

***Christ the King Sunday***  
**November 20, 2022**

***Leading in Worship Today***

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

Welcome and Announcements

Prelude Christopher A. McCroskey

Call To Worship "Come, Ye Thankful People, Come" Choir  
 Centering Words

\*Hymn "O Worship the King" 73

Opening Prayer The Lord's Prayer 895

**Proclamation of the Word**  
 Prayer of Illumination

Old Testament Reading Jeremiah 23:1-6 Pages 685-686 (O.T.)  
 New Testament Reading Colossians 1:11-20 Page 190 (N.T.)

\*Hymn "I've Got Peace Like a River" TFWS 2145

Canticle of Zechariah Luke 1:68-79 208  
 Anthem "To All Things There Is a Season" Choir

Gospel Reading Luke 23:33-43 Page 86 (N.T.)  
 Sermon "A Different Kind of King" Rev. John Jordan

**Response to the Word** "The Apostles' Creed" 881  
 Pastoral Prayer

Presentation of Tithes & Offerings  
 Offertory Christopher A. McCroskey

\*Doxology "Praise God from Whom All Blessings Flow" 95

\*Hymn "Crown Him with Many Crowns" 327

\*Dismissal With Benediction

\*Benediction Response "Give Thanks" Choir

\*Postlude Christopher A. McCroskey

\*The Congregation May Stand

**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); **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); **Alva Humphries** (friend 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); **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); **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 11/13 SS: 12      Worship: 35

**OUR GIFTS ...**

General Fund 11/13 \$ 6,576.10

**OUR SERVICE ...**

**OUR WITNESS."**

**Upcoming Events**

11/21 GLIA Articles Due

11/24 Thanksgiving

Office Closed

11/25 Office Closed

11/26 Decorating for Advent, 9 a.m. – 12 p.m.

**Readings for November 27**

Isaiah 2:1-5

Psalm 122

Romans 13:11-14

Matthew 24:36-44



**Ministers**

**Pastor**

**Resident Bishop**

**District Superintendent**

**The Congregation**

**John D. Jordan**

**Jonathan Holston**

**Rev. Fran M. Elrod**

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

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

**TODAY  
YOU WILL  
BE WITH  
IN ME  
PARADISE**

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**Saturday, November 26  
9 a.m. – 12 p.m.**

Join us on Saturday, November 26, as we decorate for the Advent season. We will start at 9 a.m. and hope to finish by noon.



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**BEGINS WEDNESDAY, NOVEMBER 30  
12 P.M.**

On Wednesday, November 30, we will begin our weekly Advent Study, *All the Good: A Wesleyan Way of Christmas*. Within the context of Advent and preparing for the coming of Jesus, we will examine the Wesleyan theology of grace, piety, mercy, and response. Join us at noon in the sanctuary or online on our YouTube channel.



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Luke 23:33-43

Wait a minute! Today is Christ the King Sunday. Why are we reading about the crucifixion of Jesus? Shouldn't we be reading about Christ's glory or power? A king should not be mocked. A king should be glorified. Why is this passage the Gospel reading for Christ the King Sunday? That doesn't sound like "Good News." The king is dead.

The leaders scoffed, "He saved others, let him save himself if he is the Messiah."

The soldiers mocked, "If you are the King of the Jews, save yourself." They placed a mocking inscription on the cross: "This is the King of the Jews."

Even one of the criminals hanging with Jesus derided him, "If you are the Messiah save yourself and us while you are at it."

The irony is that, in their scoffing, mocking, and deriding, the leaders, soldiers, and the criminal identified who Jesus was. Jesus was the Messiah and the King of the Jews but they did not see him as Messiah or King. Only the other criminal recognized that Jesus was a king.

All, but the criminal hanging on the cross with Jesus, failed to recognize Jesus as the King and Messiah. They failed to recognize Jesus as King because Jesus was a different kind of King. They had in mind one kind of king but Jesus was completely different from what they conceptualized.

The leaders, soldiers, and the criminal thought a king would overthrow and conquer but Jesus came to release. They thought a king would come with might and vengeance but Jesus came with healing and love. They thought a king would surround himself with the powerful and wealthy but Jesus surrounded himself with the poor and marginalized. They thought God's Messiah would seek out the "good" people but Jesus sought out sinners. They thought a king would save himself but Jesus came to save the world. They thought of a worldly kingdom but Jesus was to bring God's Kingdom. They thought of a king ruling a geographic area but Jesus was to bring God's rule to the world. Jesus was a different kind of king bringing about a different kind of Kingdom.

Jesus came to provide release. At the beginning of his ministry, Jesus read from the prophet Isaiah, "He has sent me to proclaim release to the captives." This does not just mean prisoners from jail, but being released from what might be holding one back. Jesus releases us to give us the freedom to run to God. We are free to be what God created us to be, not what society says we should be.

Because God so loved the world, he sent Jesus to heal the world. Throughout his ministry, Jesus healed the sick. He gave sight to the blind, both physical sight and insight. He made the lame walk. He touched and healed the lepers.

Jesus came for the lost. Therefore, he surrounded himself with the outcast and marginalized. He ate with sinners. His disciples included political zealots, middle-class businessmen, tax collectors, and women. His disciples were a motley crew of people who had been lost but now were found.

Jesus did not just come into the world to save people, he came to heal and save the world. As John 3: 17 says, “Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him.” Jesus came to snatch the world from the hands of Satan and return it to God’s Kingdom.

God’s kingdom is a different kind of Kingdom. It is not a geographic Kingdom. It is not a place in the heavens. It is the rule of God placed in the hearts and lives of all who reject the kingdom of the world completely and turn completely to God. Citizenship in God’s Kingdom is not based on where one lives. Citizenship is not based on the color of one’s skin. It is not even based on a specific set of beliefs and laws. It is based on turning toward God and loving God with all one’s heart, mind, soul, and strength. It is loving God completely with every fiber of one’s being and admitting that one’s existence is from God’s love. As a consequence of loving God, we also love others.

There is another difference in the kingdom which Jesus rules. The kingdom of God, Jesus’ kingdom, is eternal. Every worldly kingdom, no matter how expansive and powerful, has ended. The Egyptian, Greek, Roman, Mongolian, Ottoman, Nazi, Japanese, and British empires all ended. All the great dynasties have ended. Even the United States will come to an end.

God’s kingdom will never end. Jesus’ rule will never end. Jesus hung and died on a Roman cross and it seemed that the forces of evil had won the victory. The Reign of Jesus continued through death, defeating death, as he rose on the third day! Jesus’ reign did not end on the cross, it began on the cross!

Our citizenship in God’s Kingdom under the reign of Jesus begins when we submit ourselves to Jesus’ Kingship. This means more than just accepting Jesus as our king. It means serving Jesus. Therefore our citizenship does not begin in the sweet by and by, but today. The criminal hanging on the cross with Jesus said, “remember me when you come into your Kingdom.” He was asking for citizenship in the Kingdom. Jesus’ reply was, “Truly I tell you, today you will be with me in Paradise.” The criminal went into the Kingdom of God that day, at that moment.

Our citizenship in God’s Kingdom comes about when we completely turn ourselves over to the rule of God. We give up all worldly rule and live by God’s rule.