

Responses

Mountains and rivers
Islands and oceans
GIVE GOD GLORY

Children and lovers
Rulers and nations
GIVE GOD GLORY

All who live
All who breathe
GIVE GOD GLORY

Exciting God
Glorious God
BAPTISE US WITH WONDER

Wise God
Righteous God
BAPTISE US WITH JUSTICE

Holy God
Covenant God
BAPTISE US WITH LOVE

Ruth Burgess

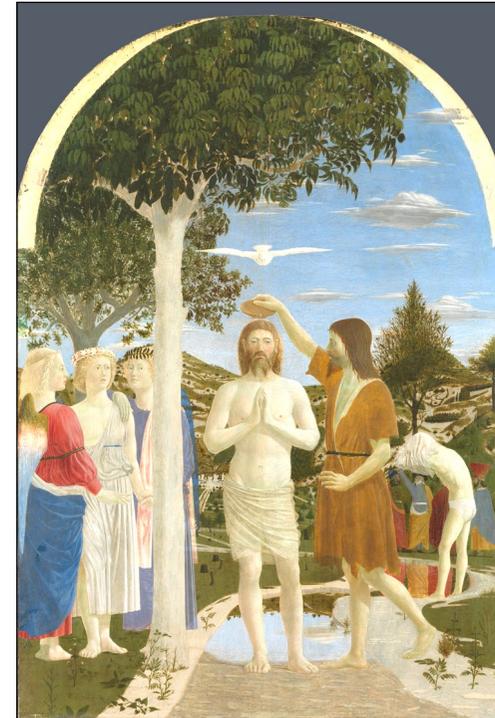


NAMBUCCA VALLEY ANGLICANS WORSHIP at HOME

Baptism JX
09.01.2022

SUPPLEMENT

SENTENCE, COLLECT, READINGS & HOMILY
for today 09 January 2022



Feast of the Baptism of Our Lord

Sentence

The Holy Spirit descended on Jesus
in bodily form like a dove,
and a voice came from heaven,
‘You are my Son, the Beloved;
with you I am well pleased.’

Luke 3.22

Collect Prayer of the Week

Almighty God,
who anointed Jesus at his baptism with the Holy Spirit
and revealed him as your beloved Son:
inspire us, your children,
who are born again of water and the Spirit,
to surrender our lives to your service,
that we may rejoice to be called your children;
through Jesus Christ our Lord. Amen.

Collect Prayer of the Day

Loving God,
your Son came to seek the lost,
and was baptised with sinners: grant that we,
who have been baptised in his name,
may reach out in love to those in need
with the mercy of Christ our Lord,
who lives and reigns with you, for ever and ever. Amen.

PRAYER

Father in heaven, who at the baptism of Jesus in the River Jordan
didst proclaim him thy beloved Son and anoint him with the Holy
Spirit: Grant that all who are baptized into his Name may keep the
covenant they have made, and boldly confess him as Lord and Savior;
who with thee and the same Holy Spirit liveth and reigneth, one
God, in glory everlasting. Amen.

Rutledge, Fleming. Means of Grace: A Year of Weekly Devotions (p. 61).
Wm. B. Eerdmans Publishing Co.. Kindle Edition.



The Epiphany season marks the transition from the manger to the cross. The ultimate glory of God is to be brought about by the ultimate sacrifice. Life is to be wrested from death; sin is to be conquered by the Son of God taking upon himself the sin of the world.

Here is an image. The young woman who lives in the Port Authority Bus Terminal has been a crack addict; she has lied, cheated, and stolen. When she is asleep in her blanket on the floor, there is no way for a passerby to know whether or not she is trying to kick her habit and better herself. Yet, according to the article, she constantly finds that bus passengers put a dollar bill or two, even on occasion a twenty-dollar bill, into her blanket while she is asleep.

Jesus stoops down to us in our miserable condition, bringing the gifts of new life. He does not ask us what we are doing to make ourselves better; he just gives the gift. He does not ask if we are working to turn ourselves around; he does not ask for a receipt; he puts redemption into our blanket. And, having done it, he does not then get on a bus and go to a warmer, more comfortable place; instead, with no place to lay his own head, he gives himself up to suffering and death, paying in his own body the price of sin, idolatry, addiction, greed, pride, and every form of human wickedness. In this sacrifice, toward which the church begins to move in Epiphany, there is a whole new world where everything is changed, where hope appears in the midst of hopelessness, where the promises of God break through to the exiles, where even the smallest acts of human charity signify the coming of the time when the dead will be raised, and all our sins and foolishness will be no more.

THE MINISTRY OF THE WORD

Reading from the Old Testament: **Isaiah 43:1-7**

- 1 But now, this is what the Lord says – he who created you, Jacob, he who formed you, Israel:
‘Do not fear, for I have redeemed you;
I have summoned you by name; you are mine.**
- 2 When you pass through the waters, I will be with you;
and when you pass through the rivers,
they will not sweep over you.
When you walk through the fire, you will not be burned;
the flames will not set you ablaze.**
- 3 For I am the Lord your God, the Holy One of Israel,
your Saviour;
I give Egypt for your ransom, Cush and Seba in your stead.**
- 4 Since you are precious and honoured in my sight,
and because I love you, I will give people in exchange for you,
nations in exchange for your life.**
- 5 Do not be afraid, for I am with you;
I will bring your children from the east and
gather you from the west.**
- 6 I will say to the north, “Give them up!”
and to the south, “Do not hold them back.”
Bring my sons from afar and my daughters
from the ends of the earth –**
- 7 everyone who is called by my name,
whom I created for my glory, whom I formed and made.’**

Psalm 29

- ¹ Ascribe to the Lord, you powers of heaven:
ascribe to the Lord glory and might.
- ² Ascribe to the Lord the honour due to his name:
O worship the Lord in the beauty of his holiness.
- ³ The voice of the Lord is upon the waters:
the God of glory thunders, the Lord upon the great waters.
- ⁴ The voice of the Lord is mighty in operation:
the voice of the Lord is a glorious voice.
- ⁵ The voice of the Lord breaks the cedar-trees:
the Lord breaks in pieces the cedars of Lebanon.
- ⁶ He makes them skip like a calf:
Lebanon and Sirion like a young wild ox.
- ⁷ The voice of the Lord divides the lightning-flash:
**the voice of the Lord whirls the sands of the desert,
the Lord whirls the desert of Kadesh.**
- ⁸ The voice of the Lord rends the terebinth trees,
and strips bare the forests:
in his temple all cry 'Glory.'
- ⁹ The Lord sits enthroned above the water-flood:
the Lord sits enthroned as a king for ever.
- ¹⁰ The Lord will give strength to his people:
the Lord will give to his people the blessing of peace.

existence the things that do not exist.

It is no accident that Isaiah 42 is read today. This is the day of the baptism of the Lord. Something is happening today that is so utterly new that the human brain cannot possibly have projected it. God has become man. Yahweh, the Holy One of Israel, the first and the last, who gives his glory to no other, has come down in the person of his Son to be dunked in the muddy waters of the Jordan River for the washing away of sin. Whose sin? Listen to these words:

Surely he has borne our griefs
and carried our sorrows....
All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord has laid on him
the iniquity of us all.

Isa. 53:4, 6



These words, so familiar to us from Handel's Messiah, take on an entirely new meaning when heard in their original context. At the climax of Second Isaiah's extended, rapturous, ecstatic vision of the paradise that God is going to create, in some of the most exalted language ever produced on paper, suddenly there appears the startlingly, wrenchingly, bafflingly disjunctive picture of what the church has always understood to be the crucified Christ.

In this situation, the second prophet Isaiah carried out his ministry. His work comes down to us in chapters 40–55 of the book of Isaiah. In a situation of hopelessness, the prophet opens his ministry by addressing the people with these celebrated words of literally unimaginable promise:

Comfort ye, comfort ye, my people,
saith your God.
Speak ye comfortably to Jerusalem,
and cry unto her,
that her warfare is accomplished,
that her iniquity is pardoned,
that she hath received from the Lord's hand
double for all her sins.

Isa. 40:1–2

When it comes to the frontier of innovation, the vanguard, the state of the art, this prophet whom we call Second Isaiah is in a class by himself. God delivered messages to him that, for sustained sublimity and exaltation of vision, are unparalleled anywhere else.

“From this time forth I make you hear new things,
hidden things which you have not known.
They are created now ...
before today you have never heard of them.”

Isa. 48:6–7

Notice the most radical announcement here. “Before today you have never heard of” the things that God will do. They are not accessible to human imagination. “They are created now.” This feature of Second Isaiah is what has led interpreters to call this prophet the first apocalyptic theologian — meaning, the first to show in an unmistakable way that God will interrupt the normal progression of things by arriving in — indeed, invading — the midst of human events from a sphere of power capable of calling into

New Testament Reading: **Acts 8:14-17**

- 14** When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria.
- 15** When they arrived, they prayed for the new believers there that they might receive the Holy Spirit,
- 16** because the Holy Spirit had not yet come on any of them; they had simply been baptised in the name of the Lord Jesus.
- 17** Then Peter and John placed their hands on them, and they received the Holy Spirit.



Gospel of Luke 3:15-22

- ¹⁵ The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah.
- ¹⁶ John answered them all,
‘I baptise you with water.
But one who is more powerful than I will come,
the straps of whose sandals I am not worthy to untie.
He will baptise you with the Holy Spirit and fire.
- ¹⁷ His winnowing fork is in his hand to clear his threshing-floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire.’
- ¹⁸ And with many other words John exhorted the people and proclaimed the good news to them.
- ¹⁹ But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother’s wife, and all the other evil things he had done,
- ²⁰ Herod added this to them all: he locked John up in prison.
- ²¹ When all the people were being baptised, Jesus was baptised too. And as he was praying, heaven was opened
- ²² and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven:
‘You are my Son, whom I love;
with you I am well pleased.’

BAPTISM of the LORD

Isaiah 42:1–9

Behold, ... new things I now declare.

ISAIAH 42:9

I remember a fascinating story I read once in the New York Times about homeless young people who panhandled by day and lived in the Port Authority Bus Terminal by night. The central characters in the article were a group of former crack addicts trying to get hold of a new start in life. One young woman was eager to prove that she had not stolen her little TV set. Offering to show the receipt for it, she said, “We are trying to turn ourselves around.” There is something inside all of us, I think, that responds to this. We can understand and even admire the hope, however forlorn, for something better.

The worst thing of all, it seems to me, would be to be in a situation without hope of some kind. This hopelessness must have assailed the people of Israel during the time of the Babylonian exile in the fourth century BC. They had suffered the loss of home, loss of nation, loss of possessions, loss of the temple, loss of status, roots, traditions, customs, freedoms, identity, sense of belonging. The Babylonians were a great and powerful culture with many great and powerful gods who apparently were able to give mighty victories to their worshipers. Israel, a tiny little nation to begin with, would appear to be almost totally swallowed up by the rich, warmongering Babylonians; and, what was even more significant, Israel’s god Yahweh seemed to have been completely stampeded by Marduk and the other Babylonian gods.