

***Ninth Sunday after Pentecost***  
**July 25, 2021**

***Leading in Worship Today***

Pastor: *John D. Jordan*                      AV Assistant: *K. C. Warble*  
 Choir Director: *Christopher A. McCroskey*      Soloist: *Dan Greshel*  
 Church Musician                                      Time Together: *Wayne & Charlie Hooker*

Welcome and Announcements

Prelude Christopher A. McCroskey

Centering Words

Call To Worship *“Holy Spirit, Come to Us”* Dan Greshel

Opening Prayer  
 The Lord’s Prayer 895

\*Affirmation of Faith *“The Apostles’ Creed”* 881

Presentation of Tithes & Offerings

Offertory Christopher A. McCroskey

\*Doxology *“Praise God from Whom All Blessings Flow”*

Prayer of Illumination

Old Testament Reading 2 Samuel 11: 1-15 279-280 (O.T.)

\*Hymn *“Stand By Me”* 512

Psalter Psalm 14 746-747

\*Hymn *“To God Be the Glory”* 98

Epistle Reading Ephesians 3:14-21 183 (N.T.)

\*Hymn *“Jesus Loves Me”* 191

Gospel Reading John 6:1-21 94 (N.T.)

Sermon *He Did Not Get In the Boat* Rev. John Jordan

\*Hymn *“Be Still, My Soul”* 534

\*Dismissal With Benediction

\*Benediction Response *“God Be with You till We Meet Again”* Dan Greshel

\*Postlude Christopher A. McCroskey

***VISITORS ARE WELCOME*** in the service of worship! Please make use of the visitor’s tags (located in the pew backs) to help us better welcome you as a visitor to Trinity this morning. We ask that you also please fill in the pew pad as it passes to register your attendance with us. **Large print hymnals** are available from the ushers.

You may join as a member into the life and work of this congregation by Confession of Faith or by Transfer of Membership from another church. If you would be interested in becoming a member, please speak to the pastor.

***Today’s Lovely Flowers are given to the Glory of God.***

\*The Congregation May Stand

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

Ruth Frady Tom Lloyd Daphne Branham Patsy Shuler Kathy Aiello  
Ted Frady Oren Edwards Latson Lewis Steve Aiello George Taylor

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

**Family and Friends:** **Stuart & Penny Lloyd** (son and daughter-in-law of Tom & Marilyn Lloyd); **Cindy Ellenberg** (friend of Ray Frady); **Mary Collard** (daughter of Jackie McNeill); **Megan Corby** (daughter of Carlis Edwards); **Mitch Kelly** (Dale Wells' nephew); **Chip Hooker** (Wayne Hooker's father); **Robert Bradley** (Business Associate of Simon Ross); **Dave Burrell** (Business Associate of Tommy Gleaton); **Gary Becton** (friend of Mark Branham); **Wade Albert Payne** (friend of Mary Louise Robinson); **Audrey Cassady** (sister-in-law of Mary Louise Robinson); **Rusty Browning** (friend of Erin Derrick); **Monnie Tiller** (friend of Chris Derrick); **Donna Walker** (coworker of Jack Stevens); **Ruby Pennington** (friend of Laurie Knapp); **John Bassett** (friend of Marty Johnson); **Shannon Bassett** (daughter-in-law of John Bassett); **Judy Bauer** (cousin of Marty Johnson); **Betty Jean Newton** (sister-in-law of Mary Kamoroff); **Beth Ann Feimster** (sister of Christopher McCroskey); **Adrin & Linda Hargett** (stepfather and stepmom of Christopher McCroskey); **Danielle Spotts** (co-worker of Kathy White); **Vickie Edwards** (neighbor of Kathy White); **George Duke, Brenda Grier** (friends of Lynn Martin); **Heather Stevens, Ty Moore, 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); **Denise Paul** (cousin of Gale Frady); **Dan Conner, 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); **Vera Von Glahn** (sister-in-law of Jo Ann Heiting); **Janet Beck** (friend of Jo Ann Heiting); **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](mailto:trinityumcwc@sc.rr.com).

**OUR PRESENCE ...**

In-Person Attendance 07/18 SS: 14 Worship: 36

**OUR GIFTS ...**

General Fund 07/18 \$ 1,235.00

**OUR SERVICE ...**

**OUR WITNESS."**

**Upcoming Events**

7/26 Exercise, 10:30 a.m.  
7/29 Exercise, 10:30 a.m.  
7/30 Office Closed

**Lunch Bunch  
August 1, 2021**

Next **Sunday, August 1**, we will have our first **Lunch Bunch** since March 1, 2020. Everyone is invited to bring a covered dish and join this informal time of food and fellowship immediately following the service.

**Special Guest**

On **August 1** we will have **Kathy James** from **Epworth Children's Home** with us. During the service, she will briefly tell us about new programs at Epworth. She will remain with us for lunch bunch and further discuss ways in which we can partner with Epworth to provide services to our community. Please come to hear what is happening at our children's home and how we can be of service to our community.



<b>Ministers</b>	<b>The Congregation</b>
<b>Pastor</b>	<b>John D. Jordan</b>
<b>Resident Bishop</b>	<b>Jonathan Holston</b>
<b>District Superintendent</b>	<b>Rev. Dr. Cathy Jamieson</b>

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

**Our vision is to Connect, Nurture, Inspire and Transform**



*It is I; do not be afraid.*

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The crowd had eaten their fill. Their bellies were full. All were sitting around, satisfied. They had gotten what they needed, a full meal of bread and fish. The disciples were going around gathering the leftovers.

I imagine some of the conversations:

“Boy, that sure was good.”

knew that when we came out to see this Jesus we would  
what we needed.”

food. I heard all he had was five barley loaves and two fish.”  
little bit maybe he should be king.”

Pilate.”

“Yeah, that hit the spot, I didn’t think about getting fed.”

get fed like this and watch people get healed.”

“He’s nothing like that scoundrel of a king we have down in Jerusalem.”

“Well if he can feed all these people with that

“Yeah, let’s make him king and get rid of Herod and

“Who

“He gave us just

“I wonder where he got all this

After eating their fill the crowd began to want to take Jesus and make him king. Why not, he had given them all they needed. He gave to them instead of taking from them like Herod and Pilate. They would much rather have a king who gives them what they need rather than one that takes all they have. Let’s make Jesus king!

Now, in worldly terms, this seems like a great idea. Some may have heard Jesus saying that God was his Father. So who better to become king but the Son of God who gives you what you need. Why of course Jesus would want to be king, who wouldn’t? Kay and I have been watching *The Last Kingdom* on Netflix and it seems like everybody and their brother wants to be king.

But Jesus leaves the crowd. He goes up the mountain by himself to get away from the crowd that wants to make him king.

Evening comes and the disciples begin to cross the sea to Capernaum. Suddenly the wind is blowing against them. They are rowing with all their might against the rough seas. They see Jesus walking on the sea coming near the boat. They are terrified. Jesus says to them, “I am, don’t be afraid.”

The disciples want Jesus to get in the boat with them, but they immediately reach the land where they were going.

There are three points I would like to make from this passage that reveal who Jesus is and is not. The first point tells us who Jesus is. As Jesus approaches the boat he says to the disciples, “*ego eimi*” which most English translations say, “It is I”.

However, both words are in the first person so a literal translation would be, “I, I am.” It doesn’t seem to make sense grammatically, but it does theologically. *Ego eimi* is the Greek translation of the name of God revealed to Moses on Mt. Sinai. Jesus is saying the very name of God because he is the one the name designates. Jesus is identifying himself as God, the Word made flesh.

The second point reveals what Jesus is not. The crowd wanted Jesus to be king on their terms. As the crowd moved to forceable make Jesus their king, Jesus withdrew. Jesus went to the mountain alone. This reveals that Jesus is not a king in the worldly sense. This is further revealed in the interrogation scene with Pilate. Pilate asked Jesus if he was the king of the Jews and why he has been handed over to him. Jesus replied, "My kingdom is not from this world. If my kingdom was from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here. (John 18: 36)" Jesus is not a king in the worldly sense of being a king. His kingdom, his rule, is different.

Then, as Jesus approaches the disciples walking on water, they want to take him into the boat with them. Immediately, they reached land. But I noticed something as I read this passage while I was preparing the sermon. John does not say that Jesus got in the boat with the disciples. He did not get in the boat. The boat reached land, but Jesus did not get in the boat. It says they wanted to take him into the boat but the boat reached land without Jesus getting into the boat.

The significance of this seemingly insignificant detail is this: as much as we may want Jesus to get into the boat with us, he does not. The disciples got to where they were going without Jesus getting in the boat with them.

We often want Jesus to get in the boat with us. We want Jesus to be our king on our terms. Many times, rather than reading the Bible to discern God's will, we read the Bible to confirm our will. We may pick and choose to read passages that confirm how we think Jesus and God should be.

Years ago, I began the practice of reading the Bible straight through. There are parts that I struggle with because they may reveal an aspect of God that I find uncomfortable. There are parts that seemingly contradict other parts. There are passages that are confusing. There are passages I just can't understand, such as 2 Kings 2:23-24, where a she-bear mauls the boys because they call Elisha baldy.

But as much as we may want Jesus to get in the boat with us and be king on our terms, he does not. Jesus is the Son of God, the word made flesh. As such Jesus cannot be confined to the boat of our choosing.

Likewise, Jesus does not rule the way that we want. Jesus' rule comes from the Father who created us. It is ludicrous to think that the created can rule the creator.

So, let's quit trying to put Jesus into our boat. Let's quit trying to put Jesus in a box so we can feel good about ourselves and what we want to think and do. Let's quit trying to make Jesus' rule fit our rule for living, for if we do, we will be continually struggling against the rough seas of life, never getting to where we want to go.

If we let go, understanding that Jesus is beyond our comprehension, we can get to where he wants us to go. Instead of wanting Jesus to get into our boat, let us get into Jesus' boat. Let us live with Jesus as our divine king according to Jesus' divine rule. As we do, we get immediately to where he wants us to go, to have what he wants us to have: eternal reconciliation with God.