

Shine Thou upon Us, Lord

Preach the Word. 2 Tim. 4:2

1. Shine thou up - on us, Lord, true light of men, to - day,
2. Breathe thou up - on us, Lord, thy Spir - it's liv - ing flame,
3. Speak thou for us, O Lord, in all we say of thee;
4. Live thou with - in us, Lord; thy mind and will be ours;

and through the writ - ten Word thy ver - y self dis - play,
that so with one ac - cord our lips may tell thy name.
ac - cord - ing to thy Word let all our teach - ing be,
be thou be - lov'd, a - dored, and served with all our pow'rs,

that so from hearts which burn with gaz - ing on thy face
Give thou the hear - ing ear, fix thou the wan - d'ring thought,
that so thy lambs may know their own true Shep - herd's voice,
that so our lives may teach thy chil - dren what thou art,

thy lit - tle ones may learn the won - ders of thy grace.
that those we teach may hear the great things thou hast wrought.
wher - e'er he leads them go, and in his love re - joice.
and plead, by more than speech, for thee with ev - 'ry heart.

MARK 1:4-11

And so John appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. And this was his message: "After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. I baptize you in water, but he will baptize you in the Holy Spirit."

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: "You are my Son, Whom I love; in You I am well pleased."

1 PETER 3:13-22

Now who is there to harm you if you are zealous for what is right? But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing right, if that should be God's will, than for doing wrong.

For Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the Spirit; in which He went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him.

Baptized into Your Name Most Holy

We were therefore buried with him through baptism into death in order that ... we too may live a new life. Rom. 6:4

1. Bap - tized in - to your name most ho - ly, O Fa - ther,
 2. My lov - ing Fa - ther, me you've tak - en for - e'er to
 3. And I have vowed to fear and love you, and to o -
 4. My faith - ful God, your Word fails nev - er, your cov - 'nant

Son, and Ho - ly Ghost, I claim a place, though weak and low - ly,
 be your child and heir; my faith - ful Sav - ior, me you've giv - en
 bey you, Lord, a - lone; be - cause the Ho - ly Spir - it moved me,
 sure - ly will a - bid; oh, cast me not a - way for - ev - er,

a - mong your seed, your cho - sen host. Bur - ied with Christ and
 your righ - teous, ho - ly life to share; O Ho - ly Spir - it,
 I dared to pledge my - self your own, re - nounc - ing sin to
 should I trans - gress it on my side! Though I have oft my

dead to sin: your Spir - it e'er shall live with - in.
 you will be a com - fort, guide, and help to me.
 keep the faith and war with e - vil un - to death.
 soul de - filed, in love for - give, re - store your child.

REAFFIRMATION OF THE BAPTISMAL COVENANT

Do we renounce the forces of evil, and all their powers in the world, which defy God's righteousness and love?

WE RENOUNCE THEM.

Do we renounce the ways of sin that threaten to separate us from the love of God?

WE RENOUNCE THEM.

Do we turn to Jesus Christ and confess Him anew as our risen Lord and Savior?

WE DO.

Do we intend to be Christ's faithful disciples, obeying His word, and showing His love, to our life's end?

WE DO.

Let us, then, affirm what we believe:

**I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH,
 AND IN JESUS CHRIST HIS ONLY SON OUR LORD;**

**WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY,
 SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED.**

HE DESCENDED INTO HELL.

**THE THIRD DAY HE ROSE AGAIN FROM THE DEAD; HE ASCENDED INTO HEAVEN, AND
 SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY;**

FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

I BELIEVE IN THE HOLY GHOST, THE HOLY CATHOLIC CHURCH,

THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS;

THE RESURRECTION OF THE BODY; AND THE LIFE EVERLASTING. AMEN.

STANZAS 5 AND 6 OF "BAPTIZED INTO YOUR NAME MOST HOLY"

Yes, all I am and love most dearly I offer now, O Lord, to You.
 Oh, let me take my vows sincerely, and what I say, help me to do
 Let naught within me, naught I own, serve any will but Yours alone

And never let my purpose falter, O Father, Son and Holy Ghost,
 But keep me faithful to Your altar, 'til You shall call me from my post.
 So unto You I live and die and praise You evermore on high.

Children of the Heavenly Father

As a father has compassion on his children, so the LORD has compassion on those who fear him. Ps. 103:13

1. Chil - dren of the heav'n - ly Fa - ther safe - ly
 2. God his own doth tend and nour - ish, in his
 3. Nei - ther life nor death shall ev - er from the
 4. Praise the Lord in joy - ful num - bers, your Pro -

in his bo - som gath - er; nest - ling bird nor star in
 ho - ly courts they flour - ish; from all e - vil things he
 Lord his chil - dren sev - er; un - to them his grace he
 tec - tor nev - er slum - bers; at the will of your De -

heav - en such a ref - uge e'er was giv - en.
 spares them, in his might - y arms he bears them.
 show - eth, and their sor - rows all he know - eth.
 fend - er ev - 'ry foe - man must sur - ren - der.

5. Though he giveth or he taketh,
 God his children ne'er forsaketh;
 his the loving purpose solely
 to preserve them pure and holy.

6. More secure is no one ever
 than the loved ones of the Savior;
 not yon star on high abiding
 nor the bird in home-nest hiding.

WELCOME to all who are worshiping in our sanctuary today; welcome, too, to all worshiping with us online! As done the past forty-one weeks, the service will be archived and posted @ twenty minutes after the benediction and will be available for viewing and/or downloading for at least one week. A special word of welcome to any and all visiting with us in person or online this morning ... welcome to our fellowship!

THE 2021 FLOWER CALENDAR is now available in the church office, instead of Fellowship Hall, in light of the current health restrictions. **Please call (737-1230) to sign up for dates** to honor a loved one, mark an occasion, or commemorate the memory of a dearly departed relative or friend. Cost: **\$15** per bouquet.

FLOWERS TODAY are given to the glory of God by the Fairbairn family in loving memory of "Nana," Artena Wall.

2021 OFFERING ENVELOPES ARE AVAILABLE TO PICK UP IN FELLOWSHIP HALL. The box includes the annual envelope for the denominational **Per Capita** offering; the 2021 per capita recommendation in the **Presbytery of Southern New England** is **\$50.08** per individual church member, of which **\$8.98** is designated for the General Assembly of the PC(USA), **\$4.10** for the Synod of the Northeast, and **\$37.00** for the Presbytery of Southern New England.

MISSION COMMITTEE: Perspectives on the World Christian Movement will be offered via Zoom Thursday evenings 6:30-9:30 pm, January 21 - April 29. This brings their amazing instructors from all around the country to you in the comfort of your own home! The class remains interactive and compelling. The cost is \$225; the Mission Committee will reimburse you 50%. To learn more, go to www.perspectives.com, click on "Find A Class Near You", and choose Rhode Island

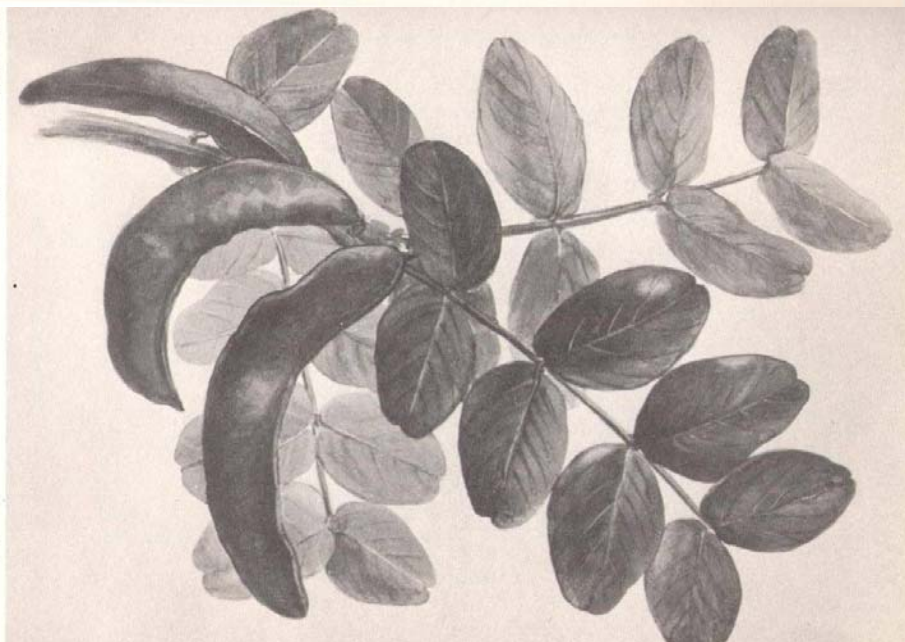
WORSHIP CANCELLATION NOTIFICATION: For up to date information regarding the potential cancellation of church activities during inclement weather, please log on to www.wpri.com or www.turnto10.com, tune in to the corresponding TV stations, look us up on **Face Book** (Greenwood Community Church, Presbyterian) ... and/or call the church office answering machine.

CALL TO ANNUAL MEETING –

In accordance with the Constitution of the Presbyterian Church (USA) and the bylaws of our congregation, a call is issued for the **77th Annual Meeting of the Congregation & Corporation of the Greenwood Community Church, Presbyterian of Warwick, Rhode Island**, to be held in the church edifice during the Service of Worship which begins **9:30 A.M. January 24, 2021**, to elect elders and deacons to fill the vacancies in office, to review reports and to transact all such business as may come before the congregation /corporation. By order of the Session, D. Elaine Magyar, Clerk; and the Board of Trustees, Dennis Charpentier, President.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him . . . all Judea, . . . And were baptized of him in Jordan, confessing their sins. MATTHEW 3:1, 2, 4, 5, 6

The locust is the fruit of the carob tree, and accepted in the East as the food on which St. John the Baptist fed; thus it is known there as St. John's bread. It is native to the eastern Mediterranean region; the Greeks introduced it into their country as well as into Italy, while the Spaniards carried it into Mexico and South America, where it is now established. The carob is a sturdy evergreen, growing to fifty feet in height, and is of great beauty. In the early spring it produces many large clusters of tiny pea-shaped blossoms; and brown fruits follow in the form of large thick pods eight inches long. These are filled with a sweet mucilage that protects the flat bony seeds, and are very nutritious. In the East this locust fruit is laid on hurdles and dried as food that is most sustaining for cattle as well as for people. The seeds are said to be the ancient and original weight used by goldsmiths, and instituted from early times as carat weight. Each harvest, one carob tree may carry eight hundred pounds of husks.



LOCUSTS *Ceratonia siliqua*
 . . . and his meat was locusts and wild honey. MATTHEW 3:4
 Greek: kerition

THE BAPTISM OF OUR LORD



The Gospel accounts assert that the baptism of John was for sinners. However, a fundamental tenet of the Christian faith is that Jesus was **not** a sinner. John's baptism represented repentance for the forgiveness of sin. Being without sin, Jesus could neither repent nor receive forgiveness of sins. The baptism of John was also to "prepare the way for the Lord." However, Jesus did not need preparation for receiving Himself.

So why was Jesus baptized? The unwillingness of John the Baptist to baptize Jesus (as recorded by Matthew) indicates he was puzzled by this as well. Jesus replied to John's protest by saying, "Let it be so now, it is proper for us to do this to fulfill all righteousness." Then John consented. What does Jesus' somewhat cryptic answer mean? One possible explanation follows:

Deuteronomy 6:25 tells us that "righteousness" involves obedience to the law of God. What Jesus seems to be saying is that He was submitting to baptism in order to obey the Old Testament law. Christ underwent the law of circumcision (*Lev. 12:3 and Luke 2:21*); He was presented in the temple (*Luke 2:22-23*); He went to the Passover (*Exodus 34:23 and Luke 2:42*); He observed the Jewish feasts commanded by the law (*Mark 14:12, Luke 22:3, John 17:10*); but what law was He obeying at His baptism?

Some scholars believe the Old Testament law Jesus was obeying by His baptism is found in Numbers 8:6-7. "Take the Levites ... and cleanse them. Thus shall you do to them to cleanse them: sprinkle water ... upon them." Who were the Levites? They were the priests in the Old Testament. The New Testament asserts that Jesus was (*and is!*) a priest; in fact, He is the ultimate High Priest for all time (*Heb. 3:1; 4:14; 5:5; 9:11*). It is quite possible that Jesus' baptism was the ceremonially prescribed act of His ordination to the high priesthood.

Although John didn't fully understand it at the time, it seems he administered to Jesus the sacramental rite that would formally set Him apart as a priest and a minister of holy things. According to the Law, three things were required before any man could become a priest: **First**, he must be thirty years of age (*Numbers 4:3, 47; Luke 3:23 explicitly makes the point that Jesus was thirty years old at His baptism*). **Second**, he must be sprinkled with water by one already a priest (*John qualified as a priest, inheriting the office from his father Zechariah, Ex. 29:9; Num. 25:13; Luke 1:5, 13*). **Third**, he must be called of God as was Aaron, the first high priest (*Ex. 28:1, Heb. 5:4-10*).

Jesus knew His calling. He waited until he was thirty years of age and then came to John to "fulfill all righteousness," that is, to meet the last demand of the Old Testament law for a priest before He began his public ministry. Just in case there was any question, God emphatically and vocally reiterates Christ's call to the highest priesthood so that all present might hear.

(Adapted from pp. 17-18, *The Meaning and Mode of Baptism*, J. Adams, PR publishing, c. 1975)