

Guide for the Preparation for Worship on 2 November 2025

AM Worship – Pastor Woods preaching

Call to Worship: Psalm 105:1-3

Opening Psalm: 25C Lord, I Lift My Soul to Thee

Confession of Sin

Almighty and most merciful Father; We have erred and strayed from Your ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Your holy laws. We have left undone those things which we ought to have done. And we have done those things which we ought not to have done; and there is no health in us. But You, O Lord, have mercy upon us, miserable offenders. Spare those, O God, who confess their faults. Restore those who are penitent; According to Your promises declared to mankind in Christ Jesus our Lord. And grant, O most merciful Father; For His sake; That we may hereby live a godly, righteous, and sober life; To the glory of Your holy name. Amen.

Assurance of Pardon: Hebrews 10:19-22

Hymn of Preparation: 229 Holy God, We Praise Your Name

Old Covenant Reading: Deuteronomy 7:1-11

New Covenant Reading: 1 Peter 1:13-16

Sermon Title: Like Your Father

Hymn of Response: 230 Holy, Holy, Holy!

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 568)

Closing Hymn: 534 Fill Thou My Life, O Lord My God

PM Worship

450 Jesus, Lover of My Soul

465 Love Divine, All Loves Excelling

502 All for Jesus!

Old Covenant Reading: Hosea 11:12-13:3

New Covenant Reading: Ephesians 2:1-10

Sermon Title: *Strangers to Grace*

Adult Sunday School – B.B. Warfield, Part II – Ben Richards teaching

Suggested Preparations

Monday (10/27) Read and discuss 1 Peter 1:13–16

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” (ESV)

Stephen Motyer writes:

However threatening the present, the fully girded-up mind will set its hope “perfectly” on God’s grace. The redirected mind will focus on God’s priority, holiness. At its heart holiness means separateness: God calls us to be different, because He is different. Peter’s readers must not worry about their distinctiveness that provokes such hostility from others. It is inevitable! If we are God’s, we will begin to bear His likeness in every aspect of life.

The renewed mind knows that life will end with judgment. We must therefore live each moment under the scrutiny of the Judge. We may rejoice to know God as Father, but there must also be reverent fear! Every moment matters, eternally. The thought that we are to be judged according to our work could lead to despair; but our eternal salvation is not jeopardized by our moral feebleness. It rests upon nothing that we can produce, not even upon our silver and gold: even our best perishes before God’s judgment. But our salvation rests upon “the precious blood of Christ,” just as the blood of the Passover lamb [was connected with the salvation of] the Israelites. Christ was chosen before the foundation of the world: it was no sudden whim on God’s part which made Him the sacrifice for sin. And as a result we may place sure faith and hope in God, who through our Judge is also our Savior and Father. The resurrection seals the security of those who so believe and hope. In the midst of earthly insecurity, *here* is true confidence and security!

Note from Pastor Booth: Holiness is not merely separation *from* but separation *to*. It is not enough to be distinct or even separated from the world. You must belong to God in Jesus Christ.

Read or sing Psalm 25C Lord, I Lift My Soul to Thee

Tuesday (10/28) Read and discuss Read and discuss Luke 12:1-7.

In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy. Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

“I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. (ESV)

David Garland writes:

The promise is that the truth will be proclaimed. What begins behind the closed doors of an upstairs room will soon spill out onto the streets of Jerusalem and will continue to be proclaimed unhindered to the ends of the earth. The disciples who proclaim the gospel will face pressure from those who would deny, denigrate, and suppress the work of the Holy Spirit. Their lives may be threatened for their proclamation. In that moment of crisis, they will face the decision to acknowledge and proclaim the Son of Man or to deny him. They will be tempted to equivocate or be silent. They also will be tempted not to trust the power of the Holy Spirit or God's providential care.

To fear the powers of the world and to acquiesce to them is to doubt Jesus' power as the resurrected Lord who reigns over all. These powers are false powers. They can take life, but they cannot create or give life. When they have killed, they are through, but God is not. God has power over life and death and a person's ultimate destiny after death. If God is attentive to what happens to even the slightest of creatures, certainly God will show care for Jesus' followers. If God cares enough to number their hairs, they are certainly prized. If they perish, they will not perish eternally. The persecution and even the death of Jesus' followers do not mean that God's redemptive purpose somehow has been derailed. Green comments, "Jesus' instruction is permeated by his vision of God, who has ultimate oversight in the unfolding of earthly events."

These sayings reveal that while salvation is present, it is also future and yet to be fully revealed. ... He is giving assurance that when they proclaim the truth, God is in complete control and those who resist their proclamation with violence will pay the penalty.

Read or sing Hymn 229 Holy God, We Praise Your Name

Wednesday (10/29) Read and discuss Deuteronomy 7:1–11

"When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire.

“For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. You shall therefore be careful to do the commandment and the statutes and the rules that I command you today. (ESV)

Eugene Merrill writes:

Evidence of the LORD’s elective love is His having redeemed Israel from Egyptian slavery (v. 8). Such a mighty act also testifies to His claim to be the only God, one who is absolutely dependable to keep covenant faith. As noted already *hesed* is a term central to covenant vocabulary and meaning. Parties to a bilateral covenant expresses their mutual commitment by pledging their *hesed*, and so here the LORD speaks of Himself as one who is covenantally loyal to those who love Him and keep His commands, that is, His covenant and all its terms.

On the contrary, those who hate Him will quickly experience His destruction. Again, “to hate,” in the context of covenant terminology, means “to reject, to repudiate as a covenant partner.” Such covenant disloyalty deserves recompense, one described here (literally) as “repay to their face.” This expression occurs only here and probably means that the judgment would not be reserved for unborn generations but would fall immediately upon those who had sinned in this manner, right there and then. This view finds support in the fact that God “will not be slow” to repay.

Moses concluded this section of his command to dispossess the Canaanite nations by once more appealing to the “commands, decrees, and laws,” meaning, of course, the covenant as a whole.

Read or sing Hymn 230 Holy, Holy, Holy!

Thursday (10/30) Read and discuss Ephesians 2:1–10

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together

with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (ESV)

Clinton Arnold writes:

God has made it possible, indeed expects us, to live a virtuous life. Because He has broken the power of the various forces inkling us to do evil, God has called us to live out our daily lives in a manner consistent with His holy and righteous character. In fact, He designed us to live a lifestyle of “good works.” This includes demonstrating love to others in the same way that He has loved us. It entails eradicating shameful and impure practices in our lives and appropriating all of the virtues of Christ. This passage thus lays the groundwork for the numerous ethical admonitions of Ephesians 4-6.

This purpose of God’s redemption and empowerment of believers stands in strong contrast to many of the religions of Paul’s day, especially as represented in the common folk belief. The orientation of many of the adherents tended to look more self-serving, that is, through approaching the deity with such goals as: “How can I benefit from this god?” or “How can I get this god to make my cattle fertile or my crops productive?” The orientation of the gospel is different because it is not predicated on a “You do this for me, and I will do this for you” foundation. It is based on a self-sacrificial gift of God. Now He expects His people to give, and love, and do good deeds while expecting nothing in return.

Friday (10/31) Read and discuss Hosea 12:12–13:3

Jacob fled to the land of Aram;
there Israel served for a wife,
and for a wife he guarded sheep.
By a prophet the LORD brought Israel up from Egypt,
and by a prophet he was guarded.
Ephraim has given bitter provocation;
so his Lord will leave his bloodguilt on him
and will repay him for his disgraceful deeds.

When Ephraim spoke, there was trembling;
he was exalted in Israel,
but he incurred guilt through Baal and died.
And now they sin more and more,
and make for themselves metal images,
idols skillfully made of their silver,
all of them the work of craftsmen.

It is said of them,
 “Those who offer human sacrifice kiss calves!”
Therefore they shall be like the morning mist
 or like the dew that goes early away,
like the chaff that swirls from the threshing floor
 or like smoke from a window. (ESV)

G. Herbert Livingston writes:

What did Jacob do when he sinned against Isaac and Esau? He fled to Aram many miles to the north in order to find safety among relatives and determined to secure a good future by working hard for a wife. The LORD reached out to help sinning Israel by sending a prophet (Moses) to deliver them from Egypt and care for them during the wanderings.

Ephraim is not as smart as the Israelites in Egypt and Jacob in Aram. They had sought help and a new future, but Ephraim is spurning offers of help. Her divine helper will become the Judge who will punish her for her sins.

The tribe of Ephraim had been a powerful influence for good in the early history of Israel. The members of this tribe were descendants of Joseph's youngest son and Jacob's favorite grandson, the one to whom he gave a special blessing (Gen 48:20). Joshua, the assistant of Moses and later his successor, came from this tribe. He was successful in leading Israel into Canaan and dividing the land among them. Israel's first religious center was at Shiloh in the territory of Ephraim, and Samuel grew up within its borders. This was the span of time during which Ephraim was exalted.

The turning point happened when one of their number, Jeroboam, led a rebellion of ten tribes against Solomon's son Rehoboam. Jeroboam and his tribe led the others in forming a new nation; and, in an effort to sever all religious ties to the temple at Jerusalem, a shrine with an image of a calf was set up at Bethel. The supporters of Baalism took advantage of this cleavage; and, especially under the promotion of Ahab's wife, Jezebel, Ephraim was thoroughly corrupted by Baalism. This situation marks Ephraim's death.

Ephraim's spiritual death is because of idolatry. The people expend their resources and skills of a craftsmen. The Hebrew text does not actually say that the sacrifices offered included human beings, although it is known that worshipers of Baal did sacrifice humans. The people are urged to do the absurd, to kiss the calf-idols as an expression of total submission.

The aftermath of spiritual death will be national death, and this is described with vivid figures of speech. The nation, under the impact of Assyrian invasion, will be like morning mist, early dew, swirling chaff, and escaping

smoke. Israel thinks she is powerful, but the LORD and His prophet know she is utterly helpless.

Read or sing Hymn 534 Fill Thou My Life, O Lord My God

Saturday (11/1) Read and discuss 1 Peter 1:13–16

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” (ESV)

Commenting on verse 13, Martin Luther writes:

The Christian faith is of such a nature that it places itself unfettered upon the Word of God with all confidence; it weighs itself upon it as upon a pair of scales and cheerfully lives in that Word. Hence Peter says, then are the loins of your mind girded and your faith pure and upright when you weigh all with the Word, be on it what may, possessions, honor, body, or life. Thus with these words he describes very beautifully an upright, unfeigned faith. It must not be a lazy and sleepy faith or dream, but a living and active thing, so that we enter into faith with our whole heart and cling to the Word. God grant that we may press through fortune and misfortune with our faith, go as it will with us. For example, when I shall come to die, then I must turn all my power fresh upon Christ, freely stretch forth my neck and comfort myself with the Word of God, which cannot lie to me. At this time faith must go straight through, let nothing mislead it, and cast everything out of sight that it sees, hears, and feels. Such a faith Peter requires, which does not consist in thoughts and words, but in the power to do this.

Peter says further, set your hope upon the grace that is being brought unto you, which means that you have not merited this marvelous grace; but it is purely gratuitously brought to you. For the Gospel which reveals this grace, we have not invented or discovered; but the Holy Spirit has sent it down from heaven into the world. What is it then that is brought to us? That which we have heard; whoever believes on Christ and clings to His Word, he possesses Christ with all his riches, so that he becomes Lord over sin, death, Satan, and hell and has the assurance of eternal life. This treasure is brought to us before our very door and laid in our bosom without any effort or merit on our part, yea, unlooked for and without us knowing it or thinking about it. Therefore the apostle desires that we cheerfully exercise ourselves in it. For God, who has offered unto us such grace, will surely not lie to us.

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