

***Second Sunday after the Epiphany  
January 15, 2023***

***Leading in Worship Today***

Welcome and Announcements

Prelude  
Call To Worship Christopher A. McCroskey  
“Let All the World in Every Corner Sing” Choir

Greeting  
\*Hymn “O Zion, Haste” 573

Opening Prayer  
The Lord’s Prayer 895

**Proclamation of the Word**  
Prayer of Illumination

Old Testament Reading  
Psalter Isaiah 49:1-7 Page 644 (O.T.)  
Psalm 40:1-11 774-775

\*Hymn “Spirit Song” 347

New Testament Reading  
Anthem 1 Corinthians 1:1-9 Page 157 (N.T.)  
“O That I Had a Thousand Voices” Choir

Gospel Reading  
Sermon John 1:29-42 Pages 89-90 (N.T.)  
“Behold the Lamb!” Rev. John Jordan

Affirmation of Faith  
Pastoral Prayer “The Apostles’ Creed” 881

Presentation of Tithes & Offerings  
Offertory Christopher A. McCroskey  
\*Doxology “Praise God from Whom All Blessings Flow” 95

\*Hymn “I Love to Tell the Story” 156

\*Dismissal With Benediction

\*Benediction Response “May the Lord, Mighty God, Bless and Keep You” 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

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

**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    Becky Derrick    Arvan Derrick    Dale Wells    Patsy Shuler    Christopher McCroskey  
Jimmy Grahl    Jackie McNeill    Latson Lewis    Steve Aiello    Kaye Floyd    John Ballentine  
Hilda Edwards

**Shut-Ins:** Shirley Butler; Esther Carter; Gillett Hipp; June Hutto; Linda Maloch; Melton Martin; Georgeann Pace; Jean Raynor; Claudia Sineath; George Taylor

**Family and Friends:** **Amber Kirby** (cousin of Kelsey Tolliver); **Pearl Geddens** (mother of Tom Geddens); **Laura Horlbeck** (niece of English Percy); **Andrew Jordan** (nephew of John Jordan); **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); **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); **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); **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 01/08 SS: 10      Worship: 31

**OUR GIFTS ...**

General Fund 01/08 \$ 9,922.48

**OUR SERVICE ...**

**OUR WITNESS.”**

**Upcoming Events**

**01/16** Exercise Class, 10:30 a.m.  
**01/18** T.a.G., 7 p.m.  
**01/19** Exercise, 10:30 a.m.  
**01/21** FH Reserved, 10 a.m. – 1 p.m.

**Readings for January 22**

Isaiah 9:1-4  
Psalm 27:1, 4-9  
1 Corinthians 1:10-18  
Matthew 4:12-23



<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>

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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***



1201 Mohawk Drive  
West Columbia, SC 29169

Telephone: 803.794.7777

E-mail: [trinityumcwc@sc.rr.com](mailto:trinityumcwc@sc.rr.com)

Website: [www.trinityumcwc.org](http://www.trinityumcwc.org)



**Sunday, January 29**

A covered dish luncheon will be held on Sunday, January 29, following the service. Everyone is invited to bring a covered dish and stay for the food and fellowship!



Church Council will meet on Sunday, January 29, immediately following the covered dish luncheon.



Offering Envelopes for 2023 are now available in the Gathering Area. If you would like to use offering envelopes, and do not see your name on those in the Gathering Area, please contact the Church Office.



The 2023 Flower Calendar is now on the bulletin board beside the Church Office. If you would like to provide flowers or give a gift in honor or memory of someone in lieu of flowers for one of the Sundays in 2023, just place your name by the date or call the Church Office and I will record it for you.

If you would like to provide flowers, there are several options. Sightler's Florist will provide a seasonal arrangement for \$53.50. Special orders will cost more. Lynn Martin can place the order for those flowers. Jarrett's Jungle can also deliver flowers if you wish to contact them. You can also provide flowers that you have arranged or from other sources, but you would need to bring them to the church or arrange for them to be delivered.



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John 1: 29-42

“Here is the Lamb of God who takes away the sin of the world!” (NRSV)

In this one sentence, John the Baptist identifies what Jesus is and what Jesus is to do. Jesus is the Lamb of God. Jesus is to take away the sin of the world. This one sentence holds a lot of meanings in both what Jesus is and what Jesus does.

First, let's examine what Jesus is. Jesus is the Lamb of God; that seems simple enough. But what is the Lamb of God? What is the meaning of this phrase?

The Lamb of God may refer to the lamb sacrificed at Passover, the blood of a lamb on the doorpost and lintel marking the homes of the Hebrews, so the Angel of Death passed over before the Exodus. A lamb was sacrificed at Passover as a reminder of God's deliverance from slavery.

The Lamb may also refer to the lamb sacrificed on the Day of Atonement. The priest would lay his hands on the head of a lamb, then on the head of a goat. By this act, the priest symbolically transfers the sin of the people from the lamb to the goat. The lamb would be sacrificed as atonement for the people's sins. The goat would be led into the wilderness, taking away the sin of the people.

Another Old Testament reference could be the Suffering Servant from Isaiah. “He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that is before its shearers is silent, so he did not open his mouth. (53:7, NRSV)” John could be identifying Jesus as the suffering servant.

While these are the Old Testament images of the Lamb of God there is also the New Testament image from Revelation 17. “These are united in yielding their power and authority to the beast; they will make war on the Lamb, and the Lamb will conquer them, for he is the Lord of lords and King of kings, and those with him are called and chosen and faithful. (13-14, NRSV)” Jesus could be the lamb that conquers the evil powers in the world.

The Passover lamb, the lamb of atonement, the silent suffering lamb, or the victorious lamb; which is John referring to when he says, “Here is the Lamb of God”? The answer is all of the above. Jesus is the Passover Lamb that delivers from bondage. Jesus is the Lamb that atones for sin. Jesus is the suffering Lamb that takes the punishment in silence. Jesus is the victorious Lamb that conquers the beast. Jesus is not one but all of these.

What is Jesus to do as the Lamb of God? He is to take away the sin of the world. Notice sin is singular, not plural. Considering original sin separated humanity from God, taking away sin reconciles humanity with God. Humanity enters into a reconciled state of at-one-ness with God. This at-one-ness is the Christian doctrine of atonement. According to John Wesley, “Nothing in the Christian system is of greater consequence than the doctrine of the atonement.”<sup>1</sup>

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<sup>1</sup> John Wesley, *A Compendium of Wesley's Theology*, ed, R Burtner and R. Chiles (Nashville: Abingdon, 1954), p 79, quoted in Paul R. Eddy and James Beilby, eds. *The Nature of the Atonement*, (InterVarsity Press: Dowers Grove, IL. 2006) p.9.

How does the Atonement take place? How does Jesus reconcile the world to God and bring us into a state of at-one-ness with God?

The early Church interpreted the work of Jesus as a cosmic battle between the Kingdom of God and the Kingdom of the world or to put it more simply, a war between God and Satan. Through the resurrection, Jesus defeated the powers of the world that led to his death. Both the political and religious powers that sent Jesus to the cross were defeated in the resurrection. Thus Satan lost his hold on the cosmos and the cosmos was reconciled to God. Since the cosmos was reconciled then we are reconciled to God.

During the Medieval period, other views of the Atonement developed. One is the penal substitution theory defined by Thomas Schreiner:

the Father, because of his love for human beings,  
to satisfy God's justice, so that Christ took the place  
was laid on Jesus Christ instead of us, so that in the

sent his son (who offered himself willingly and gladly)  
of sinners. The punishment and penalty we deserved  
cross both God's holiness and love are manifested.<sup>2</sup>

Humans are sinful and disobedient and should be punished by being separated from God. God desires to be reconciled with humans but cannot withdraw the punishment. Therefore, God sent the Son to be a sacrificial substitute for us, taking the punishment we deserve. This view is how most people understand atonement.

Another view of the Atonement that arose during the Medieval period was set forth by Peter Abelard. Abelard thought humanity was reconciled to God through God's love as demonstrated by Jesus. Jesus exemplified God's love of humanity. The love of God, exemplified by Jesus, reconciled humanity to God.

In recent years another view of the Atonement has been advanced. Creation was broken by sin, breaking humanity's relationship with God. To be reconciled, creation and humanity needed to be healed. The healing of creation takes place through the life, death, and resurrection of Jesus.

I have presented just a thumbnail sketch of these different views of the Atonement. The question is which of these is the way humanity is reconciled and becomes one with God? Is at-one-ness attained through the defeat of evil powers, Jesus taking the punishment of sin, following the example of Jesus, or healing the brokenness of creation?

Again, the answer is all of the above. Jesus reconciles humanity to God by defeating the powers of evil in the world. Jesus takes the punishment that we deserve for our sins. Jesus exemplifies God's love. Jesus heals the creation of its brokenness. In all these ways, Jesus takes away the sin of the world.

Now that was a nice treatise on Atonement theory but what does that mean for us? The meaning for us is in how Jesus fulfills his work. How is sin taken away from the world?

We have examined what Jesus is as the Lamb of God. We have studied that Jesus takes away the sin of the world by reconciling creation and humanity to God in many ways. Now we will look at how Jesus fulfills his work.

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<sup>2</sup> Thomas R. Schreiner, "The Penal Substitution View" In Paul R. Eddy and James Beilby, Eds. *The Nature of the Atonement*, (Intervarsity Press: Dowers Grove, IL. 2006) p. 67

In the second part of the passage, we read that two of John's disciples leave John and follow Jesus. One of these disciples, Andrew, finds his brother Simon and tells him about Jesus. As the chapter continues, Jesus calls Phillip and Nathaniel. Jesus calls people to follow him. Some are drawn to him. Jesus is surrounded by disciples.

These disciples continued the work of Jesus in the world after the resurrection and ascension. They continued to spread the word of God's victory over evil powers, the sacrifice for sins, the example of Christ, and the healing of the world. These men and women continued the work of Jesus.

Throughout the past 2000 years, people have been continuing the work of Jesus in the world. Some were great and well-known. Most were ordinary unknown people like us. People with no exceptional theological knowledge but who simply shared what God was doing, passing the story of Jesus down through the generations.

We continue the work of Jesus in the world today. We resist and oppose evil powers that oppress and exploit our brothers and sisters. We work for the healing of the world by healing our broken relationships. We share that God forgives by demonstrating forgiveness. We live by the example of Christ.

We are God's instruments to bring the world into at-one-ness with God. As we live in at-one-ness with God, God uses us to reconcile creation to God and take away the sin of the world.