

Guide for the Preparation for Worship on 8 June 2025

AM Worship

Call to Worship: Psalm 98:1-3

Opening Hymn: Hymn 219 “O Worship the King”

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: Exodus 34:5-7

Hymn of Preparation: 431 “And Can It Be That I Should Gain”

Old Covenant Reading: Psalm 14:1-7

New Covenant Reading: Romans 3:9-26

Sermon Title: *Fear Not for the LORD is With You*

Psalm of Response: Psalm 14 “The Fool Speaks in His Heart”

Confession of Faith: Ten Commandments

Doxology (Hymn 568)

Closing Hymn: 252 “This is My Father’s World”

PM Worship

270 At the Name of Jesus

266 Thou Art the Way

277 Before the Throne of God Above

Old Covenant Reading: Exodus 24:1-18

New Covenant Reading: Hebrews 9:23-28

Sermon Title: *Christ’s Priestly Ministry*

Adult Sunday School – Eschatology

Suggested Preparations

Monday (6/2) Read and discuss Psalm 14

The fool says in his heart, “There is no God.”
They are corrupt, they do abominable deeds;
there is none who does good.

The LORD looks down from heaven on the children of man,
to see if there are any who understand,

who seek after God.

They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.

Have they no knowledge, all the evildoers
who eat up my people as they eat bread
and do not call upon the LORD?

There they are in great terror,
for God is with the generation of the righteous.
You would shame the plans of the poor,
but the LORD is his refuge.

Oh, that salvation for Israel would come out of Zion!
When the LORD restores the fortunes of his people,
let Jacob rejoice, let Israel be glad. (ESV)

Tim Keller writes:

In the Bible foolishness means a destructive self-centeredness. Fools cannot bear to have anyone over them, and so they ignore God or deny He exists. Some of this rebellion exists in every heart. Every sin is a kind of practical atheism – it is acting as if God were not there. That also means that belief in God must be a gift. This psalm is famously quoted in Romans 3:11: “There is no one who seeks God.” Left to ourselves, we would never want to find God, much less know Him. So take heart ... If you want God, it is because He wants you to find Him.

Read or sing Hymn 219 “O Worship the King”

Tuesday (6/3) Read and discuss Matthew 27:27–38

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they

put the charge against him, which read, “This is Jesus, the King of the Jews.” Then two robbers were crucified with him, one on the right and one on the left. (ESV)

Knox Chamblin writes:

The mocking of Jesus beings this particular section. He is surrounded by a cohort of Roman soldiers (a company of up to six hundred men) who mock His claim to be king. A soldier’s scarlet cloak suggests the imperial purple. [A crown of thorns and] a royal scepter completes the picture. As the passage offers a grotesque parody of the truth about Jesus, it also shows how sinners respond to a true kingship. The soldiers behave this way because to their mind Jesus is not a king. According to Matthew, it is *because* this is Yahweh, the Holy One of Israel, that He receives such treatment.

Now Matthew gruesomely presents the crucifixion of Jesus. The victim had to carry the crossbeam, which at the scene of execution would be attached to an upright post. Weakened by physical abuse, Jesus requires assistance.

In verse 33, the word *Golgotha* means “skull”; the Latin counterpart is *calva*, hence Calvary. The site lay just outside the north wall of the city. The use of the place (for executions) better explains the name than it’s alleged shape.

Myrrh (Mark 15:23) gives wine a bitter taste (hence Matthew’s “gall,” so Jesus refuses it. The offer is an act not of compassion but of ridicule (cf. Ps. 69:20-21). Jesus is stripped of His personal possessions, in accord with custom and in fulfillment of Psalm 22:18. The mockery of Matthew 26:67-68 and 27:28-31 now intensifies. Jesus is taunted from every side – by onlookers, by the Jewish authorities, and by the robbers crucified with Him.

Read or sing Hymn 431 “And Can It Be That I Should Gain”

Wednesday (6/4) Read and discuss Romans 3:9–26

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written:

“None is righteous, no, not one;
no one understands;
no one seeks for God.
All have turned aside; together they have become worthless;
no one does good,
not even one.”
“Their throat is an open grave;
they use their tongues to deceive.”
“The venom of asps is under their lips.”

“Their mouth is full of curses and bitterness.”
“Their feet are swift to shed blood;
in their paths are ruin and misery,
and the way of peace they have not known.”
“There is no fear of God before their eyes.”

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. (ESV)

Here is a technical question. But if you can understand this, it will help you a great deal in reading Paul’s letters: What does the word “*of*” mean in the phrase “the righteousness *of* God”? Even in English, the word “*of*” is frequently ambiguous. For example, consider the phrase “the love of God.” Does that mean “our love for God” or “God’s love for us.” Without context, it could mean either. Well, the Greek construction, that almost all modern translations render “of”, is even more flexible than the English. The best-selling Intermediate Grammar actually lists 27 different ways that this construction is used. Thankfully, you don’t have to memorize all those options – but it will help you when you see this word “of” to remember that there are a LOT of options available and that you are going to have to figure out what is specifically intended by thinking carefully about the context.

In verses 21 and 22, we have one of the most common uses of this Greek construction in that it is being used to indicate source. The easiest and clearest way to translate this is with the word “from.” If you are taking notes you should jot this down: “But now a righteousness *from* God has been manifested” and again in verse 22, “a righteousness *from* God through faith in Jesus Christ.”

Paul is not talking about the righteousness by which God Himself is righteous. This righteousness is a gift that comes to us from God who is the giver. Well, if this is not God’s own righteousness which is being given – whose righteousness is it? As the context, and the rest of the Bible make clear, it is the righteousness of Jesus Christ.

Now you might be thinking: “But isn’t Jesus God?” Yes, Jesus is God, but He is also truly man – and the righteousness that is being reckoned to the account of those who believe in Jesus is the righteousness that He achieved as a perfect human being.

This is one of the reasons what it was necessary for our Savior to be a true human being. God the Son took to Himself a true human nature so that He could perfectly fulfill the law of God *as a human being* and therefore achieve a perfect righteousness – that in His case, and in His case alone – is a righteousness based on his perfect record of law-keeping. It is this righteousness which God provides for His people entirely as a gift received through faith.

Read or sing Psalm 14 “The Fool Speaks in His Heart”

Thursday (5/29) Read and discuss Exodus 24

Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him.”

Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.” And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” And Moses took the blood and threw it on the people and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

The LORD said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. And he said to the elders, “Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.”

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights. (ESV)

R. Reed Lessing writes:

After the laws and regulations of Exodus 20-23, God shows up in Exodus 24 – in stunning and spectacular ways. Moses and Aaron, Nadab and Abihu (two of Aaron’s sons), and the seventy elders of Israel see Yahweh. “They beheld God, and ate and drank” (verse 11).

Let me illustrate the meaning of this vision by going back to the 1980 Winter Olympics.

Hockey fans! Remember the “Miracle on Ice”? When a rag-tag group of amateur U.S. hockey players defeated the “invincible” team of U.S.S.R. pucksters? Watching the game on television, many viewers thought they were seeing the game live. They weren’t. It was tape-delayed. Those in the know had heard – probably on the radio – that the U.S. had won the game. These people, confident of the outcome, didn’t sweat when the U.S.S.R. scored a goal or when a U.S. skater landed in the penalty box. The victory was a done deal.

That’s what’s going on with this vision in Exodus 24. Victory is assured. As the Israelite leaders eat and drink in God’s presence, they get a foretaste of the future heavenly banquet – heaven comes down to earth! On the Last Day, God will triumph over every enemy. Christ gives a similar vision to Peter, James, and John – also on a mountain. It happened when Jesus appeared in divine splendor on the Mount of Transfiguration – along with the glorified Moses and Elijah. The message? “Thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Cor 15:57 ESV).

God sees us, frazzled about the final score, and says something like this: “You can take a deep breath and relax. It may look dire and desperate, but I’ve defeated death and every enemy. Most assuredly, even now you have access to the final victory. Heaven comes down to earth through [corporate worship] where Gospel gifts are freely given!”

Friday (5/30) Read and discuss Hebrews 9:23–28

Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (ESV)

Tom Wright comments:

‘It was such a great day,’ she said. ‘I’d really like to do it all over again!’

We were looking at the photographs two weeks after the wedding. All their friends and relatives had been there. The sun had shone. The music was magnificent. The reception had been grand, the speeches good, the late-night party enormous fun. The sort of day that comes, to most of us, once in a lifetime, if that.

That, of course, is the point. You don’t get married every year, every month, every week. The reason you have such a big party is precisely that this is supposed to happen once and once only. Some events mean what they mean precisely because they are one-off. To repeat them would be to show that you hadn’t understood, or that somehow it hadn’t worked out the first time.

This is what Hebrews is insisting, in this chapter and the next one, when it stress that the death of Jesus happened ‘once and for all.’ It was precisely something that happened once. It could not and should not be repeated. This is central to the way in which Jesus’ sacrifice is ‘better’ than those which were regularly offered by the priests in the Temple, under the regulations of the old covenant.

To introduce this, the writer explains that the heavenly sanctuary, like the earthly one, needed purifying, albeit in a superior fashion. This (like much in the present section) is bound to seem puzzling at first glance. Why should the heavenly sanctuary need to be purified? What could have been wrong with it?

The answer, it seems, is that there wasn’t anything wrong with the heavenly sanctuary itself, but that it needed to be made ready for the arrival of people with whom there had been a very great deal wrong – namely, sinful human beings. How could we possibly come into the very presence of the holy God? We couldn’t, of course. But, since that’s what we are promised will happen, and since Jesus’ sacrifice is the way by which it happens, the writer can speak with perfect senses of Jesus purifying the heavenly sanctuary itself, so that when other human beings are welcomed into it they will find, as the Israelites had found in the earthly sanctuary, that everything there, too, bears the mark of God’s self-giving love.

Read or sing Hymn 252 “This is My Father’s World”

Saturday (5/31) Read and discuss Psalm 14

The fool says in his heart, “There is no God.”
They are corrupt, they do abominable deeds;
there is none who does good.

The LORD looks down from heaven on the children of man,

to see if there are any who understand,
who seek after God.

They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.

Have they no knowledge, all the evildoers
who eat up my people as they eat bread
and do not call upon the LORD?

There they are in great terror,
for God is with the generation of the righteous.
You would shame the plans of the poor,
but the LORD is his refuge.

Oh, that salvation for Israel would come out of Zion!
When the LORD restores the fortunes of his people,
let Jacob rejoice, let Israel be glad. (ESV)

Allen P. Ross writes:

The impact of reading Psalm 14 is staggering: there is none righteous, no not one. The whole race has become corrupt and dangerous because it chooses to live in defiance of God. If people ignore God, or the idea of a God, then they naturally ignore God's distinctions between good and evil. It is foolish to pervert life and become loathsome to God, for God will judge the wicked and bring relief and restoration to the righteous. ...

What enables the righteous to endure in this world is the anticipation of a coming day of judgment that will bring them relief and joy. A summary expository idea that unites these ideas might be worded this way: *The righteous may have to live in a godless and corrupt world that seeks to destroy them, but there is coming a glorious day of reckoning when God will destroy the wicked and deliver His people.* It is this anticipation of a glorious deliverance when the saints will be filled with joy that inspires believers to live faithfully in this fallen world. For Jesus it was the joy that was set before Him that He endured the cross and scorned its shame. For the apostle Paul it was the hope of glory that kept him going in spite of severe persecution. Believers are called to hold fast to their integrity, knowing that the world is passing away.

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