

“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 08/13 SS: 13 Worship: 38

OUR GIFTS ...

General Fund 08/13 \$ 1,691.28

OUR SERVICE ...

OUR WITNESS.”

Upcoming Events

Today Snacks and a Movie, 4 p.m.

08/21 Exercise, 10:30 a.m.

08/23 GLIA Articles Due

Sanctuary Reserved, 1 p.m. – 6 p.m.

T.a.G., 7 p.m.

08/24 Exercise, 10:30 a.m.

08/25 Office Closed

Readings for August 27

Exodus 1:8-2:10

Psalms 124

Romans 12:1-8

Matthew 16:13-20



Ministers
Pastor
Resident Bishop
District Superintendent

The Congregation
John D. Jordan
Jonathan Holston
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

God sent me before
you to preserve for
you a remnant on
earth, and to keep
alive for you many
survivors.



Genesis 45:7, NRSV

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Today at 4 p.m.

Join us today as we watch the inspiring movie *Jesus Revolution*. 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. We look forward to seeing you and your family this afternoon at 4 p.m.!



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

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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.



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Genesis 45: 1-15

The story of Joseph revealing himself to his brothers was filled with intense emotions. Joseph had been separated from his family for ten years. Now, for the third time, his brothers are before him. He hears how his father's heart would be broken if Benjamin did not return home. At this point, his emotions are so great that he sends the court away. He was left with his brothers.

Joseph could no longer hide his identity from his brothers. He was overwhelmed and began weeping. His father was alive, and his little brother was standing in front of him! He may have felt joy, excitement, disbelief, and maybe confusion.

His brothers were dismayed, fearful, bewildered, and maybe contrite. They may have said to themselves, "Oh heck, how did this happen? This brother we wanted to get rid of now has power over us."

From the time his brothers first came to him in chapter 42, Joseph had a choice. He could seek revenge or reconciliation, but this is a story of reconciliation. It is also a story of how reconciliation leads to life and God working despite human sinfulness.

As we read last week, Joseph was sold as a slave by his older brothers. He was taken to Egypt and sold to Potiphar. The LORD was with Joseph and he found favor with Potiphar, becoming the overseer of the household.

Joseph was a good-looking young man. He caught the eye of Potiphar's wife. She tried to seduce him, but Joseph rejected her advances. One day Potiphar's wife became very aggressive. She grabbed Joseph's garment, ripping it as Joseph fled from her. She took the garment, showed it to her husband, and accused Joseph of trying to seduce her. Potiphar had Joseph thrown into prison.

The LORD was with Joseph in prison. Joseph found favor with the chief jailer, who made Joseph a trustee. One day the king's baker and cupbearer were thrown into prison. Both had dreams Joseph interpreted: the cupbearer would be restored to his position, but the baker would lose his head. Joseph continued to languish in prison until Pharaoh had a dream. Nobody in Pharaoh's court could interpret the dream until the cupbearer remembered Joseph. He interpreted Pharaoh's dream as seven years of plenty followed by seven years of famine. Pharaoh made Joseph his administrator.

The famine hit Canaan. Jacob sent his sons, except Benjamin, to Egypt to buy food. Joseph recognized them but did not reveal himself. He sent his brothers home but told them not to return without the youngest son.

Joseph's brothers returned with Benjamin. Initially, it did not appear that Joseph would reconcile with his brothers as he tried to hold Benjamin hostage. Joseph was overwhelmed by Judah's plea to be hostage instead of Benjamin. Joseph revealed himself to his brothers, and reconciliation began. Joseph's love for his father and brothers overcame any anger and desire for revenge. At this point, Joseph still held power over his brothers. Complete reconciliation did not occur until 50:15- 21 when he forgave his brothers and restored them as brothers.

We see the reconciliation taking place in this story. Reconciliation and peaceful resolution to conflicts are themes throughout Genesis. We see this in the stories of Abram and Lot (13), Esau and Jacob (25,27,33), Jacob and Laban (31), Judah and Tamar (38), and Joseph and his brothers (42-50).

We also see in this story how God works in human circumstances to bring about the possibility of reconciliation. Some people look at Joseph's speech to his brothers (vv.5-9) and say God planned all this out and it happened according to God's will.

There is a problem with that thinking to me. The fact that Joseph's brothers wanted to kill him, then decided to sell him into slavery was a sin. Potiphar's wife accusing Joseph was a sin. Sin is not in God's will. God does not will someone to sin. However, God works in human circumstances, flawed as they may be, to achieve his will. When Joseph says, "God sent me," he is saying that God used the circumstances for good. We do not know what God's will was outside human circumstances.

God's will is for life. God changed Joseph's brothers' minds from killing to selling into slavery. Thus Joseph ended up in Egypt. God gave Joseph the gift of interpreting dreams, which became evident in prison. Therefore, he came to the attention of Pharaoh and became the administrator during the famine. God worked in Joseph's situation so he would be positioned to give life.

Joseph now has the brothers who sold him into slavery before him. He has a choice: revenge or reconciliation. Revenge might feel good for a little while, but would ultimately lead to death. Revenge would lead to the death of his brothers and his father. It would be the end of Israel.

Revenge would lead to the death of Joseph. Resentment and desire for revenge lead to the corrosion of the soul. It is the little ember that smolders and then suddenly bursts into flame. Resentment has also been compared to drinking poison and expecting the other person to die. Resentment and revenge harm us more than the other person. Joseph could have harmed his brothers physically but killed himself spiritually.

Joseph chose reconciliation. Reconciliation led to life. Because of his position in Pharaoh's court, he was able to ensure the survival of his father, brothers, and their families. God's promise to Abraham continued toward fulfillment, as Joseph and his brothers reconciled. The story of Israel continued.

Reconciliation leads to life. God wills life. Therefore, God wills reconciliation. God wills reconciliation with God. We are reconciled to God by divine grace and mercy.

We cannot be reconciled to God unless we are reconciled with others. We cannot be reconciled with God and hold anger and resentment toward others. Reconciliation does not happen magically overnight. Remember it took three times for the brothers to appear before Joseph before reconciliation began. Reconciliation is a process that takes time.

This process begins with acceptance, accepting that we harmed or were harmed by someone. If we do not accept the harm, we deny the reality of the harm. By accepting the harm, we can move toward forgiveness. Forgiveness is not forgetting or absolving consequences, but not letting the hurt break the relationship.

Forgiveness also involves letting go of our pride.¹ We let go of our hurt pride as we forgive and accept forgiveness. By putting aside our pride and our hurt and forgiving others, we begin reconciliation with them and with God.

As we are reconciled with others, we quit drinking the poison of resentment and restore the health of our souls. As God reconciles us, we receive life in God's eternal kingdom. May we be reconciled with others and with God and receive eternal life.

¹ Frederick Buechner, *Wishful Thinking: A Theological ABC*. (New York: Harper & Row, Publishers, 1973) 28-29.