

Third Sunday after the Epiphany
January 24, 2021

(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:

Lord, Be Glorified
In our lives, Lord, be glorified, be glorified.
In our lives, Lord, be glorified today.
From *The Faith We Sing* Copyright 2000, Abingdon Press, 2150

Centering Words:

Jesus came and proclaimed peace to you who were far off and peace to those who were near;
for through him all of us have access in one Spirit to the Father,
From *The United Methodist Book of Worship*. Copyright 1992 The United Methodist
Publishing House, 307.

Prayer of the Day:

Mighty God, the words of your Son echo in our ears: “The Kingdom of God has come near;
repent and believe in the good news.” How we long to set aside the advice of others and put our trust
firmly in you. How we yearn for the faithfulness of James and John, who immediately left their boats to
follow Jesus. We know our fearful hearts, O God. We know how far we are from being able to trust a
complete stranger- especially with our very lives. We hope to one day have their devotion even as we
cannot find the nerve to leave familiar paths behind. Renew us, Holy One, and bless us with your
steadfast love that we might truly live as people who have seen your kingdom draw near. This we pray
in the name of Jesus Christ our Lord who taught us to pray:

From *The Abingdon Worship Annual 2020*. Copyright 2019 by Abingdon Press, Used by
permission, 22.

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.)

Old Testament Reading	Jonah 3: 1-5, 10.
Psalm 62: 5-12	
Gospel Reading	Mark 1: 14-20
Special Music	
New Testament Reading	1 Corinthians 7: 29-31
Sermon	Christians Living in Changing Times

Hymn:

Hope of the World

1. Hope of the world, thou Christ of great compassion,
speak to our fearful hearts by conflict rent.
Save us, thy people from consuming passion,
who by our own false hopes and aims are spent.
2. Hope of the world, God’s gift from highest heaven,
bringing to hungry souls the bread of life,
still let thy spirit unto us be given,
to heal earth’s wounds and end all bitter strife.
3. Hope of the world, afoot on dusty highways,
showing to wandering souls the path of light,
walk thou beside us lest the tempting byways
lure us away from thee to endless night.
4. Hope of the world, who by thy cross didst save us
from death and dark despair, from sin and guilt,
we render back the love thy mercy gave us;
take thou our lives, and use them as thou wilt.
5. Hope of the world, O Christ o’er death victorious,
who by this sign didst conquer grief and pain,
we would be faithful to thy gospel glorious;
thou art our Lord! Thou dost forever reign.

From *The United Methodist Hymnal* Copyright 1989 The United Methodist
Publishing House, 178.

Benediction:

Let us go forth to live as citizens of the Kingdom of God even as we live in the world. Amen.

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.

From *The United Methodist Hymnal* Copyright 1989 The United Methodist Publishing House, 673

Leading in Worship Today

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

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

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

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

Family and Friends: *Donna Walker (coworker of Jack Stevens); Family of Hugh Tyler (friend of Ray Frady); Kelly Knapp (wife of Laurie Knapp’s nephew); Paul Kidney (son-in-law of Charles & Jackie McNeill); Ruby Pennington (friend of Laurie Knapp); Sara Krisnow (niece of Marty Johnson); Rick Baldwin (nephew of Tommy Johnson); Judy Bauer (cousin of Marty Johnson); Iris Turlington (aunt of John Zeigler); Billy & Betty Jean Newton (brother and sister-in-law of Mary Kamoroff); Jimmy Brooks (Brother-in-law of Boots Morgan); Tonya Spires (friend of the Derricks); J. B. & Stephanie Martindale (cousins of Christopher McCroskey); 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); Greg Ammer, George Duke, Maime Keels, Vicki Beatty, Connie Mason, Brenda Grier (friends of Lynn Martin); Allen & Lisa Fort (cousins of the Jordans); David Price & Family, Mark Leonhart, Ty Moore, Julie Stroud, Fran Huck, George Dorn (friends of Kay Jordan); Teddy Derrick (uncle of Arvan Derrick); Haidee Baehr (friends of Ruth Frady); Dianne Schmotzer (sister-in-law of Gale Frady); Dan Connor, Denise Paul (cousin of Gale Frady); Billy Johnson. Max Johnson (friends of Gale Frady); 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); Janet Beck (friend of Jo Ann Heiting); Vera Von Glahn (sister-in-law of Jo Ann Heiting); Michael Carter (son of Esther Carter); Adam Lavender (son of Phil Lavender)*

If you have a friend or family member on the Prayer List, we ask you to please keep us updated. If no word is received, we will trust that our prayers have been answered and remove the name. To update us, please call the office or e-mail us at trinityumcwc@sc.rr.com.

OUR PRESENCE ...

In-Person Attendance 01/17 Worship: 11

OUR GIFTS ...

General Fund 01/17 \$ 528.00

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



The appointed
time has grown short...
the present form of
this
WORLD
is passing away.

1 Corinthians 7:29-31, NRSV

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1 Corinthians 7: 29-31

In January 1964 Bob Dylan released a very prophetic song. Later that year, in July, the Civil Rights Act banning segregation was signed into Law by Lyndon Johnson, changing the structure of our society. Then, a year later, the Voting Rights Act passed which struck down many barriers that kept African Americans from exercising their right to vote. Each of the five verses of Dylan's song ends with the refrain, "For the times they are a-changin'."

Times have changed since 1964. We have seen so much change since that time. Our children go to school with children of many different racial and ethnic backgrounds (or at least they did before the pandemic). Our neighborhoods are more diverse. We don't look askance at the family of another race eating in the same restaurant. We don't consider a female doctor or a male nurse as an aberration. More women and people of color are involved in business and politics. Many of the gender and racial roles in our society have changed drastically since 1964.

Some may see these changes as positive. Some may see these changes as negative. Some may want to go back to the old ways while others say never. Regardless of how one may feel about these changes, we must admit that times have changed.

Paul could have borrowed those words from Dylan in his letter to the church in Corinth. He said that "the appointed time has grown short" and that "the present form of this world is passing away." Yes, he is saying to the church in Corinth that the times they are a changing.

Paul conceptualized that the change in the form of the world began with the death and resurrection of Jesus which inaugurated a new creation. At that time God's purpose of redeeming creation began. As God began the work to redeem creation the norms and values of the world began to diminish. As the Son rose on Easter morning, the Kingdom of God also rose and the kingdom of the world began to set. The fulfillment of God's purpose to redeem creation would come at the Parousia, the second coming of Christ.

Now Paul, and many early Christians, believed that the Parousia would happen soon, within their lifetimes. Thus, Paul states that the appointed time has grown short; the Kingdom of the world is coming to an end.

Times are a changing, but how do Christians live in changing times? How do we live as Christians as the time grows short? How do we continue to live as citizens of the Kingdom of God while we remain citizens of the world?

These are the questions of the church in Corinth. They are questions Christians have asked for 2000 years. How do we live in the world but not be of the world?

These are issues Paul addresses to the church in Corinth. Paul tells the church for those who are married to live as though they were not, those who mourn as though they were not, those who rejoice as though they were not, those who buy as though they were not and those who deal with the world as though they do not.

What is with this “as though they were not”? How does one who is married live as though he or she is not married? How does one who is mourning live as though they are not mourning? How does one who rejoices live as though they are not rejoicing? How does one who buys live as though they have no possessions? How does one who deals with the world live as though they do not deal with it? This doesn't seem to make a whole lot of sense.

But these phrases are ones that get lost in translation, not only linguistic translation, but also cultural translation. From the linguistic standpoint, the phrase that is translated as though means in that manner. So, Paul is stating that one who is married does not live in the manner of one who is married. This is still a little confusing though, so we must look at the cultural translation.

In the Greco-Roman society of Paul's time, marriage was very different than our modern American marriage. In our society the husband and wife are considered to be equal partners (at least in theory). Both the husband and wife have equal rights to own property, work outside the home, raise children, etc... Neither spouse has any legal control over the other. We all know of marriages where the couple may be of different religions, such as the Efrons.

But in Paul's society the husband had complete control over the wife and children. The wife could not own property. The husband determined the religion of the household, which god(s) would be worshipped. When Paul is saying let those that are married live as though they are not, he is saying do not live, though married, in the manner of the social mores of the time. He is saying do not mourn in the manner of the social mores of the time. He is saying do not rejoice in the manner of the social mores of the time. He is saying do not buy in the manner of the times, just to gain possessions. He is saying do not deal with the world in the manner of the world, of society.

What Paul is saying to the church in Corinth is that they live in changing times. As Christians they live in the world. They live in the city of Corinth which was the sin city of the time. But even as they live in the world and in Corinth, they do not live in a worldly manner or in the manner of the citizens of Corinth. They are citizens of the Kingdom of God and they live according to a different value system.

As we live in the world today, even in our changing times, we as Christians are not to live in the manner of the world even as we live in it. While the world values power and might, we value humility. While the world values greed and acquiring possessions, we value generosity and the sharing of resources. While the world values looking out for oneself and being served, we value others and serving others. While the world values the exploitation of resources, both natural and human, we value the proper use of our God given resources. The manner and values of the world are not those by which we who are followers of Jesus Christ ascribe.

Paul says to the church in Corinth that they do not live according to the values of the form of the world for that form of the world is passing away. The world as Paul and those early Christians knew it did pass away. It changed as Constantine became Emperor and Christianity became an accepted religion in the empire. They lived in a world where times were a changing, albeit slower than things have changed since 1964.

We live in the world. We live in times that are a changing. But we do not live according to the values of the world or the values of the times. As we look back at the course of history, we see that the structures and forms of society changed. At times this change was slow and at times very rapid. The world is always changing. The form and values of the world change, sometimes for the better and sometimes for the worse.

But the form of the world is changing. It is changing because God's purpose for the redemption of the world that began with the death and resurrection of Jesus Christ is moving exorbitantly to its final fulfillment with the Parousia and Christ coming again. This is the will and working of God throughout history. Though the form of the world is changing and the values of the world may change, the will and the values of the Kingdom of God do not change.

The times are a-changing. We live in changing times. We, as Christians, live in the world but not according to the world's values. We live in the world according to the unchanging values of God. We live in obedience to the will of God.