

OUTREACH

participating in ministries of compassion, justice, and advocacy

{Outward}

STAY TUNED for a synopsis of Saturday morning's outreach planning session. If you couldn't make it but have thoughts about building upon 2016 initiatives or an urge to do something for or with our neighbors, speak with Rachel.

Boulevard United Methodist Church



It was then about four o'clock in the afternoon (Jn 1:39). John included this concrete significant detail. It is concrete because it was the beginning of Sabbath. It was significant because Sabbath meant staying in one place until the end of the following day.

- Alyce McKenzie

January 15, 2017

On the Cover: Lamb of God plaque.

321 N Boulevard
Richmond, Virginia 23220
www.boulevardumc.org

THE UNITED METHODIST CHURCH

We make disciples of Jesus Christ for the transformation of the world (Matthew 28).

Order of Worship for Human Relations Day
11:00 AM

(UMH) - The United Methodist Hymnal
(TFWS) - The Faith We Sing

* Please stand, as able.

Gathering

Introit

*Call to Worship

*Hymn *We Are Marching* TFWS 2235

Prayers of the People

Joys and Concerns
Pastoral Prayer

Interlude *I Waited Patiently*

The musicians will offer the first two verses. Please join them in singing vv.3-4.

*And on my lips a song was put,
a new song to the Lord.
Many will marvel open-eyed
and put their trust in God.*

*Great wonders you have done,
O Lord, all purposed for our good.
Unable every one to name,
I bow in gratitude.*

Proclamation and Response

Time with Children

Duet *Simple Gifts* Joshua Kennedy, organ
Joshua Rich, piano

First Lesson Isaiah 49:1-7

Solo

*Gospel Lesson John 1:29-42

Sermon "Staying Power" Rev. Rachel G. May

*Hymn *We Are Called* TFWS 2172

Offering Tithes and Gifts

Offertory *Lamb of God*
*Doxology (94 UMH)
*Prayer of Thanksgiving and The Lord's Prayer

Sending Forth

*Hymn *Lord You Have Come to the Lakeshore* UMH 344

*Benediction

*Parting Music

NURTURE

caring for one another, for our space, and for our growth as disciples


{Inward}

WE ARE PRAYING for Grayson Foy, the family of David Bradley McConnell, the Talton family, Sissie Kerns, and Jay McKinney. Wish to add or restore a name? Say so via the offering plate or the church's e-mail address.

OUR NURSERY is not staffed. However, the door to "Noah's Ark" is an open one. This space is on the first floor. Please feel free to exit and return at any point during this morning's service. We welcome infants and young children in the sanctuary. With them, we are more complete.

A LOOK AT LIFE TOGETHER in numbers.

	Ministry Costs	Your Gifts
January 1 - 7	\$5,227	\$4,562

BIBLE STUDY begins again.  Fat Tuesday evening, February 28, is the starting point for this once a week for eight weeks opportunity. We'll travel through Lent and celebrate Easter together. The setting is a living room. Details forthcoming.



Crossing Boulevard

with Rev. Rachel

! HERE IS THE LAMB OF GOD John 1

I've heard it said that that the names I use for God shapes my relationship with God. Experience suggests that this much is true. What we call God and why we refer to God with the titles and images that we do *matters*.

What people call Jesus in the gospels is significant. It says something about what they have been taught to look for and who they long for Jesus to be.

What John means when he declares, "Here is the Lamb of God," is debatable. Read Christopher Skinner's excellent overview of the subject ("Another Look at the Lamb of God") and your reaction might resemble mine. *Oh my. It's a landmine.*

Briefly, there are nine major views. Seven of those views are heavy on the idea of substitution: Jesus as the Lamb of God stands in for something or someone.

There are two other possibilities, which part ways with the idea that "Lamb" is a sacrificial term. What John means, say these schools of thought, is that Jesus is the suffering servant of Yahweh (Isaiah); or the Triumphant Lamb (Revelation).

I guess what I'm up to here is asking you to think about it. What does it mean that John calls Jesus the Lamb of God who takes away the sin of the world (v.29)? Sermons are supposed to start a conversation. It sure is easier to start a conversation with folks who have dipped at least their big toe in the water!

The question once more: What does it mean that John calls Jesus what he calls him (v.36)? Remember, there are two Johns; John the Baptizer—the one who sees Jesus coming toward him and refers to him in terms of a lamb; and John the Evangelist—the inspired author of this gospel.

Another thing to keep in mind is how the John in the story is *not encountering Jesus in light of how Jesus will die*; though John the storyteller certainly is. John in the story is seeing Jesus and pointing to his presence and forthcoming ministry (C. Skinner).

Consider John's words. Consider the words you use to refer to God/Jesus. Those words, I imagine, issue an invitation: Come and see (v.39).

Maybe the sometimes priestly and prophetic, always a poet Shakespeare was on point. "Words without thoughts never to heaven go."

John 1:29-42

²⁹The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! ³⁰This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' ³¹I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." ³²And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' ³⁴And I myself have seen and have testified that this is the Son of God." ³⁵The next day John again was standing with two of his disciples, ³⁶and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!"

³⁷The two disciples heard him say this, and they followed Jesus. ³⁸When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" ³⁹He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. ⁴⁰One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. ⁴¹He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). ⁴²He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).