

Third Sunday in Advent **December 13, 2020**

(If you are home read the prayers and scripture readings and recite the Creed aloud, even if you are by yourself, in order to hear with the ears each one. Sing or read the final hymn aloud. If you are worshipping in person, please follow along silently.)

Prepare for worship: Sit in silence or with soft music for a few moments

Call to Worship: *O Come, O Come, Emmanuel v.1*
O come, O come, Emanuel, and ransom captive Israel,
that mourns in lonely exile here until the Son of God appear.
Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.
From *The United Methodist Hymnal* Copyright 1989 The United Methodist
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Centering Words:

What if we live in a constant state of preparation for something great to happen? What if we truly believe God's reign of justice will come?
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Lighting the Advent Candle:

Read Isaiah 35: 10

We light this candle as a symbol of Christ our Joy. May the joyful promise of your presence, O God, make us rejoice in our hope of salvation, O come, O come, Emmanuel.
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Prayer of the Day:

Almighty God, you created us in your own image. Grant us grace fearlessly to contend against evil, and to make no peace with oppression. And, that we may reverently use our freedom, help us to employ it in the maintenance of justice to the glory of your holy name; through Jesus Christ our Savior who taught us to pray:
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The Lord's Prayer:

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Affirmation of Faith: Apostles' Creed

I believe in God, the Father Almighty, maker of heaven and earth;

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Prayer of Illumination:

Open our ears that we may hear and our hearts and minds that we may receive your word O Lord our rock and redeemer.

(After each reading take two to three minutes to reflect upon the meaning of the passage to you today.)

Psalm 126
Epistle Reading: 1 Thessalonians 5: 16-24
Gospel Reading: John 1: 6-8, 19-28
Special Music
Old Testament Reading: Isaiah 61: 1-4, 8-11
Sermon *Anointed to ...*

Hymn: *O For a Thousand Tongues to Sing*

1. O for a thousand tongues to sing my great Redeemer's praise,
the glories of my God and King, the triumphs of his grace!
2. My gracious Master and my God, assist me to proclaim,
to spread through all the earth abroad the honors of thy name.
3. Jesus! the name that charms our fears, that bids our sorrows cease;
'tis music in the sinner's ears, 'tis life, and health, and peace.
4. He breaks the power of canceled sin, he sets the prisoner free;
his blood can make the foulest clean; his blood availed for me.
5. He speaks, and listening to his voice, new life the dead receive;
the mournful, broken hearts rejoice, the humble poor believe.
6. Hear him, ye deaf; his praise, ye dumb, your loosened tongues employ;
ye blind, behold your Savior come, and leap, ye lame, for joy.

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Benediction:

The Spirit of the Lord is upon us, anointing us to bring hope to all people. Go, and prepare the way of the Lord of Love. Amen.

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Response: *God Be with You till We Meet Again*
God be with you till we meet again;
by his counsels guide, uphold you,
with his sheep securely fold you;
God be with you till we meet again.

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Leading in Worship Today

Pastor: *John D. Jordan* AV Assistant: *K. C. Warble*
Church Musician: *Christopher A. McCroskey*

“AS MEMBERS OF THIS CONGREGATION, WE WILL FAITHFULLY PARTICIPATE IN ITS MINISTRIES BY OUR PRAYERS...”

Francis Hipp Steve Aiello Patsy Shuler John Ballentine Oren Edwards
Jimmy Grahl Steve White Esther Carter Latson Lewis Ellen Matthews
George Taylor

Shut-Ins: Shirley Butler; Sara Efron; Carolyn Hardee; Francis & Gillett Hipp; June Hutto; Georgeann Pace; Shirley Padgett; Jean Raynor; Grover Shuler; Claudia Sineath; Wayne Tallon; Irvin Wells

Family and Friends: **Ruby Pennington** (*friend of Laurie Knapp*); **Rick Baldwin** (*nephew of Tommy Johnson*); **Iris Turlington** (*aunt of John Zeigler*); **Billy & Betty Jean Newton** (*brother and sister-in-law of Mary Kamoroff*); **Ellen Smith** (*sister-in-law of Dee Senn*); **Jimmy Brooks** (*Brother-in-law of Boots Morgan*); **Norman Hodges**; **Tonya Spires** (*friend of the Derricks*); **Linda Hargett** (*stepmom of Christopher McCroskey*); **Ollie Shelly** (*friend of the Derricks*); **Brenlee Carnes**; **Danielle Spotts** (*co-worker of Kathy White*); **Vickie Edwards** (*neighbor of Kathy White*); **Vicki Beatty, Connie Mason, Brenda Grier** (*friends of Lynn Martin*); **Allen & Lisa Fort, Brittany Jordan** (*cousins & niece of the Jordans*); **David Price & Family, Angela Forand, Ty Moore, Julie Stroud, Fran Huck, George Dorn** (*friends of Kay Jordan*); **Tammy Simmons** (*niece of John Zeigler*); **Teddy Derrick** (*uncle of Arvan Derrick*); **Haidee Baehr** (*friends of Ruth Frady*); **Dianne Schmotzer** (*sister-in-law of Gale Frady*); **Denise Paul** (*cousin of Gale Frady*); **Billy Johnson, Max Johnson, Beth Branham** (*friends of Gale Frady*); **Chloe Majors** (*grandniece of Jeanette Hornsby*); **Ray Culbreth’s Group House**; **Nellie Gantt** (*mother of friend of Ray Culbreth*); **Amelia Zinski** (*great-niece of Linda Maloch*); **Wayne Blair** (*son of Dot Johnson*); **Xavier Crane** (*grandnephew of John Ballentine*); **Charles & Vera Von Glahn** (*brother & sister-in-law of Jo Ann Heiting*); **Michael Carter** (*son of Esther Carter*); **Adam Lavender** (*son of Phil Lavender*)

OUR PRESENCE ...

In-Person Attendance 12/06 Worship: 13

OUR GIFTS ...

General Fund 12/06 \$ 3,120.00

OUR SERVICE ...

OUR WITNESS.”



Ministers
Pastor
Resident Bishop
District Superintendent

The Congregation
John D. Jordan
Jonathan Holston
Rev. Dr. Cathy Jamieson

Our mission is to make disciples of Jesus Christ for the transformation of the world.

Our vision is to Connect, Nurture, Inspire and Transform



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Anointed to...

12/13/2020

Isaiah 61: 1-4, 8-11

If you are thinking that Jesus said these words you would not be wrong. In Luke 4 he quoted this passage from Isaiah in the synagogue in Nazareth at the beginning of his ministry. Jesus was saying that he was anointed, just as the prophet was anointed.

When we think of anointing, we most often think of the ritual of placing oil over the head or on the forehead of someone. On Ash Wednesday we anoint with a mixture of oil and ashes. Churches may have healing services where they anoint the sick with oil. Some hospitals have anointing of the hands services where they anoint the hands of the nurses. In the ancient world kings and priests would be anointed with oil.

This ritual of anointing has special significance, particularly in the anointing of kings and priests. The anointing is a symbol that this person has been set apart for a special purpose, the king to rule the people and the priests to preside over worship.

So when the prophet, and Jesus as he quotes the prophet, says that the spirit of the Lord is upon him because the LORD has anointed him, he is saying that the LORD has set him apart for a special purpose. This special purpose comes because the spirit of the LORD is upon Isaiah and Jesus. In Hebrew and Greek, the word for spirit also means breath, so the breath of the LORD is upon them. Isaiah and Jesus have the breath of the LORD upon them. For Isaiah this was to proclaim God's word to the people exiled in Babylon. For Jesus this was being the incarnation of God's word, the word made flesh. Isaiah was set apart to proclaim God's word to the exiles in Babylon. Jesus was set apart to be God in the flesh.

We probably don't consider ourselves to be anointed. We are just common people going around living life as best we can. Oh, some people, like preachers, pastors and bishops, may be set apart for some special purpose for God, but

most of us are just, well, normal folks.

But, my friends, we are anointed. Every one of us that claims Jesus Christ as our Lord and Savior is set apart. As we accept Jesus as our Lord and Savior, we are justified, our sins forgiven. We are removed from the state of sin, which is the way of the world, and set apart from the world to begin the process of sanctification, being made holy. We are anointed as the Spirit of God breathes upon us. We are taken out of the state of sin and set apart.

Anointed, set apart, for what?

Isaiah was anointed to proclaim the year of the LORD's favor, the year of jubilee. This year is described in Leviticus Chapter 25. It was to be every 50 years and all property that had been sold would be restored to the original family. Slaves would be freed. There would be no work and one would eat whatever the land provided. It was to be a year of rest and restoration.

In doing this, Isaiah would proclaim good news to the oppressed, liberty to the captive and release to prisoners. Isaiah would proclaim to the exiles in Babylon that they would be restored to their land. Isaiah would also proclaim that the LORD would bind the broken hearted, those whose souls were wounded by the exile. The LORD would comfort them, that is, give them strength. The LORD would transform their mourning into gladness. Isaiah was set apart to proclaim that the LORD would restore and heal the people of Israel.

Jesus was anointed to also proclaim the year of the Lord's favor. He was to bring good news to the poor. He was to also proclaim release to the captives and to free the oppressed. He was also to give recovery of sight to the blind, literally, but also figuratively, enabling people to see God working in the world. Jesus was also to bring healing and restoration. Jesus was not just to bring healing and restoration to Israel but to all creation. Whereas Isaiah was to proclaim God's healing and restoration, Jesus was to be the fulfillment of God's healing and restoration. Jesus was and is God's healing and restoration of creation.

The prophet Isaiah and Jesus were both anointed, set apart, by God. Isaiah was

anointed to proclaim that God was going to heal the wounds of Israel and restore Israel. Jesus was anointed to be the means through which God's healing and restoration of all creation would be fulfilled. Both were harbingers of God's healing and restoration.

As Christians, we are anointed. We are taken out of the state of sin and set apart for God's purpose. We are anointed to be harbingers of God's healing and restoration. We are to be the hands and feet, eyes and ears, of God, working to heal and restore creation.

Who me? This you may well ask. John, you have obviously been set apart for this purpose. But for the rest of us, how? Don't you have to have special gifts and talents to be anointed? Christopher has his musical talent, so I can see that.

Some have gifts and training for other purposes- doctors, counselors, teachers, nurses- which lead to healing and restoration. What about the rest of us? How are we anointed, set apart for God's purpose?

We are all set apart from the world as we profess Jesus as our Lord and Savior and enter into the Kingdom of God. We are no longer ruled by the way of the world with its greed and self-centeredness but by the way of God which is love and other-centeredness. We do not focus our energy on what is best for me and me alone but what is best for all people. Instead of an attitude of us versus them, we develop the attitude of us and them. We recognize that all people are children of God created in the image of God.

Realizing this basic fact is the first step we take in being God's hands and feet and eyes and ears, in the world. We accept the reality that every person on the earth was born as a child of God created in the image of God. Every person, be they White, Black, Hispanic, Asian, Native American or any other racial designation we may make, is a child of God created in the image of God. Every Christian, Jew, Muslim, Hindu, Buddhist, Pagan or any other religious designation, is a child of God created in the image of God. Every American, Mexican, Canadian, Japanese, Chinese, African or any other national designation is a Child of God created in the image of God. Every person living in Shandon and

every homeless person living under the Grevais Street Bridge is a child of God created in the image of God.

As we recognize the reality that we are all children of God, we recognize the absurdity of all the divisions that the world creates. We recognize that we cannot hate our brother or sister because the color of their skin is different or they might have a different belief system or they might have a different lifestyle, or that the amount of money in their pocketbook is different.

Thus, we free the captives, us. We free ourselves to love all people as God loves all people. We free ourselves from the captivity of prejudice and hatred to bring all people together. We bring healing and restoration to the world.

We begin the process of healing and restoring by listening. A good doctor listens to the patient and asks questions that help clarify the patient's complaint so the doctor can then prescribe the best course of treatment. We too can participate in the healing and restoration at this point in time by simply listening. We can listen to the voices of the others in order to be able to understand them and for them to be able to understand us. Healing and restoration do not come by always agreeing on everything but by understanding each other.

We can begin by examining our own relationships. Do we have broken relationships in our lives? Then seek out the one with whom the relationship is broken and seek to gain understanding of each other. By gaining understanding the relationship may be repaired. As we repair the broken relationships in our lives, we can then expand to repair broken relationships between other people.

This is what we are anointed to do. We are set apart from the world to heal and restore broken relationships. It begins by healing and restoring our broken relationship with God. We heal and restore broken relationships in our lives. We heal and restore broken relationships among all people. In this way we participate in the healing of all creation that began with the birth of Jesus 2000 years ago. This is what we are anointed to do.