

**IN HIS BAPTISM, JESUS TAKES
HIS PLACE WITH SINNERS**

The Baptism of Our Lord

Sunday, January 14, 2018

WELCOME TO GOOD SHEPHERD!

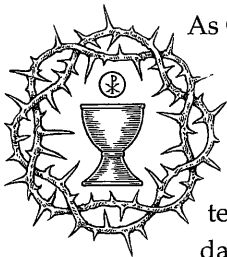
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Large-Print Service Folder** is also available if you are in need of it. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

SERVICE NOTES FOR THIS SUNDAY

Our Lord Jesus is baptized “to fulfill all righteousness” (Matt. 3:13–17). He partakes of a baptism for sinners in order that He might be our substitute and bear the judgment we deserve. In the water, Jesus trades places with us. Our sin becomes His sin. His righteousness becomes our righteousness. Our glory, therefore, is in “*Christ Jesus, who became to us . . . righteousness and sanctification and redemption*” (1 Cor. 1:26–31). Jesus is the “*chosen*” One sent from the Father to release us from the prison house of sin and death (Is. 42:1–7). Baptized into Christ, we also become the chosen ones, beloved of the Father. We cross the Jordan with Jesus (Joshua 3) through death into the promised land of new life with God.

HOLY COMMUNION IS OFFERED TODAY



As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn’t understand this teaching or who denies this real presence of Christ’s body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table today. If you are a guest and desire to commune,

please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

SERVING IN THE DIVINE SERVICE

Preaching & Presiding MinisterPr. Nathanael P. Seelow
KeyboardistLogan Hansen
GreeterChris Stutz & Brent Meyer
UshersDonna Haas & Bert Mues

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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



The **Invocation**, which uses the words spoken over us at our baptisms, remind us of who we are (children of God) and what we are members of—the Church of Christ.

Whenever the Pastor makes the sign of the cross (✙) throughout the service, worshippers are encouraged to physically make the sign of the cross over the head and the heart to reinforce their remembrance of their baptism.



HYMN

Baptized Into Your Name Most Holy | CW 294

INVOCATION

Matthew 28:19

Please stand.

M In the name of the Father and of the ✙ Son and of the Holy Spirit.



BAPTISM VERSICLES

M I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

C **Flesh gives birth to flesh, but the Spirit gives birth to spirit.** *John 3:5,6*

M Surely we were sinful at birth, sinful from the time our mothers conceived us. *Psalms 51:5*

C **But we were washed, we were sanctified, we were justified in the name of the Lord Jesus Christ and by the Spirit of our God.** *1 Corinthians 6:11*

CONFESSION OF SINS

M Our help is in the name of the LORD. *Psalms 124:8*

C **Who made heaven and earth.**

M I said, I will confess my transgressions to the LORD. *Psalms 32:5*

C And you forgave the iniquity of my sin.

M Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.

M Holy and merciful Father, **C** I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

LORD, HAVE MERCY — Kyrie

Matthew 20:30; Mark 10:47; Psalm 6:2

C: Lord, have mer - cy on us. Christ, have mer - cy
on us. Lord, have mer - cy on us.

ABSOLUTION

M God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

C: A - men.

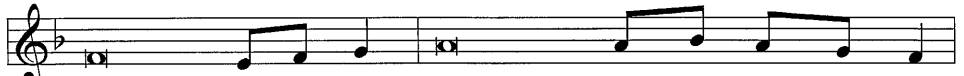
M In the peace of forgiveness, let us praise the Lord!

Having entered God's presence, the Kyrie (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the Agnus Dei ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the Kyrie based on the melody of the Agnus Dei to foreshadow the climax of the Divine Service in the Holy Supper.

PARENTS: *The shorter, oft-repeated expressions in the liturgy are excellent ways for young children to participate in the worship service. Help children watch for and join in phrases like, "Lord, have mercy," "Amen," "Thanks be to God," and "Alleluia."*

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14; John 1:29



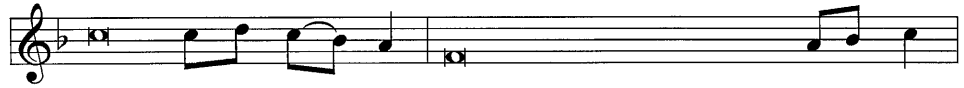
C: **Glory be to God on high, and on earth peace, good will toward men.**



We praise you, we bless you, we wor-ship you, we glorify you,



we give thanks to you, for your great glory, O Lord God, heav'n-ly King,



God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;



O Lord God, Lamb of God, Son of the Father, you take away the



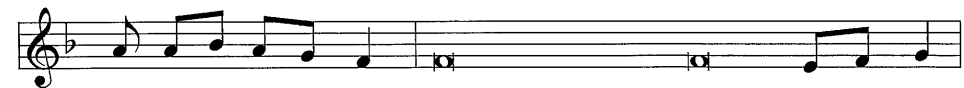
sin of the world; have mercy on us. You take away the



sin of the world; re - ceive our prayer. You sit at the right hand of



God the Father; have mercy on us. For you on-ly are holy;



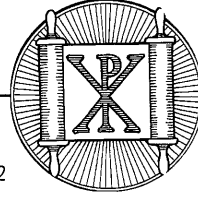
you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,



are most high in the glory of God the Father. A - men.

Together with the Opening Hymn and Kyrie, a Hymn of Praise concludes the first part of the Divine Service with a song of joy and praise to God for all the things he has done for us through Jesus Christ. The traditional Hymn of Praise, the "Gloria in Excelsis" (which means "Glory in the highest"), finds its New Testament roots in the Christmas song which the angels sang to the shepherds at the birth of Jesus Christ.

The Service of the Word



SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.



C: And al - so with you.

PRAYER OF THE DAY

M Let us pray.

Father in heaven, at the baptism of Jesus in the River Jordan you proclaimed him your beloved Son and anointed him with the Holy Spirit. Keep us who are baptized into Christ faithful in our calling as your children and make us heirs with him of everlasting life; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

Be seated.

FIRST LESSON

Isaiah 42:1-7

HERE IS MY SERVANT, WHOM I UPHOLD,
my chosen one in whom I delight.
I am placing my Spirit upon him.
He will bring forth the verdict for the nations.

² He will not cry out.

He will not raise his voice.

He will not make his voice heard in the street.

The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come. The congregation makes the Collect its own with its "Amen," a declaration that what has been said is true and affirming its trust in the Lord's promise; "Yes, yes, this is most certainly true."

The Servant establishes a new covenant to save the nations. Jesus Christ fulfilled this prophecy on your behalf. He frees you from your sins by his righteousness alone.

³ A bent reed he will not break,
and a dimly burning wick he will not snuff out.
He will faithfully bring forth the verdict.

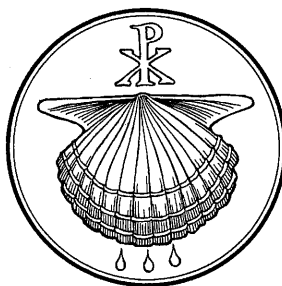
⁴ He will not grow dim, and he will not be crushed
until he establishes the verdict on the earth.
The coastlands will wait for his teaching.

⁵ This is what the true God says, the LORD,
who creates the heavens and stretches them out,
who spreads out the earth
and everything that comes out of it,
who gives breath to the people upon it
and life to those who walk on it.

⁶ "I am the LORD.
I am calling you in righteousness.
I will grasp your hand,
and I will guard you.
I will appoint you to be a covenant for the people,
to be a light for the nations,
⁷ to open blind eyes,
to bring the prisoners out of the dungeon
and to bring those who live in darkness out of prison.

M The Word of the Lord.

C Thanks be to God!



Refrain



I will hear what the Lord pro-claims: peace to his peo - ple.

Psalm tone



Refrain

You showed favor to your | land, O LORD;
you restored the fortunes of | Jacob.

You forgave the iniquity of your | people
and covered | all their sins.

Show us your unfailing | love, O LORD,
and grant us your sal- | vation.

Refrain

I will listen to what God the | LORD will say;
he promises peace to his people, | his saints.

Surely his salvation is near those who | fear him,
that his glory may dwell | in our land.

Love and faithfulness meet to- | gether;
righteousness and peace kiss each | other.

*Glory be to the Father and | to the Son
and to the Holy | Spirit,
as it was in the be- | ginning,
is now, and will be forever. | Amen.*

Refrain

Many people, even Christians, suffer from deep fears and insecurities. Rightly heeded, these fears chase us to Jesus. When we are overcome by fears, though, they threaten us with despair and unbelief. When God forgave your iniquity and covered your sin through the death and resurrection of Jesus Christ, he destroyed your enemies of sin, death, and hell. Having defeated these great enemies for you, he will surely protect you from all other enemies.

“We cannot boast of many merits and works, if they are viewed apart from grace and mercy.”

— Smalcald Articles

FOR EXAMPLE, CONSIDER YOUR CALL, BROTHERS. Not many of you were wise from a human point of view, not many were powerful, and not many were born with high status.

²⁷ But God chose the foolish things of the world to put to shame those who are wise. God chose the weak things of the world to put to shame the things that are strong, ²⁸ and God chose the lowly things of the world and the despised things, and the things that are not, to do away with the things that are, ²⁹ so that no one may boast before God. ³⁰ But because of him you are in Christ Jesus, who became for us the wisdom from God, namely, our righteousness and sanctification and redemption. ³¹ God did this so that, just as it is written, “Let the one who boasts boast in the Lord.”

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Mark 1:11b

Please stand.

M Alleluia! Alleluia! You are my Son, whom I love; with you I am well pleased. Alleluia!



C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

THE HOLY GOSPEL

Matthew 3:13-17

M The Holy Gospel appointed for the Baptism of Our Lord, from the Gospel of St. Matthew, chapter three.



C: Glo - ry be to you, O Lord!

THEN JESUS CAME FROM GALILEE TO BE BAPTIZED by John at the Jordan. ¹⁴ But John tried to stop him, saying, "I need to be baptized by you, and yet you come to me?"

¹⁵ But Jesus answered him, "Let it be so now, because it is proper for us to fulfill all righteousness." Then John let him. ¹⁶ After Jesus was baptized, he immediately went up out of the water. Suddenly, the heavens were opened for him! He saw the Spirit of God, descending like a dove and landing on him, ¹⁷ and a voice out of the heavens said, "This is my Son, whom I love. I am well pleased with him."

M This is the Gospel of the Lord.



C: Praise be to you, O Christ!

NICENE CREED

C We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one being with the Father.

Through him all things were made.
For us and for our salvation,
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully human.

For our sake he was crucified under Pontius Pilate.
He suffered death and was buried.
On the third day he rose again in accordance
with the Scriptures.
He ascended into heaven

Dt. 6:4
2 Cor. 6:18
Is. 51:13
Col.1:16
1 Cor. 8:6
Jn. 3:18
Heb. 1:2,5
Jn. 1
Jn. 10:30
Jn. 1:3
1 Th. 5:9
Jn. 6:38
Lk. 1:35
Gal. 4:4
Mk. 15:15
1 Cor. 15:3-4a
1 Cor. 15:4b
Ac. 2:33-34

Because Jesus is our substitute, we need not fear God's wrath and punishment for our sins. We are washed clean by the blood of the Lamb, who prepared the waters of Baptism for us.

The Nicene Creed is the great Confession of the Christian faith professed by all Christian denominations. In the Lutheran Church, we hold the Nicene Creed as the second Confession or Symbol of our faith in the Book of Concord. The Creed originated at the First Council of Nicaea (c. A.D. 325) and was finalized at the First Council of Constantinople (c. A.D. 381), which are respectively known as the First and Second Ecumenical Councils of the Church. The Creed itself was crafted as a confession of Scripture in opposition to the Arian heresy, which denied that the Lord Jesus and the Holy Spirit are God.

and is seated at the right hand of the Father. *Heb. 1:13*
 He will come again in glory *Mt. 25:31*
 to judge the living and the dead, *2 Tim.4:1*
 and his kingdom will have no end. *Lk. 1:33*

We believe in the Holy Spirit, the Lord, the giver of life, *Job 33:4*
 who proceeds from the Father and the Son, *Jn. 15:26*
 who in unity with the Father and the Son *Jn. 4:24*
 is worshiped and glorified,
 who has spoken through the prophets. *2 Pet.1:25*

We believe in one holy Christian *Mt. 16:18; Eph. 2:19-20*
 and apostolic Church.

We believe in one baptism for the forgiveness of sins. *Eph. 4:5; Ac. 2:38*

We look for the resurrection of the dead *1 Cor. 15:21-22*
 and the life of the world to come. Amen. *Rev. 22*

Be seated.

HYMN OF THE DAY

To Jordan's River Came Our Lord | CW 89

SERMON

Matthew 3:13-17

This is God's Son...Listen to Him!

Using the words of the Psalmist (Psalm 51), we pray in the Offertory that God use the Word on which we have just listened and mediated to "create a pure heart" inside of us. We pray that he "does not cast us away," but instead show us his salvation — which he is about to do in the Holy Supper.

OFFERTORY

Psalm 51:10-12

Please stand.

C: Cre - ate in me a clean heart, O God, and re -
 new a right spir - it with - in me. Cast me not a -
 way from your pres-ence, and take not your Ho - ly Spir - it

from me. Re-store un - to me the joy of your sal - va -
 tion, and up - hold me with your free Spir - it. A - men.

Be seated.

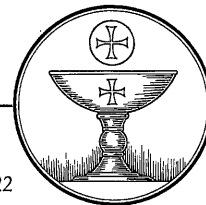
OFFERING

Moved by God's love in Christ, by our Offering we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

[M] The Lord be with you.

C: And al - so with you.

PREFACE

[M] Lift up your hearts.

Lamentations 3:41

C: We lift them up un - to the Lord.

*The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word). Once again, the congregation assents that the Pastor has their approval to speak on their behalf. Additionally, the Pastor encourages the congregation to "lift up their hearts" and "to give thanks" as he gives thanks on their behalf in the Preface and, if used, the Eucharistic Prayer.*

The opening words of the **Preface** are among the oldest sentences in the Christian liturgy. The responses are followed by the Proper Preface (*italics*), which are specific to the "proper" season of the church year. The entire liturgy is composed of ordinary elements, which remain the same from week to week, and *propers*, which change from week to week or season to season.

The **Sanctus** (Latin for "holy") is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Service, it is joined with the *Benedictus*, the song with which the Hebrew believers greeted Jesus upon his Triumphant Entry into Jerusalem on Palm Sunday. Combined, the *Sanctus* and the *Benedictus* represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as he deigns to dwell among us in the Holy Supper.

M Let us give thanks to the Lord our God.

Psalm 136



C: It is good and right so to do.

M It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, *for at his Baptism your voice from heaven revealed him as your beloved Son, and the Holy Spirit descended on him, confirming him to be the Christ.* Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9



C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:



heav'n and earth are full of your glo - ry. Ho - san -



na, ho - san - na, ho - san - na in the high - est.



Bless - ed is he, bless - ed is he, bless - ed is he who



comes in the name of the Lord. Ho - san -



na, ho - san - na, ho - san - na in the high - est.

PRAYER OF THANKSGIVING

M All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. You pierced the gloomy darkness of sin and unbelief with the brilliant light of your Son. You guided the Magi to worship the Christ and revealed the mystery of your eternal plan to save both Jew and Gentile. You declared Jesus your beloved Son at the Jordan River and, with your Spirit, you anointed him to be the Savior of all people.

Bless our reception of your Son's body and blood that we may shine with the joy of faith. Use this most Holy Sacrament to illumine our lives and minds with Christ's forgiveness, peace, and comfort. Refresh our faith, and help us to reflect his truth and grace to the world. We ask this that you may receive endless honor, glory, and praise from every tribe and language and people and nation.

Lord, remember us in your kingdom and teach us to pray:

LORD'S PRAYER — *Pater Noster*

Matthew 6:9-13; Luke 11:2-4

C Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into temptation,
but deliver us ♣ from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

The Pater Noster, Latin for "Our Father," is the prayer by which Jesus teaches us to pray. It is not a personal prayer, but rather a prayer of a Christian for his or her fellow man (Notice the 1st person plurals "us" and "our").

Worshippers may make the sign of the cross in the seventh petition as they pray to be "delivered from evil." This action serves as a remembrance of baptism and its connection to Christ's death on the cross, the means by which God has delivered us all from evil.

WORDS OF INSTITUTION — Verba

Matthew 26:26-30; Mark 14:22-24;
Luke 22:19-20; 1 Corinthians 11:23-25

- M** Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is ✠ my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is ✠ my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

With the body and blood of our Lord Jesus in his hands, the Celebrant speaks the Pax Domini (Latin for "peace of the Lord") to those assembled. The Pax is drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you" (John 20:19). The Pastor, as Christ's called servant, offers us the same peace in the presence of the risen Christ.

PEACE OF THE LORD — Pax Domini

John 20:19

- M** The peace of the Lord be with you always.



LAMB OF GOD — Agnus Dei

John 1:29

C: O Christ, Lamb of God, you take a - way the sin of the world;
have mer - cy on us. O Christ, Lamb of God,
you take a - way the sin of the world; have mer - cy on us.
O Christ, Lamb of God, you take a - way the sin of the world;

The Agnus Dei (Latin for "Lamb of God") is based on John the Baptist's acclamation of Christ: "Behold, the Lamb of God, who takes away the sins of the world!" This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we "proclaim the Lord's death until he comes" (1 Cor. 11).



Be seated.

DISTRIBUTION

Good Shepherd confesses and practices the Biblical teaching of a Closed Communion. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.

*Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)*

Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.

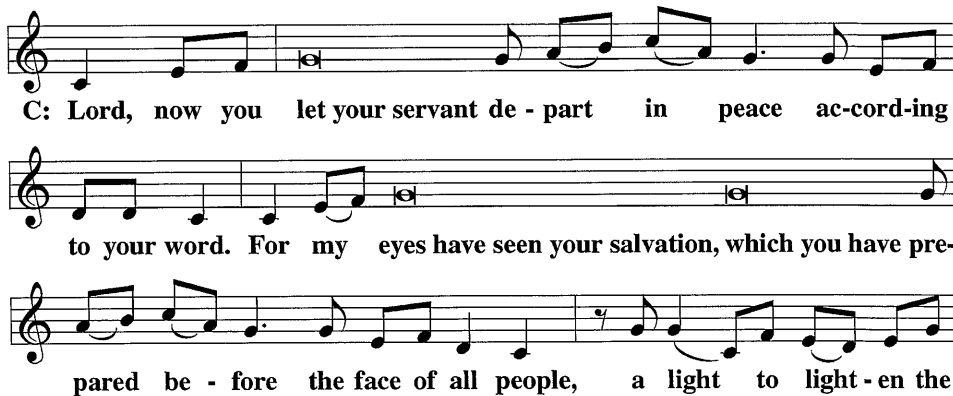
In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Please stand.



The Nunc Dimittis, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon, found in Luke 2. The Lord promised Simeon that he would see the Savior with his own eyes before his death. When Mary and Joseph brought the baby Jesus to the temple, Simeon held the Son of God in his hands. Out of thanks for the fulfillment of his promise, Simeon praised God with these words.

These words are appropriately sung after receiving the Lord's Supper because we held in our hands the body and blood of Christ, the Son of God. Like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.

Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

POST-COMMUNION ANTIPHON

Psalm 107:1

M O give thanks to the Lord, for he is good.

C: And his mercy endures for - ev - er.

PRAYER FOR GRACE

M O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: A - men.

BLESSING

Numbers 6:22-27

M The LORD bless you and keep you.
 The LORD make his face shine on you and be gracious to you.
 The LORD look on you with favor and give you peace.

C: A - men. A - men. A - men.

Be seated.

This prayer, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.

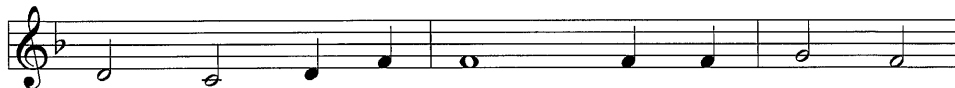
The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them."

CLOSING HYMN

Christ, Your Footprints Through the Desert | CWS 709



1 Christ, your foot - prints through the des - ert Led to
 2 Christ, you heard the stir - ring sum - mons As by
 3 Son of God, the road from Jor - dan Led at
 4 God, in Bap - tism you have made us One with



Jor - dan's flow - ing stream. There you heard the
 Jor - dan's bank you stood; Bathed, though sin - less,
 last to Cal - v'ry's hill. There up - on the
 Christ, our ris - en Lord; Freed us, claimed us,



her - ald cry - ing Is - rael's old pro - phet - ic
 with your peo - ple In the riv - er's cleans - ing
 cross for - sak - en, You ful - filled the Fa - ther's
 cleansed, for - giv - en Through the wa - ter and the



dream: "He is com - ing! He is com - ing! He will
 flood. High a - bove, the heav - ens o - pened; Came the
 will. Lamb of God, we see you dy - ing, Sin - less,
 Word. Help us hear your ur - gent sum - mons, Call - ing



cleanse the earth with flame! Sin - ners, plunge be - neath the
 Spir - it as a dove; Spoke a voice be - yond all
 yet for sin - ners slain. But where death rose up to
 us to serve you now. Send us forth, your sons and



wa - ters! Wash a - way your guilt and shame!"
 hear - ing: "See my Son, the one I love!"
 tri - umph, You be - gan your glo - rious reign!
 daugh - ters, With the cross up - on our brow.

This hymn not only underscores the significance of our Lord's baptism in his work of salvation but also demonstrates the intimate connection between his baptism and our own.



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