Guide for the Preparation for Worship on 12 May 2024

AM Worship
Call to Worship: Psalm 105:1-3
Opening Hymn: 380 Crown Him with Many Crowns
Confession of Sin
Most holy and merciful Father; We acknowledge and confess before You; Our sinful nature prone to evil and slothful in good; And all our shortcomings and offenses. You alone know how often we have sinned; In wandering from Your ways; In wasting Your gifts; In forgetting Your love. But You, O Lord, have pity upon us; Who are ashamed and sorry for all wherein we have displeased You. Teach us to hate our errors; Cleanse us from our secret faults; And forgive our sins for the sake of Your dear Son. And O most holy and loving Father; Help us we beseech You; To live in Your light and walk in Your ways; According to the commandments of Jesus Christ our Lord. Amen.
Assurance of Pardon: Romans 1:16-17
Hymn of Preparation: 268 Of the Father's Love Begotten
Old Covenant Reading: Exodus 40:16-38
New Covenant Reading: Matthew 17:1-13
Sermon: *Glimpsing the Glory that is to Come*
Hymn of Response: 209 O Splendor of God's Glory Bright
Confession of Faith: Q/A 1 Heidelberg Catechism (p. 872)
Doxology (Hymn 568)
Closing Hymn: 156 Christ, Whose Glory Fills the Skies

PM Worship
270 At the Name of Jesus
290 Consider Well
374 All Hail the Power of Jesus' Name!
Old Covenant Reading: Isaiah 42:1-9
New Covenant Reading: Philippians 2:5-11
Sermon Title: Christ-Shaped Humility

Adult Sunday School: Lord's Day 36

Q. What is God's will for us in the third commandment?

A. That we neither blaspheme
nor misuse the name of God
by cursing, perjury, or unnecessary oaths,
nor share in such horrible sins
by being silent bystanders.
In summary,
we must use the holy name of God
only with reverence and awe,
so that we may properly
confess him,

call upon him,
and praise him in everything we do and say.

100 Q. Is blasphemy of God's name by swearing and cursing really such serious sin that God is angry also with those who do not do all they can to help prevent and forbid it?

A. Yes, indeed.
No sin is greater
or provokes God's wrath more
than blaspheming his name.
That is why he commanded it to be punished with death.

Suggested Preparations

Monday (5/6) Read and discuss Matthew 17:1-13

And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only.

And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." And the disciples asked him, "Then why do the scribes say that first Elijah must come?" He answered, "Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist. (ESV)

Grant Osborne writes:

> Three parts of this episode show the extent of Jesus' exaltation: the dazzling brightness of His face and clothes, the presence of the Shekinah cloud, and the divine voice. Without stating it explicitly (as does John in his "I am" sayings), it is clear that for Matthew Jesus shares the glory of Yahweh. The only proper response is worship. Peter later ruminates, "We were eyewitnesses of His majesty. He received honor and glory from God the Father" (2 Pet 1:16-17). Jesus fulfills and transcends the ministries of the

> two great miracle-working prophets, Moses and Elijah [Pastor Booth: Actually, Elisha performed twice as many miracles as Elijah]. Peter's attempt to build three booths, inadequate though it was, still constituted one such worshipful reply. It is our privilege to share in the majesty and glory as Christ's followers.

Read or sing Hymn 380 Crown Him with Many Crowns

Tuesday (5/7) Read and discuss 1 John 2:29-3:3.

If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure. (ESV)

Karen Jobes writes:

> What a wonder it is that God Himself is the origin of a person's eternal, spiritual life just as physical life originates with a human father. Saying the sinner's prayer or joining the church doesn't do justice to the wonder of the reality such acts reflect, even though confession and church membership are good in themselves. The necessity of being born again to the Father shows the depths of sins destruction. Nothing less than a new birth can restore the life that was lost to sin. Nothing less than a new life can remedy the brokenness of a person's relationship with God and destroy the works of the devil – both his work in Eden and in the ongoing effect of the evil that Satan has unleased in the world.
>
> The reconciliation that God offers through new birth comes from His love. Such love, John says, took wretched, sinful, rebellious, ungrateful people and gave to them the new identity of being a child of God, with all the wonders that entails. Being born of God is as irreversible as having been born physically; the concept of the new birth suggests that once one has been born of the Father, it is a permanent and eternal relationship that forms the firm foundation of the assurance of eternal life. As Lieu observes, the life that issues from the new birth cannot be lost or abrogated.

Read or sing Hymn 268 Of the Father's Love Begotten

Wednesday (5/8) Read and discuss Exodus 40:16-38

This Moses did; according to all that the LORD commanded him, so he did. In the first month in the second year, on the first day of the month, the tabernacle was erected. Moses

erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses. He took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark. And he brought the ark into the tabernacle and set up the veil of the screen, and screened the ark of the testimony, as the LORD had commanded Moses. He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, and arranged the bread on it before the LORD, as the LORD had commanded Moses. He put the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle, and set up the lamps before the LORD, as the LORD had commanded Moses. He put the golden altar in the tent of meeting before the veil, and burned fragrant incense on it, as the LORD had commanded Moses. He put in place the screen for the door of the tabernacle. And he set the altar of burnt offering at the entrance of the tabernacle of the tent of meeting, and offered on it the burnt offering and the grain offering, as the LORD had commanded Moses. He set the basin between the tent of meeting and the altar, and put water in it for washing, with which Moses and Aaron and his sons washed their hands and their feet. When they went into the tent of meeting, and when they approached the altar, they washed, as the LORD commanded Moses. And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys. (ESV)

Duane Garrett writes:

> The cloud at the Tent of Meeting attests to the presence of YHWH. God had affirmed to Moses that He would not abandon Israel but would accompany them (33:12-17), and the cloud was tangible proof that the promise was not broken. Also, the account of the revelation of the goodness of God had asserted that no man could withstand the power of the full divine presence (33:20). The fact that Moses could not enter the tent when the cloud was upon it demonstrates the intensity of YHWH's presence. That is, God was fully present at the tent in the midst of Israel. He had not abandoned Israel during their journey.
>
> The book closes on a positive note. God was with Israel and guiding them; Israel journeyed through the wilderness in the presence of YHWH. Later, Israel would experience a crisis of faith at Kadesh-Barnea, the refusal to invade Canaan that would lead to a forty-year experience in the wilderness (Num 13). But that is not in view here. Instead, the time in the desert is portrayed as idyllic; Israel walks with God, and they see the manifestation of His presence at His tent in the middle of the camp. It is this vision of the

wilderness that is behind Hosea's account of YHWH's renewal of love to Israel at 2:14:

> So then, I shall be wooing her,
> and taking her into the wilderness,
> and speaking to her heart.

Sing or Read Hymn 209 O Splendor of God's Glory Bright

Thursday (5/9) Read and discuss Isaiah 42:1-9

> Behold my servant, whom I uphold,
> my chosen, in whom my soul delights;
> I have put my Spirit upon him;
> he will bring forth justice to the nations.
> He will not cry aloud or lift up his voice,
> or make it heard in the street;
> a bruised reed he will not break,
> and a faintly burning wick he will not quench;
> he will faithfully bring forth justice.
> He will not grow faint or be discouraged
> till he has established justice in the earth;
> and the coastlands wait for his law.
>
> Thus says God, the LORD,
> who created the heavens and stretched them out,
> who spread out the earth and what comes from it,
> who gives breath to the people on it
> and spirit to those who walk in it:
> "I am the LORD; I have called you in righteousness;
> I will take you by the hand and keep you;
> I will give you as a covenant for the people,
> a light for the nations,
> to open the eyes that are blind,
> to bring out the prisoners from the dungeon,
> from the prison those who sit in darkness.
> I am the LORD; that is my name;
> my glory I give to no other,
> nor my praise to carved idols.
> Behold, the former things have come to pass,
> and new things I now declare;
> before they spring forth
> I tell you of them." (ESV)

Alec Motyer writes:

> Everything that speaks of Jesus delights the heart. He identified Himself as the 'Servant of the LORD' whom Isaiah foretold. He is the perfect Servant of the LORD, the revelation of truth and light for the whole world, the answer to our hopelessness, darkness, and bondage. But because He is the perfect Servant, He is also the model Servant, the true pattern for all who, through Him, are the LORD's servants today. Very well then – first, the LORD's servants are the LORD's delight. On the one hand, this is our ambition and target, but on the other hand it is the truth about us, for once we belong to Jesus we are the Father's delight, 'accepted in the Beloved' (Eph. 1:6). Secondly, the servant is first and foremost the servant of the Word of God. Do remember that this is what 'judgment' [ESV = 'justice"] means in [verses] 1, 3, and 4: the decision He has made, the things He has declared to be true (in brief, what He has revealed to His people what we possess as the Word of God). The servant's task is to bring this Word of truth to those bereft of the truth, making sure that it is God's Word in all its truth (42:3) that is being shared, not some merely human opinion, church tradition or personal whim and fancy. Thirdly, the servant of the LORD does not give up on the job, but perseveres till the truth is fully established. Like Paul said (2 Corinthians 4:1): because we have received mercy we have received ministry, and we must not 'lose heart,' that is, leave the work half done, abandon the task, go soft like a decaying apple. How true all this is of Jesus: the Father's delight, in His fidelity to the Word of God, carrying the job through until He could shout 'It is finished!' Every servant covets to be made like the Son of God in everything.

Friday (5/10) Read and discuss Philippians 2:5–11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (ESV)

N.T. Wright comments:

> The poem turns on the [therefore] at the beginning of verse 9. … What's the connection? Why should the Jesus who did what verses 6-8 say He did be honored in this way?
>
> The answer is that in His incarnation and on the cross Jesus has done *what only God can do*. Here is the very heart of the Christian vision of God Himself: that within the Jewish vision of the one God, the creator and

> sustainer of the universe, we are to see different self-expressions – so different, yet so intimately related, that they can be called 'Father' and 'Son.'
>
> Paul is quite clear that he is not moving away from Jewish monotheism. In verse 11 he quotes Isaiah 45:23, a fiercely monotheistic Old Testament passage ("To Me and Me alone, says YHWH, every knee shall bow and every tongue shall swear'). Here, then, is his point: the God who will not share His glory with anyone else has shared it with Jesus. Jesus, therefore, must somehow be identified as the one who from all eternity was 'equal with God.' And His progression through incarnation to death must be seen, not as something which required Him as it were to stop being God for a while, but as the perfect self-expression of the true God.

Read or sing 156 Christ, Whose Glory Fills the Skies

Saturday (5/11) Read and discuss Matthew 17:1-13

And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only.

And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." And the disciples asked him, "Then why do the scribes say that first Elijah must come?" He answered, "Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist. (ESV)

Grant Osborne writes:

> The discipleship implications [of this passage] are critical. Since Jesus is indeed the Son of God, the true follower will listen and obey. He is the fulfillment and authoritative interpreter of Torah, and the disciples are scribes trained for the kingdom truths. There are three stages in this story: first, Peter's feeble attempt to grasp the significance of the event through invoking the festival of tabernacles imagery (v. 4), then God's command

from the cloud to “listen” (v. 5), and finally partial understanding (v. 13). The key is the second step, careful listening that implies obedience.

Prayer: Please lift up tomorrow’s morning and evening worship services.