

Guide for the Preparation for Worship on 21 July 2024

AM Worship

Call to Worship: Psalm 96:1-3

Opening Hymn: 524 Guide Me, O Thou Great Jehovah

Confession of Sin

O great and everlasting God, Who dwells in unapproachable light, Who searches and knows the thoughts and intentions of the heart; We confess that we have not loved You with all our heart, nor with all our soul, nor with all our mind, nor with all our strength; Nor our neighbors as ourselves. We have loved what we ought not to have loved; We have coveted what is not ours; We have not been content with Your provisions for us. We have complained in our hearts about our family, about our friends, about our health, about our occupations, about Your church, and about our trials. We have sought our security in those things which perish, rather than in You, the Everlasting God. Chasten, cleanse, and forgive us, through Jesus Christ, who is able for all time to save us who approach You through Him, since He always lives to make intercession for us. Amen.

Assurance of Pardon: Hebrews 10:16-18

Psalm of Preparation: 119M O How I Love Your Holy Law

Old Covenant Reading: Leviticus 19:9-18

New Covenant Reading: Matthew 19:16-26

Sermon: *What Must We Do?*

Hymn of Response: 537 Jesus, Master, Whose I Am

Confession of Faith: Ten Commandments

Doxology (Hymn 568)

Closing Hymn: 530 Teach Me Thy Way, O Lord

PM Worship

368 Jesus, Lord, Redeemer

119Q Wonderful Are Your Statutes, LORD

327 My Dear Redeemer and My Lord

Old Covenant Reading: Proverbs 2:1-15

New Covenant Reading: Philippians 3:17-19

Sermon Title: *Which Pattern?*

Fellowship Lunch This Week!

Suggested Preparations

Monday (7/15) Read and discuss Matthew 19:16-26

And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself." The young man said to him, "All these I have kept. What do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and

give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful, for he had great possessions.

And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first. (ESV)

Grant Osborne writes:

To follow Jesus involves a total rejection of the idol of possessions. Jesus demands “perfection” (v.21), and that does not mean two kinds of Christians, the strong (who seek it) and the weak (who cannot seek it). All followers must come to grips with the antithesis between God and possessions. At the same time this does not mean that all must sell all their possessions. Clearly the problem with the young man was one of idolatry, but Jesus did not demand that Zacchaeus (Luke 19:1-10) sell everything. Wealth is not the problem; “love of money” (1 Tim 6:9-10) is the problem.

But virtually all of us rationalize away our fascination with the world’s goods. We say, “But I don’t love it; it isn’t an idol.” However, our actions prove that we are deceiving ourselves. Christ demands to be the first in our life, and when God blesses us financially, He is giving us an opportunity to minister to others who are less fortunate.

Read or sing Hymn 524 Guide Me, O Thou Great Jehovah

Tuesday (7/16) Read and discuss Read and discuss Matthew 19:13-15

Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.” And he laid his hands on them and went away. (ESV)

We naturally default to thinking that the senior executives, the leading political figures, the rich and the famous – are the most important people in society. On the other hand, there is a saying that is thankfully dying out: “Children should be seen and not heard.” We

instinctively think that the really important business of important grownups should not be interrupted by young children – particularly by infants who cannot even talk.

The Disciples fully grasped that the most important person in Israel at that time was Jesus Christ. While they stumbled around a bit they did understand that He was a unique man sent from heaven to usher in the Kingdom of God. Jesus had an absolutely vital teaching ministry and He was also performing innumerable Messianic signs by healing the sick, causing the lame to walk, and opening the eyes of the blind. It could hardly be any clearer to them that Jesus shouldn't have His time taken up in laying His hands upon and praying for these little infants who didn't even have any idea who Jesus was.

The Disciples were absolutely right about the importance of Jesus. But they were also absolutely wrong about the place of covenant children both in the Kingdom of God and also in the affections of our Lord.

It is important to grasp that the Disciples were not simply wrong about some objectively true but dry bit of doctrine. They were wrong about **the heart of Jesus** toward covenant children. They were therefore wrong about **the heart of the Living God** with respect to the youngest members of His Church.

This reality presses an obvious question upon us: How much does our view of covenant children look like that of the world? And how closely does our view of covenant children match up with the heart and actions of Jesus?

Read or sing Psalm 119M O How I Love Your Holy Law

Wednesday (7/17) Read and discuss Leviticus 19:9-18

“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.

“You shall not steal; you shall not deal falsely; you shall not lie to one another. You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

“You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD. (ESV)

John Kleinig writes:

The LORD warns against hidden abuse of disadvantaged people. God’s people were forbidden to insult a deaf person or put an obstacle before a blind person. These acts took secret advantage of these people’s handicaps in order to harm them publicly, either out of spite or for personal gain. It was safe to do so because they did not know what was said or done. They were therefore unable to defend themselves by retaliation. By analogy with this, the Israelites were forbidden to insult each other in secret behind each other’s back or to bring about someone’s downfall by setting a hidden obstacle before him. This kind of malicious behavior was common in any close community that was riddled with jealousy and rivalry. In it powerful people often worked secretly to shame others who were weak or who did not support them. They had no reason to fear retaliation from those who were “deaf” and “blind” to them and their scheming. But they had good reason to fear God, for he protected the weak from exploitation with His own holiness and avenged them.

Sing or Read Hymn 537 Jesus, Master, Whose I Am

Thursday (7/18) Read and discuss Proverbs 2:1-15

My son, if you receive my words
and treasure up my commandments with you,
making your ear attentive to wisdom
and inclining your heart to understanding;
yes, if you call out for insight
and raise your voice for understanding,
if you seek it like silver
and search for it as for hidden treasures,
then you will understand the fear of the LORD
and find the knowledge of God.
For the LORD gives wisdom;
from his mouth come knowledge and understanding;
he stores up sound wisdom for the upright;
he is a shield to those who walk in integrity,
guarding the paths of justice
and watching over the way of his saints.
Then you will understand righteousness and justice
and equity, every good path;
for wisdom will come into your heart,

and knowledge will be pleasant to your soul;
discretion will watch over you,
understanding will guard you,
delivering you from the way of evil,
from men of perverted speech,
who forsake the paths of uprightness
to walk in the ways of darkness,
who rejoice in doing evil
and delight in the perverseness of evil,
men whose paths are crooked,
and who are devious in their ways. (ESV)

Matthew Henry writes:

Job had asked, long before this, “Where shall wisdom be found? Whence cometh wisdom? (Job 28:12, 20) and he had given this general answer, “God knoweth the place of it”; but Solomon here goes further and tells us both where we may find it and how we may get it. We are here told:

1. We must closely attend to the word of God, for that is the word of wisdom, which is able to make us wise unto salvation. We must be convinced that the words of God are the fountain and standard of wisdom and understanding, and that we need not desire to be wiser than they will make us. We must incline our ear and apply our hearts to the, as to wisdom or understanding itself. Many wise things may be found in human compositions, but divine revelation, and true religion built upon it, are all wisdom. We must accordingly receive the word of God with all readiness of mind, and bid wit welcome, even the commandments as well as the promises, without murmuring or disputing. “Speak, LORD, for thy servant hears.” We must hide them with us, as we do our treasures, which we are afraid of being robbed of. We must not only receive, but retain, the word of God, and lodge it in our hearts, that it may be always ready to us. We must incline our ear to them; we must lay hold on all opportunities of hearing the word of God, and listen to it with attention and seriousness, as those that are afraid of letting it slip. We must apply our hearts to them, else incline the ear to them will stand us in no stead.
2. We must be in much prayer. We must cry after knowledge, as one that is ready to perish for hunger begs hard for bread. Faith desires will not prevail; we must be importunate, as those that know the worth of knowledge and our own want of it. We must cry, as new-born babes, after the sincere milk of the word (1 Peter 2:2). ...

3. We must be willing to take pains (v. 4); we must seek it as silver, preferring it far before all the wealth of this world, and laboring in search of it as those who dig in mines, who undergo great toil and run great hazards, with indefatigable industry and invincible constancy and resolution, in pursuit of the ore; or as those who will be rich rise up early, and sit up late, and turn every stone to get money and fill their treasures. Thus, diligent must we be in the use of the means of knowledge following on to know the LORD.

Friday (7/19) Read and discuss Philippians 3:17-19

Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. (ESV)

Gordon Fee writes:

Who these people are [the “many” Paul is warning them about] has been grounds for considerable debate, no solution to which is totally satisfactory. More important for us is what Paul says of them and how they fit into the preceding application of his story and the succeeding appeals in 4:1-3. Whatever else, they exemplify a “mindset” at odds with Paul’s, and therefore with that being urged on the Philippians. Rather than living cruciform (3:10-11), they “walk” *as enemies of the cross of Christ* (v. 18); and rather than pressing on to gain the final prize (vv. 12-14) and thus *eagerly awaiting a Savior from heaven* (v. 20), *their mind is set on earthly things* and therefore *their destiny is destruction*. These three indictments, which so clearly fit the present context, frame two others whose meaning is more difficult to determine: *their god is their stomach*, and *their glory is their shame*.

In calling them *enemies of the cross of Christ* Paul is, as the first matter, intentionally setting them over against both Christ (2:8) and himself (2:10-11). According to 1 Corinthians 1:18-25, the cross stands as God’s utter contradiction to human wisdom and power, and therefore inevitably creates enemies of those who refuse to go that route.

Read or sing Hymn 530 Teach Me Thy Way, O Lord

Saturday (7/20) Read and discuss Matthew 19:16-26

And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.” He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.” The young man said to him, “All these I have kept. What do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful, for he had great possessions.

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Jeffrey Gibbs writes:

What are disciples of Jesus to do? If we take seriously Jesus’ warning about the spiritual menace and danger of forfeiting eternal life because of wealth, we should do something. What is it? The most obvious answer would be to take a goodly share of the wealth that I might possess and give it away so that I no longer possess it. Let it go and release it out into the church and into the world and enable others to benefit and do good with it. Although we cannot and should not take Jesus’ specific words to the rich young man as a general command to sell *all* our possessions and give *everything* to the poor, we can reflect the spirit of His teaching in our own lives as stewards. There is no reason why I need to fuel my appetites as I desire.

If greater riches have been entrusted to my keeping, such power is to be used for the blessing of others and not to enhance my own ego or status. Why does it even seem unusual (for it feels that way as I write) to suggest that if one’s wealth increases over time, one’s standard of living should remain essentially the same while the percentage of wealth that leaves one’s hands and goes out to bless others should steadily rise? ... If it all stays with me, clutched in my sinful hands, it can do terrible damage to me and the people around me.

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