

Eleventh Sunday after Pentecost
August 13, 2023

Leading in Worship Today

Welcome and Announcements
 Birthday Celebration

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

Prelude Christopher A. McCroskey
 Call To Worship *"Fill My Cup, Lord"* Choir

Greeting
 *Hymn *"Since Jesus Came into My Heart"* TFWS 2140

Opening Prayer
 The Lord's Prayer 895

Proclamation of the Word

Prayer of Illumination

Old Testament Reading Genesis 37:12-28 Page 34 (O.T.)
 Psalter Psalm 105:1-11 828
 *Hymn *"I Love to Tell the Story"* 156

Gospel Reading Matthew 14:22-33 Pages 20-21 (N.T.)

Anthem *"Trust and Obey"* Choir

Epistle Reading Romans 10:5-15 Page 151 (N.T.)
 Sermon *"Believe, Confess, Tell"* Rev. John Jordan

*Affirmation of Faith *"The Apostles' Creed"* 881
 *Gloria Patri *"Glory Be to the Father"* 70

Pastoral Prayer

Presentation of Tithes & Offerings

Offertory Christopher A. McCroskey
 *Doxology *"Praise God from Whom All Blessings Flow"* 95

*Hymn *"We've a Story to Tell to the Nations"* 569

*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

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 Carlis Edwards Dale Wells Patsy Shuler Christopher McCroskey
Jimmy Grahl Latson Lewis Kaye Floyd John Ballentine Jack Stevens

Shut-Ins: Shirley Butler; Esther Carter; Gillett Hipp; Linda Maloch; Jean Raynor; Claudia Sineath; George Taylor

Family and Friends: **Jeff Kososki** (son-in-law of cousin of Ray & Ted Frady); **Bob Bohnstengel** (spouse of Jo Ann Heiting's cousin); **Judy Spence** (former member); **Anne Piercy** (former member); **Missy Abrams** (stepdaughter of Lissa Abrams); **Mary Davis** (daughter of Bob & Libby Strickland); **Kathleen Braun** (sister of Mark Lewis); **Lauren & Leah Grace Edwards** (granddaughter & great-granddaughter of Hilda Edwards); **Gloria Erd** (friend of Lynn Martin); **Pearl Geddens** (mother of Tom Geddens); **Beverly Lipscomb** (sister-in-law of John Jordan); **Ross Deal** (grandson of Mary Kamoroff); **Nancy Wilson** (friends 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); **James Boggs** (father of Claire Boggs); **Stacy Coggins** (daughter of Steve Aiello); **Dan & Leslie White** (brother & sister-in-law of Steve White); **Paula Milhouse** (friend of Marty Johnson); **Mary Ann Rentz** (stepmother of Marty Johnson); **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); **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, Teddy Derrick** (uncle of Arvan Derrick); **Haidee Baehr** (friends of Ruth Frady); **Denise Paul, Scott & Karen Nelson** (cousins of Gale Frady); **Dan Conner, Max Johnson** (friends of Gale Frady); **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.

OUR PRESENCE ...

In-Person Attendance 08/06 SS: 13 Worship: 29

OUR GIFTS ...

General Fund 08/06 \$ 6,668.68

OUR SERVICE ...

OUR WITNESS."

Upcoming Events

08/14 Exercise, 10:30 a.m.

08/15 Grief Support, 11 a.m.

08/16 T.a.G., 7 p.m.

08/17 Exercise, 10:30 a.m.

08/18 Office Closed
FH Reserved

08/19 Baby Shower for Ashton Jordan Rogers, 2 p.m. – 5 p.m.
FH Reserved

Readings for August 20

Genesis 45:1-15

Psalm 133

Romans 11:1-2a, 29-32

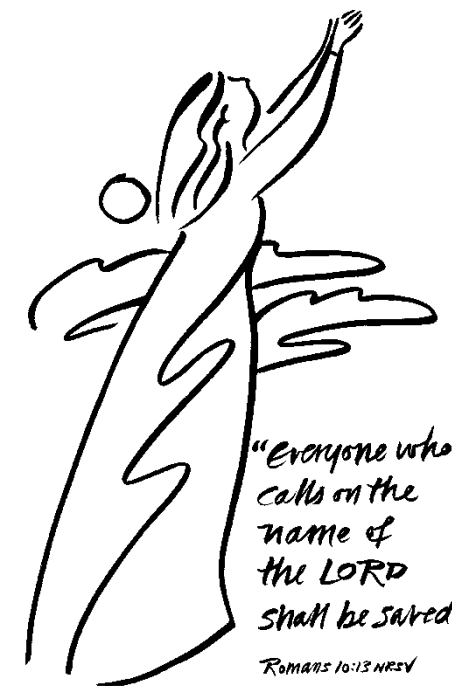
Matthew 15:(10-20), 21-28



Ministers	The Congregation
Pastor	John D. Jordan
Resident Bishop	Jonathan Holston
District Superintendent	Rev. Fran M. Elrod

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

Our vision is to Connect, Nurture, Inspire and Transform



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**Tuesday, August 15
11 a.m.**

The Grief Support Group will meet this Tuesday, August 15, at 11 a.m. in the Conference Room.



**Sunday, August 20
4 p.m.**

As a summer surprise, we will once again be showing a movie in the Fellowship Hall next Sunday, August 20, at 4 pm. Join us as we watch the inspiring movie *Jesus Revolution*, which is based on the autobiographical book of the same name co-written by Greg Laurie. The film follows Laurie, Christian hippie Lonnie Frisbee, and pastor Chuck Smith as they take part in a counterculture movement in the 1970s that becomes the greatest spiritual awakening in American history. Gale Frady and friends will be preparing delicious food for you to enjoy as you watch the movie. We look forward to seeing you and your family next Sunday at 4 p.m.!



Sunday, August 27

Taste of Trinity, our church-wide covered dish luncheon, will be held on Sunday, August 27. Don't miss this wonderful opportunity to share great food and great fellowship!



**Sunday, August 27
During the Worship Service**

As the new school year begins, we will have our annual Blessing of the Backpacks at our 11 a.m. service on August 27.

We will pray over the children and all current and past school workers. We want to send our pupils back to school with the blessings of the Lord to watch over them and help them have an amazing school year.

Romans 10: 5-15

Many scholars consider the letter to the Romans to be Paul's masterpiece. The epistle's themes are many and complex. N.T. Wright compares it to a Beethoven symphony¹. To better understand today's passage in Romans, we need to examine the church to which the letter is written.

Unlike his other epistles, Paul was not writing to a church he founded. Paul had not even been to Rome. The consensus is that the letter was written in the mid to late 50s, probably from Corinth. Paul is preparing to travel through Rome on his way to Spain. I suspect there might have been more letters back and forth between Paul and the church as Paul plans his journey. Paul appears aware of the issues in the church. Also, the church wants to know more about Paul's "theology."

Tradition holds that Peter founded the church in Rome. However, there is no clear evidence of Peter being in Rome before 50 CE. Most likely the church was founded by Jews who lived in Rome and heard the Gospel during pilgrimages to Jerusalem. Some Jews who were in Jerusalem on Pentecost may have founded the Church. Rome was originally a Jewish Christian congregation with a smattering of Gentile converts. In 49 CE, Emperor Claudius expelled all Jews from Rome. Nero rescinded this edict in 54 CE. Now these Jewish Christians returned to a church that was predominately Gentile. The issue was: "How do these Jewish and Gentile Christians live and worship together?"

That question still resonates in the Church today: "How do people with different religious backgrounds and experiences live and worship together?" Denominational loyalty is not as big a factor when people look for a church today. Here in Trinity, we have people who grew up Baptist, Presbyterian, Catholic, and probably others. We grew up with different beliefs and traditions. We may have ingrained beliefs on worship, baptism, and communion. Our ingrained beliefs affect our views on social and theological issues. How do we worship and be a community when we have different beliefs?

Paul's theme throughout the letter to the Romans is to focus on the core beliefs. In the passage we read today, Paul points to the core of the Christian faith. He is making the point to both the Jewish and Gentile members of the congregation to focus on their shared beliefs.

The first point is that the word of God in the Law and Christ is near. The quote from Deuteronomy 30: 14 in verse 8 reads, "The Word is very near to you; it is in your mouth and your heart." The word of faith is that God is near to us. We believe, trust, and have confidence in God's faithfulness.

This trust in God's faithfulness includes believing that God raised Jesus from the dead and those, who are saved, will be resurrected. This is not a surface belief but a belief that comes from the heart, the very depths of one's being.

Through this trust in God's faithfulness, one confesses that Jesus is Lord. Confession is to say plainly that Jesus is Lord. Saying that Jesus is Lord means that one has Jesus as the ruler of their life. Jesus is the Lord of all things and all people. One becomes a servant of Jesus and glorifies God in everything they do. Confession that Jesus is Lord is not just saying it, but living it. John Wesley states that confession implies outward religion as believing does inward.²

As one believes with all their heart, they are justified and put in a proper relationship with God. One who confesses with their mouth is saved. Faith leads to justification and confession which leads to salvation.

Who is this salvation for? The Jewish Christians might think it is for them because they are God's chosen people. The Gentile Christians might think it is for them since they did not reject the Messiah. Paul says there is no distinction. There is no Jew or Gentile, no slave or free. Salvation is for all. Remember we said Jesus is Lord of all things, which means all people. Therefore, everyone who calls upon the name of the Lord shall be saved. To call upon the name does not mean to cry out to God in times of trouble but to pledge allegiance and live according to the will of God. By pledging allegiance to God and living according to God's will, one shall be saved.

1 N.T. Wright "The Letter to the Romans" In *The New Interpreters Bible, Vol 10*. (Nashville: Abingdon Press. 2002) 396

2 John Wesley *Wesley's Notes on the Bible*. Ed by G. Roger Schoenhals, (Grand Rapids, MI: Francis Asbury Press, 1978) 506.

I know this is dense, with a lot packed into these few verses. Your head is probably spinning as mine was as I wrote this sermon. Paul's arguments are not linear but more like a spiral finally reaching his point.

What Paul is saying to those Jewish and Gentile Christians in Rome is to focus on the essentials. God is near and available to us. Through faith, trust, and confidence in God, God restores our relationship and aligns our will with God. We confess Jesus as our Lord and live our lives in obedience to him. We pledge ourselves to God and live according to God's will. Everyone who does this shall be saved. It doesn't matter if you are Jew or Gentile, slave or free, you shall be saved.

This letter and his letters to the Corinthians indicate that Paul believed there were essential matters, like the above, and opinions. Paul would say to the Jewish Christians if you feel that following the traditions brings you closer to God, do it. He would say to the Gentiles you don't have to follow the traditions. But do not let your differences interfere with God's mission for you as a community.

I believe Paul would say this to a church today, maybe this church. Do not let your differences in traditions and opinions keep you from doing the mission God has for you.

Paul points out people cannot call upon God if they do not believe. How can those who have never heard believe? How are they to hear if there is no one to proclaim? Paul is explaining to the Jewish Christians his mission to the Gentiles. God commissioned Paul to tell the Good News that God is near and desires a relationship and salvation for the Gentiles who cannot believe because they have not heard.

Christianity and Church have been such a big part of our culture and growing up, that we forget many have not heard the Good News. For many people, their first contact with Christianity or Church is what they see in the media or on social media. Often Christians do not project a very Christ-like image. An interviewer asked Gandhi if he hated Christ. He responded "I like your Christ, I do not like Christians. They are so unlike Christ." Our mission is to spread the Good News so those who have not heard may hear and believe. The Good News is not our doctrines or stance on social and political issues. The Good News is that God is near. God desires a relationship with all. God desires for all to call on his name as Lord, so all may be saved.

Paul did not preach in crowded stadiums or churches. Paul did not preach strict adherence to a set of doctrines or laws. Paul built relationships with people. He told them the story of his experience and revelation of Christ. Paul lived his life under the example of Christ.

We do not have to know theology or doctrine to tell the Good News to those who do not believe. We begin by living our lives aligned with God's will. We live under the example of Christ. We tell the story of our experience and relationship with God through Jesus. We tell the story of how Jesus came into our hearts. We tell and live what we believe and what we confess. Our mission is not to teach doctrine but tell the story of the Savior, the story of Jesus and His love.