

# **FIRST UNITED METHODIST CHURCH**

117 THIRD STREET, CHERAW, SC 29520

843-537-7002

[www.cherawfirstumc.org](http://www.cherawfirstumc.org)



***THE CHURCH WITH A HEART, IN THE HEART OF CHERAW.***

***A SERVICE OF CHRISTIAN WORSHIP***

***AUGUST 14, 2022***

***10<sup>TH</sup> SUNDAY AFTER PENTECOST***

***LITURGICAL COLOR: RED***

*Please sign the attendance pad and pass it to everyone on the pew. Once the last person has signed, please fold it in half and put in the offering plate.*

## ENTRANCE

CHIMING OF THE HOUR Jim Glass: Organist

PRELUDE “Voluntary IV in G Minor” Maurice Greene

WELCOME Pastor Phil Thrailkill

SILENCE BEFORE THE LORD

+CALL TO WORSHIP “O Worship the King” *Hymnal, No. 73, Stanza 1*

+GREETING  
Trinitarian Greeting, The Ten Commandments

Blessed be God the Father, God the Son, and God the Holy Spirit.  
**And blessed be God’s kingdom, now and forever. Amen.**

“God spoke from the mountain and said:  
‘I am the Lord your God, who brought you out of the land of Egypt,  
out of the house of slavery; you shall have no other gods before me.’  
**Almighty God, write your law upon our hearts.**  
‘You shall not make for yourself an idol.  
You shall not make wrongful use of the name of the Lord your God.  
Remember the Sabbath day, and keep it holy.’  
**Almighty God, write your law upon our hearts.**  
‘Honor your father and your mother. You shall not murder.  
You shall not commit adultery. You shall not steal.  
You shall not bear false witness.  
You shall not covet... anything that belongs to your neighbor.’”  
**Almighty God, write your law upon our hearts.**

+HYMN, No. 138 *The King of Love My Shepherd Is*

+COMMON PRAYER OF CONFESSION AND PARDON

The Lord be with you.  
**And also with you.**  
Let us pray confess our sin before God and neighbor:

**Almighty and Living God, our heavenly Father,  
you know who is turned towards you and who is turned away.  
All of us are needy and frail, rebellious and conniving,  
and were our secret thoughts made known, we would all be ashamed.  
We rank one another as up or down the scale, and that is sin.  
We judge others without knowing their story, and that is sin.  
Reveal our foolishness, O Lord, by the light and truth of your Holy Spirit,  
but please do not leave us in our misery and under your judgment.**



**II B'3. LUKE 7:36-50 "WHEN FORGIVENESS BREAKS THROUGH"**

A 2-Edged Personal Example (7:18-35): Prophet/Friend Of Sinners, 7 Units

**SCENES:**

I

36a,b

c

**a) v.36 JESUS AT TABLE WITH PHARISEES.**

(L Only), Jesus Is Open To All, A Running Conflict

One of the Pharisees (4x) asked him (Jesus) to eat with him, and he went into the Pharisee's house, Open, //5:17-27

and took his place (i.e. reclined) **AT TABLE** // Left Side, Symposium Genre, Pharisee (vv. 36 [2x], 37, 39), // 11:37-54, 14:1-24

Contempt By Omission: No Greeting/Water/Oil, Jesus Absorbs The Insult

II

Actions

37a

**b) vv.37-39 THE WOMAN'S ACTIONS AND SIMON'S PERSPECTIVE ON SIN.**

Open Room/Courtyard, Visitors Listen To Learned Conversation, Gap In Story (Back Story)

**1) vv.37-38 The Unnamed Woman's Three Actions Towards Jesus.**

Sinner in the city?

And behold (Kai idou), a certain woman was in the city, a sinner, Unnamed/Uninvited, v.47a, 7:34, Sir. 26:22

when she learned that "he was at table in the Pharisee's house,"

**Provocative Action → Dialog**

brought an alabaster flask of perfume, /

Expensive Perfumed Oil (myron); 3 Participles//3 Aorists

b and standing behind his feet (7x), weeping,

v.37a, 39d Inclusion: sinner, 6:2 Chiasm(1-2-3//3'-2'-1')

c she began to wet his feet with her tears,

1) Action 1 (aorist): Wash/Wipe //Is. 52:7

c' and wiped them with the hair of her head.

b' and kissed his feet

2) Action 2 (aorist): Kiss, Deep Emotion

a' and anointed them with the perfume.

3) Action 3 (aorist): Anoint, Aroma

Veneration of Deity, Agreed With Divine Verdict, Concerns Of Ritual Purity, Contagion!

**2) v.39 Simon On Jesus The Prophet And The Sinful Woman.**

**vv.39-47, SOCRATIC DIALOG**

Now (de) when the Pharisee who had invited him saw it, he said to himself,

Unreal Condition In Present Time

"If this one were a prophet,

(Which he is not!)

Contempt, 7:16, **Opponent's Question(1)**

he would have known who and what sort of woman this is who is touching him,

Lev. 15:19-32, Innuendo!

for she is a sinner."

(Which he does not!)

//7:29-30, 2:35, Jn. 4:19

Holy Spirit: Jesus Knows Woman, Mind Of Simon, Mind Of God!

IV

40a

b

41a

Actions

42a

Verdict

b

43a

b

**c) vv.40-43 DIALOG AND THE PARABLE OF THE TWO DEBTORS.**

Center

1 And Jesus answering (his thoughts), said to him, "Simon, I have something to say to you."

Warning

2 And he answered, "What is it, Teacher?"

Rabbi, Title Of Outsiders

3a "A certain creditor had two debtors;

Story + Question, Is Jesus The Creditor?

b one owed five hundred denarii, and the other fifty.

1.5 yrs. v. 2 mo.

b' When they could not pay,

6:2 + 4:2 Chiasm, Sin As Debt

a' he graciously forgave (cancelled) them both.

Grace Surprise (charizomai, 7:21)!

Parable/Allegory? + Interpretation //7:31-35

3' Which of them will love him more?"

**Counter-Question (2)**

2' Simon answered, "The one, I suppose, to whom he forgave more."

Trapped, Grudging?

1' Now he said to him, "You have judged rightly."

**Forced Answer From Opponent (3)**

Her Great Love Shows A Great Debt Is Forgiven, But Simon Also Owes Jesus

**b) vv.44-48 THE WOMAN'S ACTIONS AND JESUS' PERSPECTIVE ON SIN.**

Overt Sinners Responded, What About Covert? Defends Her Honor As Exemplary!

**1) vv.44-46 The Woman's Three Actions Contrasted with Simon's Inaction, (Nimshal).**

And turning towards the woman he said to Simon, "Do you see this woman?"

Did Not! She Is A Category

a) I entered your house, you gave me no water for my feet,

Action 1: Wet/Dry

but this woman wet my feet with her tears and dried them with her hair.

Is. 52:7, Lavish

b) You gave me no kiss (i.e. to a rabbi on the hand)

Action 2: Kiss Feet

but from the time I entered in this woman has not ceased to kiss my feet.

Utter Humility, Jn. 13:1

c) You did not anoint my head with oil,

Action 3: Anoint Feet

But this woman has anointed my feet with perfume.

Her Devotion, Jesus Not Speak/Reject

Can Simon Now See Her Differently? vv.47-48, // Chariton, Chae. 8.8.15

**2) vv.47-48 Jesus the Prophet, The Sin Issue, Love As A Fruit.**

Prior Encounter

1a Therefore, I tell you, her sins, which are many, are forgiven,

p.v., //4:18, Jn. 20:23, Perfect Passive (3x)

b therefore she loved much;

Emphasis, Love Not Earn Forgiveness, Evinces Gratitude, 1:22, 6:21

a' but he who is forgiven little,

Proverb? A Stab At Simon!

**Refutation Of Opponent (4)**

b' loves little."

Speaks To Him, Then Her; Failure Of Gratitude, No Awareness Of Need, Result Clause

2 And he said to her, "Your sins are forgiven."

5:21, 24, 32, 7:49, p.v. God's Prerogative = "by God through me"

Intro (v.47a/v.48a), Simon Was Wrong About Her/Jesus/Himself, 1 Kgs. 22:19ff.

**a) vv.49-50 THOSE AT TABLE RAISE A QUESTION, OUTCOME.**

Who Do You Identify With?

49 1

VII

50 2

And those who were **AT TABLE** with him began to say among (in) themselves,

Apart From The Temple, Level 2

"Who is this, who also forgives sins?"

Identity? Clue = v.39, //5:21, Mk. 2:7, "Who can forgive sins but God alone?"

4:18, Answer = Jesus Functions As Creditor (v.41a), Heals Our Relationship With God

Now (de) he said to when the woman,

5:32 (Mission), Open-Ended, How Did The Silent Woman Respond Later?

"Your faith has saved (healed) you; go in peace" (shalom). 7:9, 8:12,48,18:42,17:19,18:42,Is. 59:2, Gk. sozo=saved/healed

**Addendum 81: U.M. Doctrine On Sin And Forgiveness (BOD 2012: 65-66)**

**Article VII—Of Original or Birth Sin**

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Pastor's Commentary:

"Sin in not just what I do. It is deeper, like a systemic disease. My very heart is corrupted and needs healing."

**Article VIII—Of Free Will**

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Pastor's Commentary:

"I cannot fix myself with my own resources. But God has not deserted me. He supplies grace to enable me to start the journey home. Whatever good I do before faith in Christ is marked up to God's grace, not my goodness."

**Article IX—Of the Justification of Man**

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Pastor's Commentary:

"I am restored by what God does for me in Christ. God's grace enables me to trust this, and not to think that I can add anything to it."

**Article X—Of Good Works**

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Pastor's Commentary:

"Good works are a natural outgrowth of lively faith. I have a new desire to do good because of Christ. Yet, these actions do not pay for my sins, nor do they in any way put God in my debt. They are the fruit of a new root."

**Article XI—Of Works of Supererogation**

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, We are unprofitable servants.

Pastor's Commentary:

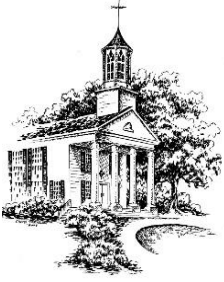
"No matter what I do, God is never in my debt. All that we are enabled to do is by the grace of God."

**Article XII—Of Sin After Justification**

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Pastor's Commentary:

"Christians continue to sin after conversion. We return the same we way came to Christ the first time, through confession, repentance, and faith. Christian maturity trusts in Christ from beginning to end."



# THE CONNECTION

The Mission of First United Methodist Church is to win and nurture souls for Jesus Christ by sharing and living the message of salvation.

[www.cherawfirstumc.org](http://www.cherawfirstumc.org)

Volume 18,  
Issue 33  
August 14, 2022

## My Read of Our Current Crisis Pastor Phil Thrailkill, Retired

Though the details are still to be decided and much is uncertain, what's clear is the UMC will soon divide or splinter and dissolve into multiple parties. This should not surprise us since six of that what used to be termed "the mainline Protestant churches" have already divided (Presbyterians, Evangelical Lutherans, Disciples of Christ, Episcopalians, American Baptists, United Church of Christ) and all over the same issue of clergy standards and sexual morality. We are torn apart by ethics because we have lost our confidence in the faith.

We United Methodists are the last of the "seven sisters" to divide, perhaps because of the residues of our evangelical, holiness theology and our system of polity where church property is held in trust by the denomination. While issues of who may or may not marry and where and by whom such services are conducted are presenting issues, the deeper issues are those of authority and continuity with the faith and practices we ultimately received from the apostles as found in Scripture. What is on offer by progressives is in fact a new religion.

The current *Book of Discipline 2016* grounds our church in classic Christian and Protestant teaching, puts Scripture as the first authority in faith and life, limits marriage to heterosexual pairs, and requires celibacy in singleness and marital fidelity of all the ordained, and all in the service of holy living. To label this as "conservative" is only partly true and does not easily map over current political categories of right and left. It does conserve the central issues of the faith and the sexual ethics that flow from it, but when contrasted to our current cultural setting it may more properly be termed "radical." Relevance to the culture is a secondary issue because the primary issues are fidelity to the faith received and the preservation of it against both internal and external challenges. The barbarians are at the gates and the accommodaters within the walls running church bureaucracies and cataloguing the deeds and endowments they will survive on after the division.

So how did we arrive at this difficult, painful, confusing place? We will have to wait a generation for the historians to perform a detailed post-mortem, but the basic story is already clear. Methodism began as one of the renewal movements within the 18<sup>th</sup> century Church of England. The goal of the Wesley brothers was to recover a spiritually robust form of the apostolic faith and make it widely available. Now because the Crown lost the war, the followers of Wesley in the colonies soon became a church of their own. What followed was nearly a century of remarkable growth as the Wesleyan form of the classic faith drew more and more into its web of conversion and accountable discipleship through revivals and the required Class Meeting. *Saved and then trained* was the model. So successful were we that the standards were slowly lowered. Accountability through the weekly Class Meeting became an information oriented Sunday School, and we all grew in respectability, so much in fact that we became a key part of the Protestant Establishment that served as the nation's unofficial chaplains and social conscience. Much good was done for perhaps eight or so decades, but with the sexual revolution of the 60's we found ourselves unprepared to make much of a defense against the damages that came with the new freedoms. We had been in the arms of the culture for so long that we could not extract ourselves. We were not only in the world but now thoroughly of it. Some counsel surrender. I say circle up and repent!

**OUR PRAYER LIST** – Our President, our Congress, all Governors, Mayors, State, County, and Local employees, all health care workers, EMT’s, all who defend our nation, all who make decisions for our nation, Jim Bennett, Scott Tomberlin, Margaret Stanton, Mary Snookie Lomas, Shep Straughn, Betty Thraikill, Tony Thraikill, Gwen Sullivan, Bill Eutsler, Jr., Emily Marsh, Mary Burr, Sammy Quick, Pastor Debra Armstrong, Martha Starling, Ron Buffington Family, Theodore Burns Family, Jane Campbell Family, Shelton Rumph. **NOTE: Names are left on the prayer list for two weeks; after two weeks, they are removed unless the church office is notified.**

**WHILE THE PASTOR IS OUT ON MEDICAL LEAVE:**

The Visitation Team will continue to visit our shut-ins. If you need a visit before a regularly scheduled visit or if you are in the hospital, you may contact Trina Mills or Renie Seel during the following dates:

August 8 – August 17                      Trina Mills

August 18 – August 23                      Renie Seel

August 24 – September 11                      Trina Mills

Contact Trina Mills at (843) 910-0518 and Renie Seel at (843) 344-1841

Reverend Fred McDaniel and Reverend Phil Thraikill will be available by appointment if you need to see a pastor while I’m on leave. They will also be available to officiate funeral or memorial services. The dates they are available are:

Rev. Fred McDaniel                      August 22 - September 11

Rev. Phil Thraikill                      August 14 - August 21

You may call Angie Smith in the church office to schedule a visit, or you can contact

Rev. Fred McDaniel at (843) 680-0423 and Rev. Phil Thraikill at (843) 861-2919.



**NURSERY HELPERS NEEDED**

FUMC needs you! Would you like to help in the nursery during the worship service? This would not be an every week responsibility, just an as needed responsibility. Please contact Michelle Rohde at 843-337-6123 if you would like to volunteer.

**TURNING 90 OR ABOVE:** We have a church member who will turn 90 or above this month. If you would like to send a card to him the address is listed here.

Betty Thrailkill (August 14)  
122 Lakeway Drive  
Cheraw, SC 29520

Syble Sanderson (August 15)  
407 Greene Street  
Cheraw, SC 29520

Rev. Dewey Dean (August 18)  
(Served churches in this area years ago  
& his family has asked anyone that  
knows him to send him a card.)  
2063 Faulkner Court  
Florence, SC 29501

Bobby Spears (August 19)  
130 Burchwood Circle  
Cheraw, SC 29520

**MEMORIALS:**

**IN MEMORY OF BOB TIETZE**

Keith & Sally Smith

**IN MEMORY OF RON BUFFINGTON**

Keith & Sally Smith

**IN MEMORY OF JANE CAMPBELL**

Pal Moore, Betty Thrailkill

**IN MEMORY OF THEODORE BURNS**

Pal Moore, Betty Thrailkill



**END OF SUMMER – BACK TO SCHOOL POOL PARTY**

**Who: Youth and Fireflies (may invite friends)**

**When: Sunday, August 14**

**Time: 4:00pm til 6:00pm**

**Where: Cheraw Country Club**

**Youth: Bring Drinks**

**Fireflies: Bring Chips**

**Pizza will be provided**





**BLOOD DRIVE UPDATE:** FUMC held a Red Cross Blood Drive on Tuesday, August 9 and collected 24 units of blood which has the potential to save up to 72 lives. FUMC will host another blood drive on Tuesday, October 11 from 1:00-5:30pm, to make an appointment call the church office or go online to [www.redcrossblood.org](http://www.redcrossblood.org) and use sponsor code FUMCcheraw.

#### UPCOMING EVENTS

**Sunday, August 14, 2022**

10:00am Sunday School  
11:00am Worship  
4:00-6:00pm Youth and Fireflies End of Summer/Back to School Pool Party (Cheraw Country Club)

**Monday, August 15, 2022**

6:30pm Boy Scouts (NETC)

**Tuesday, August 16, 2022**

8:30am-4:30pm Church Office Open

**Wednesday, August 17, 2022**

8:30am-4:30pm Church Office Open  
12:00pm Bulletin/Newsletter Deadline

**Thursday, August 18, 2022**

8:30am-4:30pm Church Office Open

**Sunday, August 21, 2022**

10:00am Sunday School  
11:00am Worship

**Weekly amount needed for budget:** \$5,769.24  
**Amount received for week of August 10:** \$5,892.04  
**Sunday School Attendance August 7:** 38  
**FUMC Food Pantry Item:** Peanut butter  
**Greeter:** Pat Barham  
**Acolyte:** Nancy Wagnon  
**Nursery Worker:** Kelly & Hollis Dusa  
**Soundsystem Operator:** Holly Miles

**Amount needed year to date:** \$184,615.68  
**Received year to date:** \$174,445.79  
**Worship Attendance August 7:** 73  
**McArn Items:** Juice boxes  
**Head Usher:** Norma Cobb  
**Liturgist for next Sunday:** Greg Sanderson  
**Flowers next Sunday:** Mark Armstrong  
**Video Technicians:** Bryson Hunter

#### FUMC STAFF

Rev. Debra Armstrong, Pastor (fumcpastor1@gmail.com) 843-537-7002 O 843-253-3132 C  
Angie Smith, Ministry Assistant (fumcangiesmith@gmail.com)  
Tara McPherson, Child Development Ministry Director (fccdm@yahoo.com)  
Jim Glass – Music Director and Organist (fumcmusic01@gmail.com) 803-285-3191