

Guide for the Preparation for Worship on 12 October 2025

AM Worship

Call to Worship: Psalm 105:1-3

Opening Psalm: 118A O Thank the LORD for All His Goodness (1-4)

Confession of Sin

Almighty and everlasting God, Glorious Creator of all things, and Father of our Lord Jesus Christ; We have sinned against Your holy Name, by failing to glorify You in our lives as your redeemed children. Our unthankfulness extends to every thought and deed, as well as to our failure to thank you with our lips. We have not lived to the praise of the glory of Your grace. We have not esteemed the reproach of Jesus Christ our Savior to be greater than the riches of this world. We have failed to estimate the infinite cost of the salvation won for us at the cross through the shed blood of Jesus. We have not been faithful to You as You have been faithful to us in all things. Father, forgive us for our ingratitude through the reconciling sacrifice of Jesus Christ our all-sufficient Mediator, we pray. Amen.

Assurance of Pardon: Hebrews 2:17-18

Psalm of Preparation: 118A O Thank the LORD for All His Goodness (5-8)

Old Covenant Reading: Isaiah 58:1-12

New Covenant Reading: Hebrews 13:1-6

Sermon Title: *Like Christ, By Christ, For Christ*

Hymn of Response: 410 Christian Hearts in Love United

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 568)

Closing Hymn: 406 Jesus, with Thy Church Abide

PM Worship

280 Wondrous King, All-Glorious

61B O Hear My Urgent Cry

284 Ye Servants of God, Your Master Proclaim

Old Covenant Reading: Isaiah 42:1-9

New Covenant John 17:1-9

Sermon Title: *Christ Glorified in Your Salvation*

Adult Sunday School – Public Profession of Faith IV: Jesus is My Lord

Suggested Preparations

Monday (10/6) Read and discuss Hebrews 13:1–6

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” So we can confidently say,

“The Lord is my helper;
I will not fear;
what can man do to me?” (ESV)

Commenting on verses 5 and 6, Philip Edgecumbe Hughes writes:

We may assume that *love of money* was another temptation to which the recipients of this letter were showing signs of giving in. Many commentators have remarked on the close connection that exists in the New Testament between immorality (see v. 4) and covetousness. Spicq draws attention to the sequence of the sixth and seventh commandments. Immorality and greed are named together in 1 Corinthians 5:11, Ephesians 5:3, and Colossians 3:5, and adulterers and thieves in 1 Corinthians 6:9ff. As Moffatt says, “the love of luxury and the desire for wealth open up opportunities of sensual indulgence.” Paul, indeed, warns Timothy that “the love of money is the root of all evils” and that because of this craving “some have wandered away from the faith and pierced their hearts with many pangs”; for, as he has just explained, “those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction”; whereas, on the other hand, “there is great gain in godliness with contentment” (1 Tim. 6:6-10). And this accords perfectly with the injunction now added by our author: *be content with what you have*. The avaricious man is never content: ungenerous and grasping, he always wants more and is always afraid of losing what he has. How different from the serenity of the true Christian who knows that, having Christ, he lacks nothing that is essential for his well-being (cf. Ps. 23:1). Paul, destitute of worldly possessions, sublimely speaks of himself “as having nothing and yet possessing everything” (2 Cor. 6:10). “I have learned,” he assures his friends in Philippi, “in whatever state I am, to be content” (Phil. 4:11).

Read or sing Psalm 118A O Thank the LORD for All His Goodness (1-4)

Tuesday (10/7) Read and discuss Hebrews 12:18–29

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire. (ESV)

F.F. Bruce writes:

The new Jerusalem has not yet come down to mankind, but in the spiritual realm they already have access to it. They have become fellow-citizens with Abraham of that well-founded city for which he looked; it is the city or the commonwealth which comprises the whole family of faith, God’s true dwelling-place. Even now this city has not been manifested in its fulness; it is still in one sense “the city which is to come” (13:14), but the privileges of its citizenship are already enjoyed by faith. The people of God are still a pilgrim people, treading the “highways to Zion,” but by virtue of His sure promise they have already arrived there in spirit. Our author may retain the symbolism of “up there” when he speaks of God, but he makes it clear that His people need not climb the heavenly steep to seek Him, for He is immediately accessible to each believing heart, making His dwelling in the fellowship of the faithful.

You have come, he continues, “to myriads of angels in festal array.” The myriads of angels remind us of the “ten thousands of holy ones” who attended God at the giving of the law on Sinai (Deut. 33:2), or of the “thousands and thousands” whom Daniel saw serving God, and “ten thousand times ten thousand” who stood before Him (Dan. 7:10). ... [The author of Hebrews expresses how exalted the status of Christians is, for] the Son of God passed by angels in order to partake of flesh and blood with mankind. When, therefore, believers come to the myriads of angels it is not to worship them, but to worship the God whose servants they are.

Read or sing Psalm 118A O Thank the LORD for All His Goodness (5-8)

Wednesday (10/8) Read and discuss Isaiah 58:1–12

“Cry aloud; do not hold back;
lift up your voice like a trumpet;
declare to my people their transgression,
to the house of Jacob their sins.
Yet they seek me daily
and delight to know my ways,
as if they were a nation that did righteousness
and did not forsake the judgment of their God;

they ask of me righteous judgments;
they delight to draw near to God.
‘Why have we fasted, and you see it not?
Why have we humbled ourselves, and you take no knowledge of it?’
Behold, in the day of your fast you seek your own pleasure,
and oppress all your workers.
Behold, you fast only to quarrel and to fight
and to hit with a wicked fist.
Fasting like yours this day
will not make your voice to be heard on high.
Is such the fast that I choose,
a day for a person to humble himself?
Is it to bow down his head like a reed,
and to spread sackcloth and ashes under him?
Will you call this a fast,
and a day acceptable to the LORD?

“Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the straps of the yoke,
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked, to cover him,
and not to hide yourself from your own flesh?
Then shall your light break forth like the dawn,
and your healing shall spring up speedily;
your righteousness shall go before you;
the glory of the LORD shall be your rear guard.
Then you shall call, and the LORD will answer;
you shall cry, and he will say, ‘Here I am.’
If you take away the yoke from your midst,
the pointing of the finger, and speaking wickedness,
if you pour yourself out for the hungry
and satisfy the desire of the afflicted,
then shall your light rise in the darkness
and your gloom be as the noonday.
And the LORD will guide you continually
and satisfy your desire in scorched places
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters do not fail.
And your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,

the restorer of streets to dwell in. (ESV)

Jesus quotes from Isaiah 58 in his conflict with the Jewish religious leaders over what Sabbath observance actually means. R. Reed Lessing writes:

The true Sabbath that Jesus brings does not [focus on restricting] individual activity. Nor is its main focus on outward expressions of personal piety, such as fasting and offerings. Rather, by introducing Isaiah 58 into His quote of the Fifth Servant Song (Lk 4:18), Jesus condemns both the Pharisees' legalistic view of the fast and the yokes they place on people through their Sabbath *halakha* [*Halakhah* is the collective body of Jewish religious law, encompassing rules and practices that cover every aspect of life, from ritual observances to ethical conduct and daily life]. Our Lord encourages people to help others and free the persecuted faithful from oppressive Pharisaic judgments. He comes "to loosen the chains of wickedness, to tear asunder the ropes of a yoke, and to release crushed ones as free, and to tear to pieces every yoke."

After the Nazareth sermon in Lk 4:16-30, Luke's depiction of the clashes between Jesus and the Pharisees climaxes in Lk 6:1-11 over proper Sabbath observance. The Pharisees first criticize Jesus' disciples for working on the Sabbath because they are plucking and eating grain. Our Lord's response challenges their life-stifling interpretation of the Sabbath. Jesus, the Son of David, has greater authority than David himself, who ate the bread of the divine presence, which was only lawful for priests to eat. By calling himself the Lord of the Sabbath, Jesus exhorts the Pharisees to recognize that he true Sabbath observance is to believe in His liberating work as Isaiah's Anointed Deliverer (Is 61:1-3).

Read or sing Hymn 410 Christian Hearts in Love United

Thursday (10/9) 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)

Willem VanGemeren writes:

Yahweh the Creator-God has called the Servant to be a light to the nations. He will make His mission a success by extending the covenant to the Gentiles. The messianic nature of Israel is to so affect the earth that all nations will be blessed through her and will join with her in expressing their faith in Yahweh.

Yahweh’s jealousy for His glory assures His continued presence with His people. He will open the eyes of the blind, free the prisoners, and do whatever is necessary to establish His kingdom on earth, in fulfillment of His word to the patriarchs and through the prophets. The restoration of the Jews and the inclusion of the Gentiles express the “new age” planned and revealed beforehand.

Friday (10/10) Read and discuss John 17:1–9

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you

gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. (ESV)

Let me suggest three extraordinary pieces of assurance that flow from just the first eight verses of Christ's High Priestly prayer:

1. First, God the Son has prayed for and is praying for you right now. There is no possibility that the Father will not answer His prayers and one of the things the Son is praying for is that you would be kept by the Father forever.
2. Second, this prayer reveals that all those who come to know the Father by believing in the Son do so because the Father gave them to the Son as an expression of His love. Why would the Son ever reject a gift from His eternal Father? And how could the Father ever fail to keep a gift that His Son purchased for Him at the cost of His own life? Beloved, your security in God's love does not depend solely upon God's love for you. It depends on the eternal and perfect love that the three persons of the Trinity have for one another.
3. Third, Christ's prayer reveals that God has bound up His own glory with the salvation of His people. Rather than God having two separate goals, one to glorify Himself and one to save sinners. Our Lord's high priestly prayer reveals that Jesus and the Father are glorified in and through your salvation. How confident can you be that, by God's grace, you will persevere to the end? You can be as confident of your grace-given perseverance as you are in the knowledge that the Father is zealous to glorify the Son and the Son is zealous to glorify the Father.

Read or sing Hymn 406 Jesus, with Thy Church Abide

Saturday (10/11) Read and discuss Hebrews 13:1–6

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say,

"The Lord is my helper;
I will not fear;
what can man do to me?" (ESV)

Tom Wright comments:

Prison has been a feature of Christian life from the earliest days. Those at present enjoying freedom must regularly think of, pray for and find ways of helping those who are in prison. This presumably means, in the present context, people who are in prison because of their faith, and working on behalf of persecuted Christians remains a vital task today. But the writer would certainly not have excluded the wider work of caring for those in prison in the modern world, where locking people up is used far more often as a straightforward punishment than it was in the ancient world. There people were often executed, fined, or banished for crimes both serious and not so serious.

Then come two rules of thumb about the perennial storm centers, sex and money. Marriage is to be respected and honored by all, and nobody must try to break into the sexual union of husband and wife. The pagan world of the first century was every bit as sexually promiscuous as the Western world of the twenty-first century, and Christians are called today, as they were then, to stand out, to be deeply counter-cultural, at this point. The writer warns that God will judge those who flout His intention for the gift of sex, using it as a plaything rather than the deep, rich, satisfying bond between husband and wife that it was meant to be. This judgment will not necessarily be confined to the life to come. In fact, as thousands of novels, plays, and poems bear witness, it is all too frequent that those who degrade themselves and other people by indulging in sex outside of its proper context carry bitter regrets and long-lasting emotional scars.

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