

Guide for the Preparation for Worship on 10 November 2024

AM Worship

Call to Worship: Psalm 105:1-3

Opening Psalm: 110A The LORD Said to My Lord

Confession of Sin

Almighty God, Who are rich in mercy to all those who call upon You; Hear us as we humbly come to You confessing our sins; And imploring Your mercy and forgiveness. We have broken Your holy laws by our deeds and by our words; And by the sinful affections of our hearts. We confess before You our disobedience and ingratitude, our pride and willfulness; And all our failures and shortcomings toward You and toward fellow men. Have mercy upon us, Most merciful Father; And of Your great goodness grant that we may hereafter serve and please You in newness of life; Through the merit and mediation of Jesus Christ our Lord. Amen.

Assurance of Pardon: Psalm 106:43-45

Psalm of Preparation: 118B The Glorious Gates of Righteousness (1-4)

Old Covenant Reading: Psalm 110

New Covenant Reading: Matthew 22:41-46

Sermon Title: *Great David's Greater Son*

Psalm of Response: 118B The Glorious Gates of Righteousness (5-8)

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 568)

Closing Hymn: 281 Rejoice, the Lord Is King

PM Worship

236 To God Be the Glory

243 How Firm a Foundation

276 Jesus Paid It All

Old Covenant Reading: Deuteronomy 6:1-9

New Covenant Reading: Jude 22-25

Sermon Title: *Mercy, Righteous Hatred, and the Glory of God*

Adult Sunday School: Heidelberg Catechism Lord's Day 46

Lord's Day 46

Q. Why has Christ commanded us to address God as "our Father"?

A. To awaken in us
at the very beginning of our prayer
what should be basic to our prayer—
a childlike reverence and trust
that through Christ God has become our Father,
and will much less refuse to give us
what we ask in faith

than will our parents refuse us
the things of this life.

**Q. Why the words
“who is in heaven”?**

A. These words teach us
not to think of God’s heavenly majesty
in an earthly way,
and to expect from his almighty power
everything needed for body and soul.

Suggested Preparations

Monday (11/4) Read and discuss Matthew 22:41-46

Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

“‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”’?”

If then David calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (ESV)

Jeffrey Gibbs writes:

Jesus’ citation of Psalm 110:1 makes it clear that it is not sufficient to say, as these Pharisees have, only that the Messiah is “David’s [son]” (22:42). This response is inadequate for two reasons. In the first place, Jesus has come to be the Son of David in ways that contradict the expectation of many in His day. As Matthew’s account moves toward its goal and toward the Roman [representative] that speaks the truth ironically (27:37), it becomes clear to all that this King comes not to rule through conquest or evident divine power – not yet. Rather, His reign will come through service and sacrifice, through the giving of His life as the ransom for many (20:28). This royal Son of David will fulfill that role in ways that neither His enemies nor His disciples ever imagined – indeed, in ways that no sinful human would be willing to accept apart from divine revelation (16:16-23). It is not enough, then, for such men to say only that the Messiah will be David’s son; they do not yet know what that means in the plan of God.

Further and more importantly, however, Matthew has narrated Jesus’ life and ministry so as to make it clear that “a son of David” is not the most powerfully true thing to say about the Christ. The true Christ will not only

embody and magnify in surprising ways the kingly role that David exercised over God's people, but the true Christ will also embody – in surprising ways – the roles and actions of the God of Israel Himself. His origins are not from human plan or design; conceived and born of a virgin, He fulfills the promise that God Himself will be with His people, to save them from their sins. Strangely, so broad and strong will the Messiah be that He can sum up in His own life and person an entire history and an entire people; in the place of a failed and faltering Israel, God's "son," Jesus is the true and loyal and perfect Son of God. He will inaugurate the festal wedding feast, so it is not possible for His disciples to fast as the Pharisees and others do (9:14-15). Taking the place that the OT gives to Israel's God, the Messiah Himself actually *is* the Bridegroom for Israel, God's bride. In man and various ways, the Christ is and will be God's Son.

Read or sing Psalm 110A The LORD Said to My Lord

Tuesday (11/5) Read and discuss Read Matthew 22:34-40

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." (ESV)

Leon Morris writes:

Jesus rounds this discussion off with the point that, rightly observed, these two commandments involve the whole law. Not only the law, but the prophets as well *hang* on these two commandments. Anyone who loves God and people wholeheartedly is not going to come short in religious observances, nor in doing what is proper to other people. In short, when anyone loves in the ways Jesus says, there is no need for a host of hair-splitting definitions of when an obligation has been discharged and when it has not. As I have written elsewhere, "Jesus swept aside all such pettifogging nonsense with His revolutionary insistence on the centrality of love and for good measure He added that the teaching of the prophets is included in this command. At one stroke He did away with any understanding of the service of God that sees it as concerned with the acquiring of merit or with an emphasis on liturgical concerns. What matters can be summed up in one word: love." This does not, of course, mean that all other commandments may be ignored and that all that one must do is love. The commandments of God are serious and must be observed. But Jesus is saying that it is only when we love that we can truly obey them and that without love we do not really understand what the commandments mean. In one way or another all the commandments are expressions of

God's love. Love is the thrust of them all, and it is only as we love that we fulfil them.

Read or sing Psalm 118B The Glorious Gates of Righteousness (1-4)

Wednesday (11/6) Read and discuss Psalm 110

The LORD says to my Lord:
 "Sit at my right hand,
until I make your enemies your footstool."

The LORD sends forth from Zion
 your mighty scepter.
 Rule in the midst of your enemies!
Your people will offer themselves freely
 on the day of your power,
 in holy garments;
from the womb of the morning,
 the dew of your youth will be yours.
The LORD has sworn
 and will not change his mind,
"You are a priest forever
 after the order of Melchizedek."

The Lord is at your right hand;
 he will shatter kings on the day of his wrath.
He will execute judgment among the nations,
 filling them with corpses;
he will shatter chiefs
 over the wide earth.
He will drink from the brook by the way;
 therefore he will lift up his head. (ESV)

Allen P. Ross writes:

This marvelous psalm is a prophecy of the coming victory of the Messiah over the world. It declares that He has been exalted to God's right hand, that He will come to establish His dominion over the world, and that He will put down all His enemies with a sudden and final blow. But He will be much more than a king – He will be a High Priest, so that His followers will be sanctified and prepared to worship and serve the LORD. The expository idea may be worded this way: *God will enable His chosen King, whom He has also declared to be a Royal Priest, to carry out His judgment through the world when He sends Him forth with all His faithful servants to destroy the enemies of God. ...*

Passages like this offer hope and comfort to believers, because no matter how evil or troubling the world might appear, the final outcome is certain. Those who believe in Jesus the Messiah, and who have been sanctified by His sacrificial blood, have nothing to fear. They will be with Him as He comes to rule on earth, for they will be like the dew that suddenly appears in the morning when the shadows flee away and the ‘sun of righteousness’ rises with healing in His wings (Mal. 3). Because of that hope, believers should (1) comfort and encourage one another, (2) purify themselves to be clothed in white linen, which are the righteous acts of the saints (Rev. 19), and (3) be about the work of the kingdom, obeying the King, serving the King, and extending His kingship to people in the world.

Read or sing Psalm 118B The Glorious Gates of Righteousness (5-8)

Thursday (11/7) Read and discuss Deuteronomy 6:1–9

“Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, that you may fear the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. (ESV)

Adolph Harstad writes:

[Verses 4 and 5] are an explanation and exhortation of the First Word [i.e. the First Commandment]. The two main thoughts of 6:4-5 appear in two commands. Israel must *listen* to the great truth that Yahweh is the one and only absolute God, and Israel is to *love* Him with heart, soul, and strength.

The command “listen!” or “hear!” is crucial for Israel. Deuteronomy 6:3 and 6:4 begin virtually the same way: “so you must listen, O Israel” and “listen, O Israel!” The key verb [translated “listen!”] occurs ninety-one times in Deuteronomy. Becoming an Israelite under God’s covenant and believing what He says is a matter of *listening* to Him alone. God does the talking and works through His powerful Word in ears and hearts. “Faith comes from hearing the message, and the message comes through the word of Christ” (Rom 10:17 EHV). “Whoever has ears to hear, let him hear” (Mt.

11:15). By the power of God's Word, believing listeners stop formulating rebuttals of what He says in His Word. Abraham listened, believed, and followed. Moses listened as God revealed Himself. Eli was a failure in some ways, but he gave excellent counsel to young Samuel: "Go, lie down, and if He calls you, say: 'Speak, Yahweh, for your servant is listening'" (1 Sam 3:9). At this point, Moses does not even tell Israel to call on the name of God, but just to listen. To listen to Moses the "prophet" preach is the same as listening to Yahweh, who called him to preach and gave him the words to speak. Moses does not require that Israel first study esoteric hermeneutical methods and immerse herself in discourse analysis or literary criticism of some kind before the nation can understand. Later she will have opportunity to be blessed through extensive study and mediation on the Toray (Ps 1:2). For now, just be quiet and listen. Do not come with a set of presuppositions that block you from accepting what Yahweh says. Do not presume to debate, dispute, or reject. Just listen. Do not turn to the right or left of what He says by adding or subtracting from His Word. Just "listen, O Israel."

Friday (11/8) Read and discuss Jude 22–25

And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen. (ESV)

Michael Green writes:

This thrilling doxology reminds us of the power of God. Twice Paul had been driven to his knees in praise as he considered the might of his Lord. In Romans 16:25 he ascribes glory 'to Him who is able to establish you by my gospel.' In Ephesians 3:20 he glories in the One who 'is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us.' Here, too, Jude ends his letter with heartfelt adoration to the One who *is able to keep you from falling*. True, he has told them they must keep themselves in the love of God (v. 21), but he uses a different word for 'keep' here. The [the word] used means 'watch.' Here [the word] used means 'guard.' There is a difference. We must watch that we stay close to the LORD, but only He can guard us so that we do not stumble. [The word translated] "from falling" does not occur elsewhere in the New Testament. It is used by Xenophon of a horse which is surefooted and does not stumble, by Plutarch of the steady falling of the snow, and by Epictetus of a good man who does not make moral lapses. In the midst of difficult company, turbulent thinking and the question of moral standards, it is only the LORD who can preserve us.

But God can do even more than that. He will set us up or make us to stand before His *glorious presence* in heaven. And we shall exult, because no fault will be found in us. The Christian is in Christ, and therefore *faultless* or ‘without blame;’ he is incorporated into the Blameless One (cf : 1 Peter 1:19). ... What a profound conception of heaven! What an amazing thing that in Christ we can be [spotless], and constitute an utterly acceptable offering to the LORD! God is able to make us stand, though in ourselves we should shrink from His presence.

Read or sing Hymn 281 Rejoice, the Lord Is King

Saturday (11/9) Read and discuss Matthew 22:41-46

Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

“‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”’?”

If then David calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (ESV)

Leon Morris writes:

Jesus’ contemporaries seem to have thought of “the Son of David” as a Messiah like David, one who would sit on David’s throne, make warlike conquests as David did, and in general, be David all over again. Jesus rejected that idea. “At the very least Jesus declares the freedom of the Messiah to establish the Kingdom by another path than the political and military methods of David. The Messiah can be and will be the Suffering Servant rather than the military conqueror and earthly king (Filson).”

[In verse 45] *therefore* links what follows with the quotation; because [since] this is what Scripture says then certain things follow. The important one is that David recognizes the Messiah as his “Lord.” Now comes the unanswerable question, unanswerable on the Pharisees’ premises, “how is he his son?” It was widely accepted that the greatest times had been in antiquity and that history had been all downhill since the early golden age. In a family the father was the great person, and it was axiomatic that his sons were less significant than he. In a society that held views like this the great King David was held to be certainly greater than his descendants. If the Messiah was to be among those descendants, then, of course, on Pharisaic premises, he must be inferior to David. But David speaks of him

as “Lord,” which means that he must be greater. This presented the Pharisees with a difficult conundrum to which they found no answer.

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