

***Twenty-first Sunday after Pentecost***  
**October 30, 2022**

Welcome and Announcements		
Prelude		Christopher A. McCroskey
Call To Worship	<i>“Come, Christians, Join to Sing”</i>	Choir
Centering Words		
*Hymn	<i>“Rescue the Perishing”</i>	591
Opening Prayer		
The Lord’s Prayer		895
<b>Proclamation of the Word</b>		
Prayer of Illumination		
Old Testament Reading	Habakkuk 1:1-4; 2:1-4	Pages 824-825 (O.T.)
Psalter	Psalm 119:137-144	843
*Hymn	<i>“Jesus’ Hands Were Kind Hands”</i>	273
New Testament Reading	2 Thessalonians 1:1-4, 11-12	Page 196 (N.T.)
Anthem	<i>“Shall We Gather at the River”</i>	Choir
Gospel Reading	Luke 19:1-10	Page 80 (N.T.)
Sermon	<i>“Today – A Change”</i>	Rev. John Jordan
<b>Response to the Word</b>	<i>“The Apostles’ Creed”</i>	881
Pastoral Prayer		
Presentation of Tithes & Offerings		
Offertory		Christopher A. McCroskey
*Doxology	<i>“Praise God from Whom All Blessings Flow”</i>	95
*Hymn	<i>“Jesus Calls Us”</i>	398
*Dismissal With Benediction		
*Benediction Response	<i>“May the Lord, Mighty God, Bless and Keep You”</i>	Choir
	May the Lord, Mighty God bless and keep you forever, Grant you peace, perfect peace, courage in every endeavor. Lift up your eyes and see God’s face and God’s grace forever, May the Lord, Mighty God, bless and keep you forever.	
*Postlude		Christopher A. McCroskey

\*The Congregation May Stand

***Leading in Worship Today***

Pastor: *John D. Jordan* AV Director: *Marie Stiles*  
Choir Director: *Christopher A. McCroskey* AV Assistant: *Chris Derrick*  
Church Musician: *Mary Louise Robinson* Time Together: *Mary Louise Robinson*

**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.**

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

Patsy Zeigler	Kaye Floyd	Ruth Frady	Charlie Hooker	Hilda Edwards	Christopher McCroskey
Jimmy Grahl	Lynn Martin	Marty Johnson	Steve Aiello	Patsy Shuler	George Taylor
John Ballentine	Jackie McNeill	Dale Wells	Latson Lewis	Becky Derrick	Kenny Long

**Shut-Ins:** Shirley Butler; Esther Carter; Gillett Hipp; June Hutto; Georgeann Pace; Jean Raynor; Claudia Sineath

**Family and Friends:** **Beverly Lipscomb** (sister-in-law of John Jordan); **Bucky** (nephew of friend of Hilda Edwards); **Ross Deal** (grandson of Mary Kamoroff); **Jimmy Dawkins** (friend of Jeanette Hornsby); **David Turner** (brother of Pam Turner); **Chip Mixon** (friend of Tommy Gleaton); **Ron Walker** (friend of Tommy & Chris Gleaton); **Merit Takach** (friend of Joyce and Brent Robinson); **Frankie Hendrix** (cousin of Billy Pearson); **Howard Stephens** (former church member); **James Boggs** (father of Claire Boggs); **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Cindy Bassett, Alva Humphries** (friends of Marty Johnson); **Bill Areheart** (friend of Bonnie Ramsey); **Hayley Beaudoin** (niece of Edwa Meek); **Max Nova** (son of friend of Edwa Meek); **Addie Kinard** (cousin of coworker of Edwa Meek); **Stuart & Penny Lloyd** (son & daughter-in-law of Tom & Marilyn Lloyd); **Megan Corby** (daughter of Carlis Edwards); **Chip Hooker** (Wayne Hooker's father); **Robert Bradley** (Business Associate of Simon Ross); **Gary Becton** (friend of Mark Branham); **Wade Albert Payne** (friend of Mary Louise Robinson); **Florence Lee Carter, Monnie Tiller** (friends of Chris Derrick); **Adrin & Linda Hargett** (stepfather and stepmom of Christopher McCroskey); **Alexa Lookingbill** (wife of coworker of Kathy White); **Katelyn Rose** (daughter of co-worker of Kathy White); **Vickie Edwards** (neighbor of Kathy White); **Beverly Jordan** (sister-in-law of John Jordan); **Teddy Derrick** (uncle of Arvan Derrick); **Haidee Baehr** (friends of Ruth Frady); **Dianne Schmotzer** (sister-in-law of Gale Frady); **Denise Paul, Scott & Karen Nelson** (cousins of Gale Frady); **Dan Conner, Max Johnson** (friends of Gale Frady); **Bryson Raszewski** (grandson of Caroline Hutton Raszewski); **Amelia Zinski** (great-niece of Linda Maloch); **Wayne Blair** (son of Dot Johnson); **Walt & Janet Beck** (friends of Jo Ann Heiting); **Earle Watson** (father of 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 10/23 SS: 12      Worship: 30

#### OUR GIFTS ...

General Fund 10/23 \$ 4,350.00

#### OUR SERVICE ...

#### OUR WITNESS."

#### Upcoming Events

10/31 Exercise, 10:30 a.m.  
11/02 Choir Practice, 6 p.m.  
T. a. G. Meeting, 7 p.m.  
11/03 Exercise Class, 10:30 a.m.



<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. Fran M. Elrod</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**



*"Zacchaeus, hurry and come down, for I must stay at your house today."*

LUKE 19:5

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Luke 19: 1-10

This story of Zacchaeus summarizes the Gospel of Luke to this point. It connects with the parable we examined last week, the Pharisee and the tax collector. For the first hearers of this gospel, it is surprising. Most of all, it tells us of God's grace working in our lives and the world.

Zacchaeus was a chief tax collector. He would contract with Roman officials to collect the prescribed taxes. He would pay the contract in advance and then employ others to collect the taxes. (More than prescribed, of course). As a chief collector, Zacchaeus would be despised for his abuse of the tax system and his complicity with gentile oppression. This would place Zacchaeus as an outcast on the margins of society.

Zacchaeus was also rich. Thus far in the Gospel, the rich have not fared well. Jesus pronounced woes on the rich. "Woe to you who are rich, for you have received your consolation (6: 24)." The rich farmer was called a fool (12: 16, 20). The rich man went to torment while Lazarus went to the bosom of Abraham (16: 19-31). Jesus joked that it was easier to get a camel through the eye of a needle than for a rich man to enter the kingdom of God (18:25). Due to his position and wealth, Zacchaeus was probably a powerful but despised man in Jericho. Early hearers of this Gospel might have been anticipating another rich person getting his due.

Let's see what happens. Let's see how this story summarizes the Gospel.

Zacchaeus wanted to see Jesus. Zacchaeus wanted to see who Jesus was. The English translation does not capture the depth of meaning of the Greek. He sought and strove to see and know who Jesus was. His desire went beyond just seeing with his eyes this man Jesus. He desired to know this man who ate with people like him, tax collectors. We are not given any motivation behind Zacchaeus' wanting to see Jesus, we are just told that he sought to see and know Jesus.

We learn something else about Zacchaeus; he was short. We all remember the little song we learned in Sunday school; "Zacchaeus was a wee little man and a wee little man was he." Being short, he could not see over the crowd. He was not strong enough to push his way through the crowd. The crowd, seeing it was the chief tax collector, might have tightened up.

Zacchaeus' desire to see Jesus was great. He ran up the road and climbed up into a sycamore tree. Now, this was not an American Sycamore that we see around here, it was a sycamore-fig tree that has low branches like a fig tree. In Ancient Palestine, grown men did not run. Grown men did not climb trees. By running and climbing a tree, Zacchaeus humbled himself. The crowd probably laughed and jeered at this rich, powerful man running up the street with robes flapping. They howled with laughter as he climbed into the sycamore tree. Zacchaeus did not care what the crowd thought, he wanted to see and know who Jesus was.

Zacchaeus humbled himself so he could see Jesus. He put aside his pride, status, wealth, and the derision of the crowd so he could see Jesus.

When Jesus reached that sycamore tree, he stopped. Jesus looked up, saw Zacchaeus, and said, "Zacchaeus hurry down for today it is necessary that I remain at your house" (my translation). Zacchaeus came down out of that tree rejoicing because Jesus wanted to stay at his house.

It was necessary for Jesus to remain at Zacchaeus' house that day because Zacchaeus sought to see and know who Jesus was. Zacchaeus did not want to just see Jesus in passing like most of the crowd; Zacchaeus wanted to know Jesus and understand who Jesus was. He wanted to know Jesus. Now Jesus was inviting Zacchaeus to enter into a relationship with him. He invited Zacchaeus to know him.

Among all the people in the crowd, Jesus saw Zacchaeus. Jesus saw one who was lost. Jesus saw the one that was lost and wanted to know him. Jesus had to stay with the lost one who humbled himself so he could see him. While Zacchaeus was seeking Jesus, Jesus was also seeking Zacchaeus.

Jesus sought out Zacchaeus. Zacchaeus was lost. Jesus came to seek out and save the lost.

This is the gospel in a nutshell. Jesus comes seeking the lost. The lost who acknowledge that they are lost and humble themselves, Jesus sees. Jesus sees the lost who are seeking to be saved amid the crowd. Jesus looks up into the sycamore tree and sees the lost who so desperately want to know him. Jesus invites himself to remain in their house, their lives, for this is what Jesus must do. This is what Jesus was sent to do.

Zacchaeus welcomed Jesus into his house. When Jesus entered Zacchaeus' house, Zacchaeus was changed. He responded to Jesus entering his house by giving half his possessions to the poor and paying fourfold restitution. Instead of being a taker, Zacchaeus became a giver. God made Zacchaeus a "son of Abraham" and salvation came to that house.

Throughout this story, we see God's grace at work. God's prevenient grace drove Zacchaeus to want to see and know Jesus. Prevenient grace drove Zacchaeus to humble himself, run up the street, and climb the sycamore tree.

Prevenient grace surrounds us, driving us to seek Jesus. Prevenient grace reveals to us changes we may need to make in our lives so we may completely know Jesus.

Justifying grace was at work as Jesus looked up and saw Zacchaeus. Justifying grace was at work as Jesus invited himself to Zacchaeus' house. Justifying grace was at work as Zacchaeus came down from the tree and welcomed Jesus into his house.

Jesus seeks us out. Jesus sees us as we desperately seek to be saved. Jesus invites himself into our lives. When we welcome Jesus into our lives, we are justified. We are freed from sin and given new life. Our old misaligned lives are changed and our lives become aligned with Jesus' life.

Then, sanctifying grace transformed Zacchaeus. Zacchaeus changed from a taker to a giver. Zacchaeus made restitution, asking forgiveness of those he had wronged, so they may be reconciled. Zacchaeus became a son of Abraham.

Sanctifying grace transforms us. It changes us from a child of sin into a child of Abraham. We become holy people aligned with God's will, set apart from the world even as we are in the world to do God's work in the world.

Salvation came to Zacchaeus that day he sought to see and know Jesus. It came that day he humbled himself, running and climbing a tree. It came as Jesus saw Zacchaeus and invited himself to Zacchaeus' house. It came that day as Zacchaeus welcomed Jesus and by God's grace was changed. That day salvation came to Zacchaeus.

Salvation comes to us today as we seek to see and know Jesus. Maybe we seek to see and know Jesus for the first time, or perhaps to see Jesus more clearly and know him better. It comes as we humble ourselves and admit that we cannot save ourselves; we cannot come closer to God by ourselves. Jesus sees us and invites himself into our lives. When we welcome Jesus and respond to God's grace we are transformed from a sinner to a child of Abraham. As we humble ourselves and seek Jesus we are drawn closer to God today, tomorrow, and every day.