to where we mess up and he forgives us every day on time so that example. It's like one of those undeniable tools. I mean, in that situation, the brother was correct, because his, his brother, the one that the

330

00:48:07.380 --> 00:48:18.780

James Williams: The one that went off, he was totally out of order. That was totally, totally order for him to come back and expect something and so brother was angry. He couldn't understand

331

00:48:20.280 --> 00:48:24.300

Carrington Moore: That's good, that's good. Thank you, Brother sounds. I like that. Anybody else will take one more.

332

00:48:24.960 --> 00:48:25.200

Yeah.

333

00:48:26.850 --> 00:48:38.100

Cedric & Audrey: It reminds me of Matthew 20 which is another parable, the one about the landowner heinie a hiring laborers for his vineyard.

334

00:48:38.550 --> 00:48:47.700

Cedric & Audrey: Man, and he he pays the the labors, the same, the ones who weren't the whole day and the one who worked part of the day.

335

00:48:49.440 --> 00:49:01.380

Cedric & Audrey: And the sort of resentment that was president there. I feel like there are a lot of parables, where there is a, a person in a position of authority, who

336

00:49:02.760 --> 00:49:07.830

Cedric & Audrey: Who like extends grace over with what is theirs.

337

00:49:08.400 --> 00:49:08.730

Carrington Moore: And I

338

00:49:09.300 --> 00:49:19.770

Cedric & Audrey: You know what we are meant to take from that is God

who is in the ultimate position of authority extends grace with what is his to us.

339

00:49:20.310 --> 00:49:29.280

Carrington Moore: All your priests and brothers surgery. I appreciate that. I think the Holy Spirit speaking through the beer, brother. That was a good. That was a really good analysis in many ways.

340

00:49:29.970 --> 00:49:43.740

Carrington Moore: In many ways, like brother Cedric, said that this is showing the ultimate and powerful grace of God, which in this moment regarding their theology and their culture, they would have understood it this way.

341

00:49:45.240 --> 00:49:46.200

Carrington Moore: This idea of

342

00:49:47.250 --> 00:49:50.700

Carrington Moore: Grace that has no bounds or has no limits.

343

00:49:52.200 --> 00:50:03.990

Carrington Moore: Jesus as he's unfolding the kingdom of God to parables. He's talking about a grace that almost feels like founded by how big it was out of order.

344

00:50:04.530 --> 00:50:15.840

Carrington Moore: For the father to respond to a sudden this way. As a matter of fact, as soon as the text that the father got up, we saw a son and a distance, and he ran to him.

345

00:50:16.080 --> 00:50:22.290

Carrington Moore: Just to think that we know that well this was very countercultural that Jesus was suggesting terms of the parable while I'm

346

00:50:22.950 --> 00:50:33.180

Carrington Moore: In this gentleman would have actually did. We did in real life, in real time, he would have had to come back and prove himself to be worthy of being within the household again.

347

00:50:34.050 --> 00:50:47.610

Carrington Moore: It was literally why came back. So if I could just be a servant in your household that because he knew because of his actions met that punishment should have been a part of him being taken back into the family.

348

00:50:48.690 --> 00:50:55.770

Carrington Moore: He knew he was getting ready to be a second class citizen as own father's household because of what he had done.

349

00:50:56.460 --> 00:51:07.080

Carrington Moore: But here's the kicker before the one he then you ask them, he didn't ask him what he did with the money. You didn't ask that you can ask them, you know, any excuses of why he left he sold at a distance.

350

00:51:07.500 --> 00:51:20.040

Carrington Moore: And what does he do, he goes and ones after them now know about you, but back in the day they were wearing coats and in all types of darkness and so for you to be older man to get up and run it was it was almost like I know back in the day we were wear

351

00:51:21.180 --> 00:51:30.210

Carrington Moore: baggy jeans and big teeth. Remember back in the early, late 90s and 2018 now, but I was just like a medium.

352

00:51:31.020 --> 00:51:37.860

Carrington Moore: Triple XL just because I know one thing you couldn't play football or basketball because the closer to baby. So this brother.

353

00:51:38.160 --> 00:51:48.150

Carrington Moore: This father. He gets up and he literally is going to have to take his garments and pull them up and possibly even expose his legs to find his son, if you know

354

00:51:48.510 --> 00:52:01.170

Carrington Moore: For any man well in that stature of the household to run after anything to exert energy and possibly to expose this leg. That was something that was unfounded and was shameful. We see this father

355

00:52:02.100 --> 00:52:08.730

Carrington Moore: uncharacteristically regarding the culture, but Jesus is trying to share something that's deeper

356

00:52:10.260 --> 00:52:15.810

Carrington Moore: Trying to share something that deeper that you can't understand what your head, but you have to understand what your heart.

357

00:52:16.590 --> 00:52:26.730

Carrington Moore: So Jesus lets us know that the father goes and runs after this line, and he forgives him and brothers and sisters, I want to suggest to us.

358

00:52:27.600 --> 00:52:41.280

Carrington Moore: A couple things we're hiding from pain right if the people of Haiti for promise we find we can we put ourselves in the story of the prodigal son. Once we kind of come into ourselves. It's the belly suggested

359

00:52:42.390 --> 00:52:54.300

Carrington Moore: We go find something we we thought we we move into a place of not hiding but seeking or finding, I would suggest to you that the store lets us know that we will find or give this

360

00:52:54.870 --> 00:53:04.620

Carrington Moore: Will find family will find fortunate. I said, one more time. Well, how do you for paying people in promise we move from hiding to seeking

361

00:53:05.070 --> 00:53:16.800

Carrington Moore: Or we move from hiding to finding will find forgiveness, like the sun will find family reconciliation, I will find fortunate status hasn't changed.

362

00:53:17.280 --> 00:53:24.780

Carrington Moore: So more for somebody on today let you know in the midst of covert 19 there might be some folks that you direct outside yourself what

363

00:53:25.560 --> 00:53:36.930

Carrington Moore: Might be some forgiveness that you need, or that you need to give to someone and when you give that forgiveness, we find that forgiveness, you will find your family that you can focus on the

people that you are rocking with you had to fall out.

364

00:53:38.460 --> 00:53:40.020

Carrington Moore: That's your family, you go back to them.

365

00:53:40.440 --> 00:53:41.430

Carrington Moore: And then on top of that.

366

00:53:42.840 --> 00:53:46.860

Carrington Moore: And God is the kicker. You can never lose status.

367

00:53:48.210 --> 00:53:52.440

Carrington Moore: Jesus was living. We also must read the book by Isabel worker Worker Center talks about

368

00:53:52.920 --> 00:53:54.810

Carrington Moore: Living a caste system and she was right.

369

00:53:54.930 --> 00:54:05.340

Carrington Moore: To explain it as that we are literally living a caste system right we have seen the economic castration of black Americans abroad Americans in this country system succession. Right.

370

00:54:05.850 --> 00:54:11.940

Carrington Moore: AND SHE CHEAT names very clearly that we're living in a cast. And Jesus knew all about that he was a poor Palestinian

371

00:54:12.330 --> 00:54:32.400

Carrington Moore: Wrestling is Roman supremacy. He was a peasant you trying to find an advocate for his people, he was living in a caste system. And so to to suggest that you can make a mistake and not lose your status that is unheard of. But I want to suggest to you.

372

00:54:33.570 --> 00:54:40.770

Carrington Moore: That no matter what you got. You can never lose their status.

373

00:54:42.090 --> 00:54:49.590

Carrington Moore: You go back to God, you will find forgiveness, you will find family and you will find fortune.

374

00:54:50.730 --> 00:55:01.050

Carrington Moore: That's all I got for us today if you all want to make some comments or share some thoughts. We can do that, but I want to say one more thing they're talking about the abundant life and hiding it sticking

375

00:55:02.460 --> 00:55:03.510

Carrington Moore: It doesn't pay

376

00:55:04.950 --> 00:55:07.320

Carrington Moore: To stay in hiding. That was nice. Hello.

377

00:55:08.670 --> 00:55:10.680

Carrington Moore: It this way when I was younger.

378

00:55:11.700 --> 00:55:20.430

Carrington Moore: I was. I wasn't good at hide and seek. I was terrible play out. I used to make deals during hide and seek. I never wanted to be found.

379

00:55:21.000 --> 00:55:37.170

Carrington Moore: Listen to this way, please go see. I used to, if somebody was like a catch me I would I would do, I would say, Yo, if you don't tag me. Check this out. Next time I mean I won't take you, if you don't take me, I will tell you, everybody else's dime. I was that kid.

380

00:55:40.080 --> 00:55:47.220

Carrington Moore: To be found and this one time remember Allah. Hi, I'm sick and had the perfect time for saw people stopped looking

381

00:55:52.530 --> 00:55:58.200

Carrington Moore: I want to say is some way spiritually. Some of us have been hiding so long. People forgotten what we was at

382

00:55:59.280 --> 00:56:00.600

Carrington Moore: Even spiritually hiding

383

00:56:01.620 --> 00:56:08.610

Carrington Moore: Because of our pains because of our brokenness. Oh, because we don't like folks we met it folks we've stayed at hiding

384

00:56:09.180 --> 00:56:24.330

Carrington Moore: But when you hide from daughter of you hide from people. Nobody wins. If someone's are brilliant and black and beautiful and we have so much to share with the world. We have so much to give to the culture. We have so much to give to our family, but we are

385

00:56:25.980 --> 00:56:26.280

ID.

386

00:56:28.110 --> 00:56:39.390

Carrington Moore: And we move our place from Heidi to seeking the Bible say Seek ye first the kingdom of God and His righteousness and all these other things shall be added unto you. What does the Bible says, Seek ye first the kingdom.

387

00:56:40.410 --> 00:56:49.350

Carrington Moore: Of God. Seek love and justice and promise and blessing and goodness. Right.

388

00:56:50.400 --> 00:56:55.590

Carrington Moore: If you seek those things, the things that you've been hiding from then what does it matter anymore.

389

00:56:56.400 --> 00:57:00.900

Carrington Moore: I wasn't out there. I like to. I like to share about there is really a preacher's you don't know she's a preacher.

390

00:57:01.200 --> 00:57:04.590

Carrington Moore: Like color preacher. Now if you send someone that's the beautiful melody that woman.

391

00:57:04.890 --> 00:57:12.240

Carrington Moore: And she shared with me the other day. I'm just being like to be transparent with people I was working through something that was just like, it's been really hard to overcome.

392

00:57:12.990 --> 00:57:21.180

Carrington Moore: It know for families not saying it's not, I'm not on here sitting. It's not separate was something that was eating away it with me. But every time I would face it, I will come face.

393

00:57:21.780 --> 00:57:37.920

Carrington Moore: I cannot overcome it and I was like, you know, we had like a couple ways some behavioral changes a modification, we're going through. How's it working. So what we'll do is we'll come to the seems like you're you're resigning you're okay with sabotaging yourself. I said,

394

00:57:40.080 --> 00:57:43.770

Carrington Moore: She's like, it sounds like you enjoy sabotaging yourself.

395

00:57:44.400 --> 00:57:54.990

Carrington Moore: I said, well, wait a minute. There was a pause. You say Carrington you enjoy sabotaging yourself. So what do you mean he was like you say this, you don't want to do it but you always come

396

00:57:55.380 --> 00:58:11.760

Carrington Moore: To the problem when it arises. So why are you okay with sabotaging yourself and when she said that to me something clicked in my head. That was just to you all today because I'm preaching the word that you share with me. Some of us are hiding and we're okay with sabotaging ourselves.

397

00:58:13.740 --> 00:58:29.280

Carrington Moore: You know, being the greatest you as a sabotage to yourself is a sadness toss of your family. It's a sabotage your relationship as a sabotage your church. As a matter of fact that this way, the dreams of God are manifested through you being you.

398

00:58:30.690 --> 00:58:39.480

Carrington Moore: Dreams. Oh god, don't happen through God speaking some thunder down headed and all of a something that something magically appears and love and justice happens know

399

00:58:39.990 --> 00:58:51.840

Carrington Moore: The dreams of God manifested. Have you been you. But if you're hiding God's dream for the world can't be manifested literally got this partnership is depending on us to come

400

00:58:56.070 --> 00:59:07.950

Carrington Moore: And see, I didn't see which one we choose. Will we stay hiding by the beginning of the political side, or will we seek ye first the kingdom of God.

401

00:59:08.400 --> 00:59:20.160

Carrington Moore: And embrace the forgiveness and the love and the power and the liberation that God has in store for us is the word of God for the people of God family. Thanks be to God.

402

00:59:20.850 --> 00:59:32.640

Carrington Moore: You all can make any comments or questions or any thoughts out. But that's all I have for Adele turn over the past this past October past ready for your final words. But if you have any thoughts or any concerns, please share them now.

403

00:59:33.690 --> 00:59:35.340

Jonell Johnson: Thank you. Ivan Carrington.

404

00:59:36.090 --> 00:59:36.990

Carrington Moore: Amen. Thank you.

405

00:59:37.680 --> 00:59:39.630

Carole Copeland Thomas: Man, you know, I was thinking

406

00:59:41.610 --> 00:59:46.170

Carole Copeland Thomas: To go along with your compelling message tonight is ego.

407

00:59:47.040 --> 00:59:49.260

Carole Copeland Thomas: And so you have the younger son.

408

00:59:49.710 --> 01:00:05.160

Carole Copeland Thomas: Who is driven by ego and wanting to have a taste of the outside and that combination then leads him to make choices that then prove to be unfortunate for him.

409

01:00:05.850 --> 01:00:14.820

Carole Copeland Thomas: Fortunately for him in this parable. He has somewhere to return and with some people they don't have anywhere to

return.

410

01:00:15.480 --> 01:00:27.960

Carole Copeland Thomas: So based on their choices. It could be very devastating in terms of trying to clean up their mess and it can take years if ever happens just to pull yourself back together.

411

01:00:29.580 --> 01:00:38.310

Beverly Williams: I am the cavalry, I was thinking the same thing, you know that you got to give the five credit, he was a father before it happened.

412

01:00:39.180 --> 01:00:46.650

Beverly Williams: And it says, you know, raise up a child in the way that they should go and they will not depart. It doesn't mean you don't get a detour.

413

01:00:47.370 --> 01:01:04.770

Beverly Williams: BUT YOU LIKE YOU SAID YOU HAVE SOMETHING TO COME BACK TO and I feel bad for those people that don't have that that foundation and and even if the parent is still there. What are they coming back, back to if they have not

414

01:01:05.910 --> 01:01:08.700

Beverly Williams: Had that and so it's my

415

01:01:10.470 --> 01:01:16.230

Beverly Williams: Duty to do for those people. I mean, we say prayed. But what do you do in that case.

416

01:01:16.890 --> 01:01:28.440

Carole Copeland Thomas: You know we just lost Roberta McCain john mccain's mother who died at the ripe young age of 108 which I found amazing she just died two days ago.

417

01:01:29.250 --> 01:01:39.780

Carole Copeland Thomas: And one thing in an earlier interview, as they were reviewing the life of john mccain who everybody knows was a prisoner of war for five years, all that torture.

418

01:01:40.410 --> 01:01:49.320

Carole Copeland Thomas: That he went through the beat the brutality that made him such heroic figure and his mother was saying.

419

01:01:49.830 --> 01:01:57.360

Carole Copeland Thomas: In, in many instances, some people would have been shocked and mortified to have a child return

420

01:01:57.720 --> 01:02:10.890

Carole Copeland Thomas: In that condition that he was any old tube. The arms broken couldn't lift one of the arms for the rest of his life and just all the medical complications as a result of the torture that he had gone through, but she was so grateful.

421

01:02:11.430 --> 01:02:17.940

Carole Copeland Thomas: To get him back alive that it didn't make any difference the condition that he was in

422

01:02:19.170 --> 01:02:39.930

Carole Copeland Thomas: With me, having lost a child, I totally understood what she was talking about that in the case of the prodigal son and the father was so grateful to have him back alive that what he had done in his life. It was meaningless. The fact that he was alive. That was the joy.

423

01:02:41.880 --> 01:02:50.340

Margaret Pless-Hunter: I'd also like to just put in that it was the strength of the Father, that just captivated me in how he

424

01:02:51.630 --> 01:03:06.270

Margaret Pless-Hunter: Responded to the two sons very different sons, but his love and understanding and kindness towards his sons, is what just striking to me, sister, my brother.

425

01:03:10.110 --> 01:03:17.310

Cassie Quinlan: I'm going to add one quick little piece about the, about the Son, and the one who went away. He had want to be the same as his brother.

426

01:03:17.610 --> 01:03:30.600

Cassie Quinlan: His brother was home and doing everything is supposed to do so many times. The next child wants to be different from the other one you know whatever you're doing. I'm going to do it my own

life. So he took off just throwing in that motivation.

427

01:03:31.980 --> 01:03:36.690

Cassie Quinlan: Because the first the first one was so good and staying home. The second one was off the wild.

428

01:03:39.330 --> 01:03:44.700

Carrington Moore: Before pastor I goes, I think this story again the pair of parables are meant to

429

01:03:46.020 --> 01:03:48.540

Carrington Moore: Help us understand the kingdom of God.

430

01:03:49.830 --> 01:03:54.960

Carrington Moore: Something that was full of love and justice, and then everybody was invited to

431

01:03:56.730 --> 01:04:13.230

Carrington Moore: The many ways a son who stayed home. He was a representation of their ideals about righteousness. Now Pharisees understood righteousness, you look at the story closely. He says, when his brother comes back. He says, your son is back. How, how could you give this to him.

432

01:04:13.740 --> 01:04:15.630

Carrington Moore: And then the Father. So he says, your brother.

433

01:04:16.620 --> 01:04:28.590

Carrington Moore: Is letting them know that we all are part of the kingdom of God. So the love that the Father shares is a resemblance of what the kingdom of God has met. It is a place open for everyone if you come

434

01:04:29.730 --> 01:04:34.620

Carrington Moore: That God will be willing and open to invite you back in as a Carol was telling a story.

435

01:04:34.890 --> 01:04:41.460

Carrington Moore: I think about john mccain's mother. I don't know much about a story, but I can't say she's probably thinking that I'm just glad I got your back.

436

01:04:41.820 --> 01:04:51.450

Carrington Moore: I believe that will do the same to us right now that I, you know, I'm just, you know, you know, right now I'm just glad I got your back. Joyce. I'm just glad I got your back. And I just, I'm just glad I got your back.

437

01:04:53.220 --> 01:04:54.180

Carrington Moore: I got you back.

438

01:04:55.320 --> 01:04:56.550

Carrington Moore: The sun was showing that

439

01:04:56.580 --> 01:05:00.450

Carrington Moore: Are the followers sharing that with a son, he was just happen to have somebody asteroid.

440

01:05:02.610 --> 01:05:03.300

Ray Hammond: Is the Lord

441

01:05:04.440 --> 01:05:11.640

Ray Hammond: Tonight we have learned at least three things. First, of which is that Reverend tells you it's only gonna be a half an hour. Don't believe

442

01:05:15.510 --> 01:05:17.130

Ray Hammond: He's not gonna stop and it's

443

01:05:18.540 --> 01:05:19.440

Carole Copeland Thomas: Yeah yeah

444

01:05:20.610 --> 01:05:21.660

Carole Copeland Thomas: He's actually early

445

01:05:27.930 --> 01:05:35.970

Ray Hammond: But it's a good thing that he didn't because, of course, the fact the richness of parables and this is true stories in general but parables, in particular.

446

01:05:36.870 --> 01:05:45.870

Ray Hammond: Is that they are so multi layered as we've all talked about we this tells us something about the dynamics of families. This tells us something about the

447

01:05:46.470 --> 01:06:00.540

Ray Hammond: the hearts and minds of people, this tells us something about movements. The Pharisees, the sadness sees that the relation with God. This tells us something about God way which God release for humanity.

448

01:06:01.200 --> 01:06:17.430

Ray Hammond: That's the power of parables, and this is why great patrons take pictures of it and try to capture elements of it. This is why scholars write the whole books on one powerful

449

01:06:18.510 --> 01:06:27.660

Ray Hammond: Because it is so rich, it has so much to make us reflect and think about ourselves and the relationships that which we are apart.

450

01:06:29.100 --> 01:06:36.480

Ray Hammond: And in the community in which we operate the God that we that we serve, and that we are connected to

451

01:06:38.640 --> 01:06:41.940

Ray Hammond: The third piece of it gives to really ask, you know,

452

01:06:43.110 --> 01:06:43.770

Ray Hammond: How

453

01:06:45.750 --> 01:06:47.730

Ray Hammond: As the prodigal son.

454

01:06:48.750 --> 01:06:52.140

Ray Hammond: You know how if people receive me right and

455

01:06:52.200 --> 01:07:04.710

Ray Hammond: And who's been the the open hearted in my life and who who's been I knew them when and, you know, and as far as they're concerned, they will always be lessons.

456

01:07:05.730 --> 01:07:11.820

Ray Hammond: And where have we been that way. Who have we opened our arms to

457

01:07:13.380 --> 01:07:20.700

Ray Hammond: And who have we said they, you know, been there, done that. Got the t shirt and we're done.

458

01:07:22.680 --> 01:07:31.650

Ray Hammond: So you know it's it's a it's an it does all the all the other elements of that, you know, when you think about the fact that

459

01:07:33.360 --> 01:07:48.840

Ray Hammond: The what the Father recognizes the older brother doesn't is the change in heart of the prodigal son, he's he's he's got to come back humbly well Susie, in some respects, what's he going to do, but you hear what he has to say you know this man has changed.

460

01:07:50.700 --> 01:07:59.760

Ray Hammond: And it's been costly for the father tells the older son all that I have is us, because the other son has given away this nerd. The oldest son.

461

01:08:00.180 --> 01:08:12.480

Ray Hammond: Gets the, the, the, the inheritance of the firstborn, because typically double the inheritance of this of the others. Right. So you got six brothers and sisters

462

01:08:13.230 --> 01:08:27.600

Ray Hammond: It's split a seven ways and the oldest one gets to seventh and everybody gets the rest right this brother, the younger one would have gotten the third and the older gets two thirds. So at this point, all that the Father.

463

01:08:29.790 --> 01:08:31.800

Ray Hammond: But the father doesn't hold back.

464

01:08:33.540 --> 01:08:37.890

Ray Hammond: There are consequences for bad choices.

465

01:08:38.880 --> 01:08:41.940

Ray Hammond: But it doesn't cost you the Father's love

466

01:08:47.160 --> 01:08:51.360

Carole Copeland Thomas: Never thought about that increased amount that the older son gets

467

01:08:51.690 --> 01:08:58.320

Ray Hammond: Oh, yeah, yeah. But in that day in time was it was the right of the firstborn, you always get the double portion

468

01:09:00.780 --> 01:09:10.380

Carrington Moore: That's good, that's good. Thank you pass rate for that, for sharing that. Let's move into prayer request. I'm moving the purpose. If you have any questions to them out loud or put them in the

469

01:09:10.380 --> 01:09:10.740

Ray Hammond: Chat.

470

01:09:11.220 --> 01:09:12.690

Carrington Moore: I would have to close in prayer.

471

01:09:15.930 --> 01:09:17.820

James Williams: To pray for seven Casey, the

472

01:09:19.710 --> 01:09:22.290

James Williams: Mini needs to go get a test and

473

01:09:23.610 --> 01:09:40.650

James Williams: I think he's scared of it and he won't go in and maybe he'll get there tomorrow, but there's been somebody in the household. That was impacted and so everybody in the House has got to go in and I think he's a little intimidated. So just pray that

474

01:09:41.790 --> 01:09:51.180

James Williams: One day he doesn't have any illnesses, but that he has the wisdom, common sense this trend to to go get a test.

475

01:09:52.260 --> 01:09:57.390

Carrington Moore: Thank you. For example, we plan for Casey. Anyone else from Metallica mute yourself will pray

476

01:09:59.490 --> 01:10:00.870

Carrington Moore: For you want to

477

01:10:01.410 --> 01:10:05.490

Beverly Williams: Write in and to pray for Africa.

478

01:10:07.320 --> 01:10:10.350

Beverly Williams: As been tested positive for cockpit.

479

01:10:12.900 --> 01:10:15.330

Carole Copeland Thomas: Who is Erica for everybody. Sister Beverly

480

01:10:17.220 --> 01:10:20.220

Beverly Williams: Africa is my son's I guess you would say

481

01:10:21.570 --> 01:10:22.530

Carole Copeland Thomas: Thank you. Okay.

482

01:10:29.160 --> 01:10:30.000

Carrington Moore: We're praying. We're praying

483

01:10:31.110 --> 01:10:37.380

Carrington Moore: For Lydia was a handout books assistant will be lifted her up. Anybody else

484

01:10:44.760 --> 01:10:45.450

Carrington Moore: Anybody else

485

01:10:47.190 --> 01:10:51.180

Carrington Moore: In my family. Let us pray. Real quick, next week will be with

486

01:10:53.400 --> 01:11:00.240

Carrington Moore: Pastor Jamison and minister or a pretty low. As we talk about Howard Thurman, and the abundant life if you are curious.

487

01:11:00.660 --> 01:11:05.970

Carrington Moore: About learning more about pebbles. There's two books. I love to refer to the best one is reimagine the world.

488

01:11:06.480 --> 01:11:14.730

Carrington Moore: I introduction to parables of Jesus is called reimagine the world. I'll make sure that I send this out on our next correspondent for bible study

489

01:11:15.090 --> 01:11:23.010

Carrington Moore: The other one is is still a good, but it's a little bit of a pencil read. It's called the parables Jewish tradition and Christian interpretation.

490

01:11:24.000 --> 01:11:31.500

Carrington Moore: Of the parable Jewish tradition and Christian interpretation. If I'm both these books with Amazon, they might be about to go under \$15 but

491

01:11:31.800 --> 01:11:47.970

Carrington Moore: Both really good books to look at it if there was one, I would say suggest more. It's a quick read the easier ones called reimagine the world, the introduction to the parables of Jesus I family. Let us pray those prayers, please, assume your posture of prayer I God, we thank you

492

01:11:49.320 --> 01:11:51.330

Carrington Moore: That no matter what we go through

493

01:11:52.410 --> 01:11:59.820

Carrington Moore: You always receive us back enough leave us with Scarlett O'Hara tense. We've made great mistakes were always

494

01:12:00.510 --> 01:12:13.290

Carrington Moore: By this that many of us have been hiding from pain and hiding from people. And we've been hiding for promise but you've called us to come out of hiding and move into finding god we get the sick and the final five forgiveness.

495

01:12:13.890 --> 01:12:28.560

Carrington Moore: Or five family and we will find fortune and you've

got in this mode we lift up Erica got a privilege to be with her that she protector, that should guide or that you keep her safe, the name of Jesus. God I pray that you bless, Eddie. I believe that's right, brother, James.

496

01:12:29.610 --> 01:12:31.230

Carrington Moore: And I send the right name right, Eddie.

497

01:12:32.040 --> 01:12:40.530

Carrington Moore: Stacy Stacy Stacy Stacy God, we thank you for Stacy I playable guy, but he won't go and get the test for God I pray that you

498

01:12:40.740 --> 01:12:48.300

Carrington Moore: Come from his heart and he completed his mind Lord GOD THAT SHE PUSHED HER. Are you hedge of protection around them in the name of Jesus, Lord, I pray that you continue to bless

499

01:12:48.540 --> 01:12:55.440

Carrington Moore: brother James is for Beverly little guys. They love their family. Well, the name of Jesus or God we pray, Lord God from Libya, Lord God is sister.

500

01:12:55.770 --> 01:13:05.640

Carrington Moore: Sister Hannah books for God I pray, Lord God that you continue to bless the relationship that you believe of Libya that you bless her, that you keep her in the name of Jesus or God

501

01:13:06.090 --> 01:13:12.780

Carrington Moore: We, we thank You Lord God for everyone on this chat log out blessed us with the move to this week, Lord God that you

502

01:13:13.170 --> 01:13:18.450

Carrington Moore: Give us protection that you give us guidance for God and that you give us the power to come out a high

503

01:13:19.080 --> 01:13:28.950

Carrington Moore: God called us removed from hiding the five and we don't need to play hiding anymore, but we call us to move into seeking look out to seek ye first the kingdom of God.

504

01:13:29.250 --> 01:13:33.060

Carrington Moore: And all these other things we've been looking for. There'll be added them to us because we know

505

01:13:33.420 --> 01:13:45.030

Carrington Moore: Oh god, that we are the manifestations of your dreams in the world. God. So if we hide. Lord God your manifestation of love and power and liberation can be made known to the world. So I pray, Lord God

506

01:13:45.510 --> 01:13:52.470

Carrington Moore: Will move into a space of love and joy and confidence in the name of Jesus, the Christ our Savior.

507

01:14:07.980 --> 01:14:08.310

Cassie Quinlan: Healthy

508

01:14:10.980 --> 01:14:11.490

Hannah Brooks: Thank you.