



NORTHMINSTER

Presbyterian Church

January 17, 2021

10:30am

GATHERING

Welcome

The grace of our Lord Jesus Christ be with you all. **And also with you.**

Prelude

The King of Love My Shepherd Is

Eric Thiman

Call to Worship — based on Psalm 139

O Lord, you have searched us and known us.

**You know when we lie down and when we get up;
you discern our thoughts from far away.**

You search out our paths and our resting places,
and you are acquainted with all our ways.

**Even before a word is on our tongues,
O Lord, you know it completely.**

You hem us in, behind and before,
and lay your hand of blessing upon us.

Such knowledge is too wonderful for us!

it is so high that we cannot grasp it.

Instead, we worship you today in spirit and truth.

Morning Prayer

*Hymn #409

God Is Here!

God is here! As we your peo - ple meet to of - fer praise and prayer,
Here are sym - bols to re - mind us of our life - long need of grace;
Here our chil - dren find a wel - come in the Shep - herd's flock and fold;
9 Lord of all, of church and king - dom, in an age of change and doubt

may we find in full - er mea - sure what it is in Christ we share.
here are ta - ble, font, and pul - pit; here the cross has cen - tral place.
here as bread and wine are tak - en, Christ sus - tains us as of old.
17 keep us faith - ful to the gos - pel; help us work your pur - pose out.

Here, as in the world a - round us, all our var - ied skills and arts
Here in hon - es - ty of preach - ing, here in si - lence, as in speech,
Here the ser - vants of the Ser - vant seek in wor - ship to ex - plore
25 Here, in this day's ded - i - ca - tion, all we have to give, re - ceive:

wait the com - ing of the Spir - it in - to o - pen minds and hearts.
here, in new - ness and re - new - al, God the Spir - it comes to each.
what it means in dai - ly liv - ing to be - lieve and to a - dore.
we, who can - not live with - out you, we a - dore you! We be - lieve!

Call to Confession — based on Isaiah 30

**In repentance and rest is our salvation,
in quietness and trust is our strength.
The Lord longs to be gracious to us.
The Lord rises to show us compassion.
For the Lord is God of justice.
Blessed are all who wait for God.**

Prayers of Confession

Merciful God,
for the things we have done that we regret, **forgive us ...**
for the things we have failed to do that we regret, **forgive us ...**
for all the times we have acted without love, **forgive us ...**
for all the times we have reacted without thought, **forgive us ...**
for all the times we have withdrawn care, **forgive us ...**
for all the times we have failed to forgive, **forgive us ...**

**For hurtful words said and helpful words unsaid,
for unfinished tasks and unfulfilled hopes,
God of all mercy,
forgive us and help us
to lay down our burden of regret.
Hear our prayers ...**

Assurance of Forgiveness

Interlude

Sweet Hour of Prayer

arr. Martha Mier

*Signs of Peace

LISTENING

Prayers of the People and Lord's Prayer

Scripture

1 Corinthians 6:12-20

Hymn #451

Open My Eyes, That I May See



O - pen my eyes, that I may see glimps-es of truth thou hast for me.
O - pen my ears, that I may hear voic - es of truth thou send - est clear.
O - pen my mouth, and let me bear glad - ly the warm truth ev - ery-where.



Place in my hands the won-der-ful key that shall un-clasp and set me free.
And while the wave notes fall on my ear, ev - ery-thing false will dis - ap-pear.
O - pen my heart, and let me pre-pare love with thy chil - dren thus to share.



Si - lent - ly now I wait for thee, read - y, my God, thy will to see.



O - pen my eyes; il - lu - mine me, Spir - it di - vine!

Scripture

1 Samuel 3:1-20

Sermon

Diamonds in the Rough: God Calls Young Samuel

DEPARTING

*Hymn #741

Guide My Feet



Guide my feet while I run this race; guide my feet while I run this race;



guide my feet while I run this race, for I don't want to run this race in vain!

*Affirmation of Faith

from the 1998 Presbyterian Study Catechism

Question 1. What is God's purpose for your life?

God wills that I should live by the grace of the Lord Jesus Christ, for the love of God, and in the communion of the Holy Spirit.

Question 2. How do you live by the grace of the Lord Jesus Christ?

I am not my own. I have been bought with a price. The Lord Jesus Christ loved me and gave himself for me. I entrust myself completely to his care, giving thanks each day for his wonderful goodness.

Question 3. How do you live for the love of God?

I love because God first loved me. God loves me in Christ with a love that never ends. Amazed by grace, I no longer live for myself. I live for the Lord who died and rose again, triumphant over death, for my sake. Therefore, I take those around me to heart, especially those in particular need, knowing that Christ died for them no less than for me.

*Benediction

*Response

Northumbria

Community

May the peace of the Lord Christ go with you, wherever he may send you. May he guide you through the wilderness, protect you through the storm. May he bring you home rejoicing at the wonders he has shown you. May he bring you home rejoicing, once again into our doors.

Postlude

All Rights Reserved, License # 1244003



NORTHMINSTER PRESBYTERIAN CHURCH

Our calling at Northminster is to make disciples, to grow in faith together, and to serve others in Christ.

CONGREGATION: Ministers of the Good News

SESSION of Ruling Elders: Kari Alderman; Emily Brown; Lynn Denny; Roland Hill; Jan Hirsh; Beau Kitchens; Melissa McDougald; Charlotte Nolan; Sandra Ridgeway; Minor Vernon

RALPH HAWKINS, Pastor and Teaching Elder PAUL EVANS, Parish Associate

SANDRA SMITH, Music Director KAREN JONES, Clerk of Session

BENJAMIN GAIL, Sexton JENNIFER WHITEHEAD, Ministry Assistant

Office hours this week: Monday through Friday 8:00-1:00

Diamonds in the Rough

In the liturgical season between Christmas and Lent, the lectionary calendar of scripture readings for worship offers 5 rich and compelling narratives from around the Old Testament. Many find the first two-thirds of our Bible challenging to understand; but these stories, along with many others, shine brightly with the good news of God who is, who acts, and who blesses a people. If you enjoy coming to a sermon prepared, suggested YouTube videos and web search terms are provided, as well as the preaching text for each Sunday. RWH



to YouTube	to Google	Sunday	Preaching
Bibledex 1 Samuel	Eli, Samuel	Jan 17	1 Samuel 3:1–20
Bibledex Jonah	Jonah, Ninivites	Jan 24	Jonah 3:1–10
Bibledex Deuteronomy	Moses, Jerimiah, Old Testament prophets	Jan 31	Deuteronomy 18:15–20
Bibledex Isaiah	Isaiah	Feb 7	Isaiah 40:21–31
Bibledex 2 Kings	Elijah, Elisha	Feb 14	2 Kings 2:1–12

Recommended Books:

How to Read the Bible Book by Book
Gordon Fee and Douglas Stuart (Zondervan Press)

An Introduction to the Old Testament
Walter Brueggemann (Westminster - John Knox Press)

The Old Testament World
Philip Davies and John Rogerson (Westminster - John Knox Press)

Diamonds in the Rough

In the liturgical season between Christmas and Lent, the lectionary calendar of scripture readings for worship offers 5 rich and compelling narratives from around the Old Testament. Many find the first two-thirds of our Bible challenging to understand; but these stories, along with many others, shine brightly with the good news of God who is, who acts, and who blesses a people. If you enjoy coming to a sermon prepared, suggested YouTube videos and web search terms are provided, as well as the preaching text for each Sunday. RWH



to YouTube	to Google	Sunday	Preaching
Bibledex 1 Samuel	Eli, Samuel	Jan 17	1 Samuel 3:1–20
Bibledex Jonah	Jonah, Ninivites	Jan 24	Jonah 3:1–10
Bibledex Deuteronomy	Moses, Jerimiah, Old Testament prophets	Jan 31	Deuteronomy 18:15–20
Bibledex Isaiah	Isaiah	Feb 7	Isaiah 40:21–31
Bibledex 2 Kings	Elijah, Elisha	Feb 14	2 Kings 2:1–12

Recommended Books:

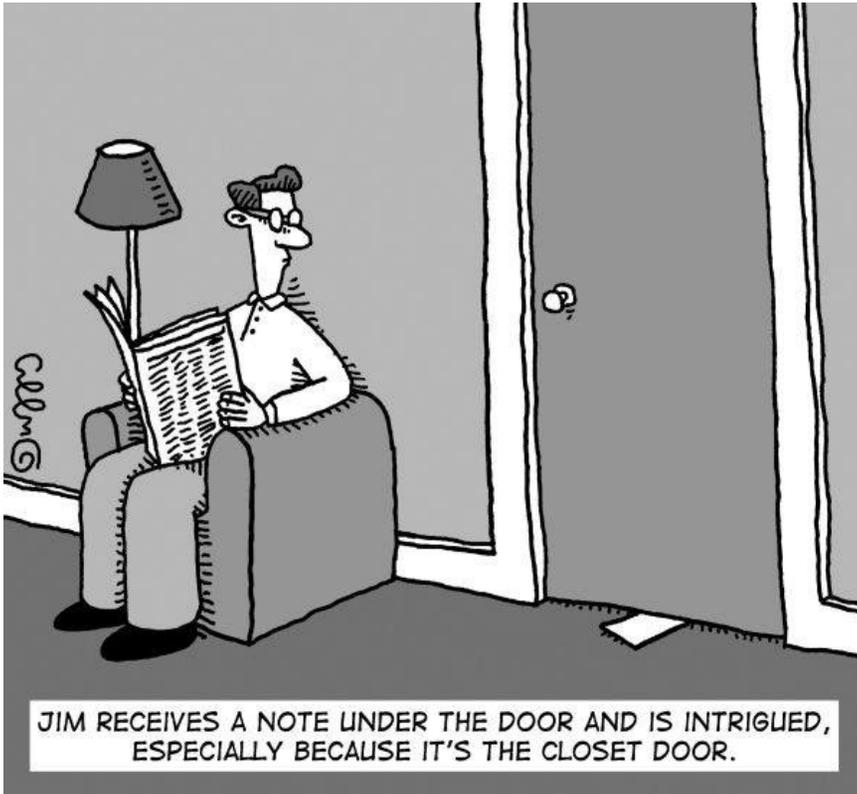
How to Read the Bible Book by Book
Gordon Fee and Douglas Stuart (Zondervan Press)

An Introduction to the Old Testament
Walter Brueggemann (Westminster - John Knox Press)

The Old Testament World
Philip Davies and John Rogerson (Westminster - John Knox Press)

Dearest Lord, teach me to be generous;
Teach me to serve thee as thou deservest;
To give and not to count the cost,
To fight and not to heed the wounds,
To toil and not to seek for rest,
To labour and not to seek reward,
Save that of knowing that I do thy will.

St. Ignatius Loyola (1491–1556)



Monday Morning

Now Samuel did not yet know the Lord,
and the word of the Lord had not yet been revealed to him.

The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'"

So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

1 Samuel 3

Insistent God,
by night and day you summon your slumbering people,
So stir us with your living voice
and enlighten our lives with your grace
that we give ourselves again fully
to Christ's call to mission and ministry. Amen.

Anonymous

This long chapter begins with and ends with Samuel and the word. In between, the chapter offers a concrete instance of the word, which effects a change in power and the deposition of Eli and his house. The focus of this text would seem to be on the power of God's initiative, both in the rise of Samuel and in the loss to Eli. The boy Samuel is a model of one who is completely responsive and obedient to the word.

It surprises us, however, that Eli emerges as the model character who submits to the word of Yahweh, even though that word means his own death (see 4:18). It is that word, a purpose that stands outside every human strategy, which causes the rise and fall of those in power. The boy Samuel is a marvelous, innocent vehicle for that word. What matters finally, however, is this overriding, transcendent but concrete, purpose of God to which all must submit, where that purpose works good and even where it works ill.

TEXTS FOR PREACHING:

A Lectionary Commentary Based on the NRSV

Grant, almighty God, that, since the dullness and harshness of our flesh is so great that it is needful for us in various ways to be afflicted, we may patiently bear your chastisement, and under a deep feeling of sorrow flee to your mercy displayed to us in Christ; and that not depending upon the earthly blessing of this perishable life, but relying only upon your Word, we may go forward in the course of our calling, until at length we are gathered to that blessed rest which is laid for us in heaven; through Jesus Christ our Lord. Amen.

John Calvin

A verse from the psalm for this Sunday (Psalm 139:4) may be as discomfiting as it is comforting as we consider this calling: “Even before a word is on my tongue, O Lord, you know it completely.” We know that our words have not always be truthful, and that we have sinned not only by what we have said, but by what we have left unsaid. Yet the prophetic impulse to be a theologian of the cross stems from a penitential theology grounded in the sure reality of a merciful God in whom alone is our help, and who forgives, restores, heals and empowers us for participation in God’s own work of mending the creation. The God who knows our inmost thoughts and words before they are spoken is also the One who gives us the words to preach, and whose Spirit empowers us for this ministry. This God of the cross is also the God of resurrection, who brings healing and transformation at broken places.

Roger Gench — “Looking into the Lectionary” — outlook.org

What makes the Bible interesting and compelling is the company of human beings who through its pages play their parts in the drama of the human and the divine. In the sense that Bible stories tell our story, the human story in relationship to the divine, they are true. They are in the Bible because they are true to the experience of men and women. Take for example, the common theme of reluctance to accept responsibility that God wants to confer. None of the prophets took on their assignments willingly or gladly. Moses complained that he was not eloquent enough and that people wouldn’t believe him. Isaiah claimed himself unworthy, “a man of unclean lips.” Samuel was just a little boy. Ezekiel was sent out to preach to dead bones. Jonah refused to go to Nineveh, and yet God took those people and turned them into something for his purpose.

Peter Gomes, *The Good Book*, 2002



Samuel Relating to Eli the Judgments of God upon Eli's House
John Singleton Copley (1738-1815)

Neither the hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's deep hunger meet.

Frederick Buechner