

Guide for the Preparation for Worship on 1 February 2026

AM Worship

Call to Worship: Psalm 68:32-35

Opening Psalm:

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: Titus 2:11-14

Psalm of Preparation:

Old Covenant Reading: Exodus 3:7-12

New Covenant Reading: Matthew 10:1-23

Sermon Title: *The LORD Sends Moses*

Psalm of Response:

Confession of Faith: Apostles Creed (p. 851)

Doxology (Hymn 568)

Closing Psalm:

PM Worship

45B My Heart Does Overflow

420 Christ for the World We Sing

419 O Zion, Haste, Your Mission High Fulfilling

Old Covenant Reading: Psalm 45

New Covenant Reading: 2 Corinthians 2:12-17

Sermon Title: *In the Procession of Christ*

Adult Sunday School – Abraham Kuyper and Neo-Calvinism, Part II

Suggested Preparations

Monday (1/26) Read and discuss Exodus 3:7–12

Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the

Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.” (ESV)

Christopher Wright comments:

“Who am I?” is not, surely, a faithless refusal but rather a humble expression of surprise. It is not so much unbelief as disbelief. Whether Moses was thinking of his failure forty years ago, or was simply thinking that eighty is not the customary age for national deliverers to launch their campaigns, or was just overcome with incredulity – we can only guess, as the narrator doubtless wants us to. Whatever the reason, Moses’s response is similar to Gideon’s when he was confronted with a comparable mission impossible (Jud 6:14-15). It is also similar to David’s when he was astounded first by the generous promise of God to his house and later by the generous response of his people to his own plans (1 Chr 29:14). Jeremiah does not use the same words, but his response is similar when God called and sent him, in an account that seems deliberately to echo this moment with Moses (Jer 1:6).

God’s reply to Moses’s hesitation will also be echoed many times to many others. It is one of the most precious and preeminent promises of Scripture: “I will be with you” (Ex 3:12). It matters not who Moses is; what matters is who is going with him.

Read or sing Psalm 45B My Heart Does Overflow

Tuesday (1/27) Read and discuss Exodus 2:23–25

During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew.

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Do not come near; take your sandals off your feet, for the

place on which you are standing is holy ground.” And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. (ESV)

Read or sing Hymn 420 Christ for the World We Sing

Wednesday (1/28) Read and discuss Matthew 10:1–23

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who betrayed him.

These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. Acquire no gold or silver or copper for your belts, no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. And whatever town or village you enter, find out who is worthy in it and stay there until you depart. As you enter the house, greet it. And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes. (ESV)

Jeffrey Gibbs writes:

Since Jesus alone brings the reign of God, no one may reject Him with impunity. This theme of judgment for those who reject Jesus is a theme that Matthew’s Gospel has scarcely begun to develop, although we see it in

Christ's own words at the close of the Sermon on the Mount, and it is implicit in the presentation of Jesus as the Savior already in chapter one. Now, however, the theme comes to explicit expression.

Israel consists, by and large, of "lost sheep." The creation reeks of death and brokenness; it is alienated from the only Creator-God. Jesus sends the Twelve as missionaries to announce and actually bestow the reversal of death and brokenness: they are to "raise the dead" and pronounce "peace." But those who reject that peace will themselves be rejected; in such places, the Twelve are to shake off the dust from their feet! By that gesture the apostles dramatize that they have no fellowship with the inhabitants.

Jesus' solemn "amen" statement at the end of this unit (10:5-15) declares the fate of those who show themselves to be unworthy by rejection the Twelve and their message: "Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah on the Day of Judgment than for that city." When Yahweh sent two angelic emissaries to Sodom, the townspeople did not welcome them, but instead attempted homosexual rape, and subsequently Yahweh rained down fire and sulfur upon Sodom and Gomorrah. Already in the OT those two cities became archetypes and proverbial bywords for the eschatological judgment Yahweh will execute against the ungodly, including apostate Israel. The NT too regards the destruction of those two cities by "a judgment of eternal fire" as a portent of the judgment awaiting all unbelievers. Jesus declares that the punishment meted out to those who rejected the two angelic emissaries sent to Sodom is milder than the wrath to be poured out on Judgment Day upon those who reject the Twelve and their ministry.

Read or sing Hymn 419 O Zion, Haste, Your Mission High Fulfilling

Thursday (1/29) Read and discuss Psalm 45

To the choirmaster: according to Lilies. A Maskil of the Sons of Korah; a love song.

My heart overflows with a pleasing theme;
I address my verses to the king;
my tongue is like the pen of a ready scribe.

You are the most handsome of the sons of men;
grace is poured upon your lips;
therefore God has blessed you forever.
Gird your sword on your thigh, O mighty one,
in your splendor and majesty!

In your majesty ride out victoriously
for the cause of truth and meekness and righteousness;
let your right hand teach you awesome deeds!

Your arrows are sharp
in the heart of the king's enemies;
the peoples fall under you.

Your throne, O God, is forever and ever.
The scepter of your kingdom is a scepter of uprightness;
you have loved righteousness and hated wickedness.
Therefore God, your God, has anointed you
with the oil of gladness beyond your companions;
your robes are all fragrant with myrrh and aloes and cassia.
From ivory palaces stringed instruments make you glad;
daughters of kings are among your ladies of honor;
at your right hand stands the queen in gold of Ophir.

Hear, O daughter, and consider, and incline your ear:
forget your people and your father's house,
and the king will desire your beauty.
Since he is your lord, bow to him.
The people of Tyre will seek your favor with gifts,
the richest of the people.

All glorious is the princess in her chamber, with robes interwoven with gold.
In many-colored robes she is led to the king,
with her virgin companions following behind her.
With joy and gladness they are led along
as they enter the palace of the king.

In place of your fathers shall be your sons;
you will make them princes in all the earth.
I will cause your name to be remembered in all generations;
therefore nations will praise you forever and ever. (ESV)

Allen P. Ross writes:

This psalm is part of the royal liturgy in Israel, written for the wedding of the king. The king of Israel would be expected to have all the proper virtues and the encouraging visions if he was to be remembered and praised as a striking king. And so this psalm praises him, and advises the bride what it would take to please her husband. Here, then, is the emphasis for marriage. But given the difficulty of human relations, or human nature in general, the

statements in this psalm can only express the ideal. They are not merely court flattery, but they are expressions of present impressions and hopeful expectations.

But when we move to the second level, the use of the psalm in the New Testament, then a new reality to the words appears. [Our interpretation] will have to focus to some extent on the praise for the king, for it is not just descriptive of some good kings in Israel and Judah, but ultimately and fully of the Messiah. So in the final analysis the psalm will provide content for our hymns of praise. But the application will have to focus on the advice for the bride. ... Because the royal bridegroom is majestic, powerful, and righteous, the bride must take every care to please him so that their union will be glorious. ...

The New Testament quotes this royal psalm and applies it to Christ in the first chapter of Hebrews. There the focus is on the first part of the psalm, the righteous reign of Christ when He again comes into the world. Then in Revelation 19:6-8 we read about the time of the marriage supper of the Lamb and His bride. John very clearly asserts that the bride was instructed to clothe herself with white linens, which are the righteous acts of the saints. The mention of the bride, and the pure linens, and the royal bridegroom, draw on biblical imagery begun in Psalm 45. ... The royal wedding will not be an actual wedding, but a joyous union of Christ and His redeemed in heaven, and a new beginning of that life together. Thus, the second main application from the psalm is for believers to be doing righteous acts now in anticipation of the marriage supper. ...

Third, the first part of the psalm is then worked into the rest of the material in Revelation 19, specifically verses 11-16 that describe Christ riding forth valiantly and majestically to put down His enemies. Not only does He champion integrity and righteousness, but He is called Faithful and True. He is the King of kings, and the Lord of lords. Because this fulfillment is yet future, it may be applied ... as a call to faith, something to anticipate.

Friday (1/30) Read and discuss 2 Corinthians 2:12–17

When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is

sufficient for these things? For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ. (ESV)

James Davis writes:

Surprisingly, the conclusion to the account of Paul's anxious attempt to meet the returning Titus is not immediately related. Instead we are made to wait until 7:5 to receive the conclusion of the narrative. In the interim, we are given an opportunity to share in some of Paul's own reflections upon the nature of his ministry. The catalyst for these reflections is clearly the relationship between Paul and the church in Corinth in general, and the return of Titus to Paul with news of his recent visit to Corinth in particular. But in their breadth and scope Paul's words within this section describe, perhaps better than any other part of the Pauline correspondence, the apostle's own sense of mission and ministry.

Paul begins his reflections, accordingly, but giving thanks to God, for in its essence his apostolic ministry is simply a part of the "triumphal procession in Christ" which is directed and guided by God. The verbal imagery used here is intended to allude to a Roman triumph, a procession carefully orchestrated by a Roman military commander to display the results of a significant military victory. As a part of some of these processions fragrant spices, perfumes, and incense were used along the way, and it may be that this inspires the description of Paul's ministry as a conveyance for the aroma of Christ. The image, however, is mixed here with another drawn from the Old Testament (where a pleasing aroma is said to result from a ritual sacrifice). The aroma of Paul's ministry, as a part of the aroma of Christ, can be said to ascend to God at the same time that it diffuses itself among men and women, both those who are being saved and those who are perishing.

Read or sing Hymn 374 All Hail the Power of Jesus' Name!

Saturday (1/31) Read and discuss Exodus 3:7–12

Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" He

said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.” (ESV)

R. Reed Lessing writes:

In Exodus 3, for the first time in the Bible, God refers to the Promised Land as “a land flowing with milk and honey” (v. 8). The expression implies abundance, beauty, and plenty. Moses describes the land this way in Deuteronomy 8:7-9: “A land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper” (ESV). To be in the Promised Land, then, is to be where God pours out His gracious gifts. ...

Spoiler alert! Multiple times, when push comes to shove, Israel loses sight of the Promised Land. With Pharaoh and his hoards breathing down their necks, God’s people lament to Moses is, “Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’?” the Israelites reject the land flowing with milk and honey not only at the Red Sea but again when they begin traveling in the wilderness. “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full.”

Like Israel, when we don’t robustly embrace *our* promised land – the new heaven and new earth – we try to turn our world into a promised land. Does it work? You tell me. When we demand that earth must be heaven, we torch relationships, make foolish decisions, and jeopardize our faith. Taking a page from Sisyphus in Greek mythology, we roll a rock up a hill – only to watch it roll down every time it gets close to the top. That’s what living with unrealistic expectations look like. Sheer madness. ...

Work will never turn into a promised land, and neither will friendships, children, or marriage. Dead dreams, wilted flowers, heartbreaking moments, harsh winters, and haunting loneliness reminds us this isn’t heaven – not even close. True, the New Testament says that in Christ we have the firstfruits of the Spirit, a guarantee of our inheritance; that in Holy Communion we taste the powers of the coming age (Hebrews 6:5). But there’s more to come – so much more! For now? Let’s lay demanding aside and instead live with buoyant faith in the resurrection of the dead and the life of the world to come.

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