

Guide for the Preparation for Worship on 15 February 2026

AM Worship

Call to Worship: Psalm 98:1-3

Opening Hymn: 219 O Worship the King

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: 1 John 2:1

Psalm of Preparation: 54 By Your Name, O God, Now Save Me

Old Covenant Reading: Exodus 4:1-9

New Covenant Reading: Acts 4:5-31

Sermon Title: *Signs and Wonders*

Hymn of Response: 475 Who Trusts in God, a Strong Abode

Confession of Faith: Ten Commandments

Doxology (Hymn 568)

Closing Hymn: 227 How Great Thou Art

PM Worship

164 God Himself Is with Us

392 Holy Ghost, Dispel Our Sadness

465 Love Divine, All Loves Excelling

Old Covenant Reading: Psalm 45

New Covenant Reading: 2 Corinthians 3:7-18

Sermon Title: *Greater Glory*

Adult Sunday School – Fellowship Lunch no Sunday School Today

Suggested Preparations

Monday (2/9) Read and discuss Exodus 4:1–9

Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” The LORD said to him, “What is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. But the LORD said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand—“that they may believe that the LORD, the God of their fathers, the

God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” Again, the LORD said to him, “Put your hand inside your cloak.” And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous like snow. Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. “If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground.” (ESV)

Duane Garrett writes:

[The LORD has promised to be with Moses and that the people would worship God on this mountain after he had led them out of Egypt]. Moses, however, is not encouraged. The divine predictions have made little impact on him, as he is not convinced that the people will believe him. We should not be too harsh in our censure of Moses even here, however. Subsequent events would indeed show the Israelites to be remarkably obstinate (although God’s prediction of the Israelites’ initial obedience would be fulfilled; Exod 4:31). God continues to show patience with Moses, not rebuking him for unbelief, but giving him stronger, even more immediate proofs. The rod becoming a snake foreshadows YHWH’s domination of Egypt, and Moses’s diseased hand foreshadows the plagues on Egypt. But the important point here is that God now shows Moses miraculous signs in an effort to convince him to believe and accept the divine commission.

Read or sing Hymn 219 O Worship the King

Tuesday (2/10) Read and discuss Exodus 3:13–22

Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel: ‘I AM has sent me to you.’” God also said to Moses, “Say this to the people of Israel: ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations. Go and gather the elders of Israel together and say to them, ‘The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’ And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days’ journey into the wilderness, that we may sacrifice

to the LORD our God.’ But I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.” (ESV)

Christopher Wright comments:

God tells Moses what his first action must be when he gets back to Egypt: gather the elders of the people and tell them what he has just experienced. First, he was to tell them about the God who had appeared to him and make sure they understood this was no new deity, but none other than Yahweh, the God of their ancestors. Second, he was to tell them that, contrary to what they might think, God has been fully aware of what has been going on. And third, he was to convey to them, as a promise from God, what God was intending to accomplish. The repetition of words and phrases from the earlier part of the conversation emphasize the nature of this whole story in advance – it is to be a dramatic rescue by God Himself. Deliverance is at hand!

Nex, God outlines how things will proceed. It all sounds rather simple! In fact, the narrator could have just added after verse 20, “and that is what happened,” and skipped on to the crossing of the sea and the great escape. We can be very glad that he did not, for the next dozen chapters or so will teach us so much about God, human nature, spiritual warfare, God’s idea of redemption, and so much else. Still, unlike a modern novelist, our narrator sees no difficulty in giving away the whole story in advance.

More theologically speaking, from Moses’s point of view, barefoot before the burning bush, all that God states here was as yet future. None of it had happened yet. But as it dramatically unfolded in the coming days, Moses would find steady confirmation of God’s prophetic word. Later he would be called on to interpret and explain to Israel the meaning of all that will have taken place. That is the nature of the relationship between God, history, and prophecy. God is the one who, in His sovereignty and wisdom, can declare in advance what will happen. God is then the one who accomplishes it by His mighty power. Finally, God is the one who uses His servants the prophets to interpret history in relation to God’s own long-term promise and purpose. God is the one, therefore, who knows the story of God in advance, makes the story happen, and explains it along the way. That, in a sense, is what the whole Bible gives us. These verses give us a tiny snapshot of that dynamic in action.

Read or sing Psalm 54 By Your Name, O God, Now Save Me

Wednesday (2/11) Read and discuss Acts 4:5–31

On the next day their rulers and elders and scribes gathered together in Jerusalem, with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. But seeing the man who was healed standing beside them, they had nothing to say in opposition. But when they had commanded them to leave the council, they conferred with one another, saying, “What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name.” So they called them and charged them not to speak or teach at all in the name of Jesus. But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard.” And when they had further threatened them, they let them go, finding no way to punish them, because of the people, for all were praising God for what had happened. For the man on whom this sign of healing was performed was more than forty years old.

When they were released, they went to their friends and reported what the chief priests and the elders had said to them. And when they heard it, they lifted their voices together to God and said, “Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit,

“‘Why did the Gentiles rage,
and the peoples plot in vain?
The kings of the earth set themselves,
and the rulers were gathered together,
against the Lord and against his Anointed’—

for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of

Israel, to do whatever your hand and your plan had predestined to take place. And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus.” And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness. (ESV)

Eckhard Schnabel writes:

The proclamation of the gospel of Jesus Christ is a duty. Peter and John assert that they are obligated to speak about Jesus in public and in private. Believers have been commissioned by Jesus Christ to proclaim the gospel locally and to the ends of the earth, and they must obey that calling. They need to obey Jesus, who commanded them to speak as His witnesses; thus, they cannot obey those who command them to be quiet. Believers have seen the reality of the risen Jesus Christ, the reality of the transforming power of the Holy Spirit, and thus the reality of God’s salvation, and they must speak of what they have seen. They have heard the gospel, understood and accepted it, and are under obligation to share the good news of God’s salvation through Jesus Christ with others.

Most importantly, the obligation to proclaim the gospel of Jesus Christ is grounded in the fact that Jesus is the only Savior in the entire world (v. 12). There are no other paths to salvation. Many religions allow for a variety of journeys that can be traveled to achieve peace and salvation. This was true in antiquity, this was true in the Middle Ages, and it is true today.

Read or sing Hymn 475 Who Trusts in God, a Strong Abode

Thursday (2/12) Read and discuss Psalm 45

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)

Tim Keller writes:

This [psalm] describes a royal wedding. The king is humble yet majestic, gracious yet terrible, but the language runs to shocking extremes. In verses 6-7 the king is called God. The book of Hebrews (1:8-9) says this is Christ Himself, the ultimate King, infinitely high yet humble (verse 4). And in verse 7 we have a glimpse of the ascension, when Jesus, after accomplishing our salvation, is given the throne of the world by the Father, to rule and direct all things until evil and suffering are destroyed. We should be as smitten with His beauty as a new spouse – for that is what we are (Ephesians 5:25-32).

The bride is led to the king. If the king is Jesus, we are His spouse. He is enthralled with us, but Ephesians 5:25-27 teaches that He doesn't love us because we are lovely but in order to make us so, by grace. On the last day we will be united with Him, as will all others, in love forever. Christian marriages can display a small bit of the joy that awaits us in heaven. But idolatry is a temptation. We must let our marriages reveal Christ, not replace Christ. And if we are not married but wish to be, we should remember that we already have the only spousal love that will truly fulfill.

Friday (2/13) Read and discuss 2 Corinthians 3:7–18

Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory.

Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (ESV)

Tom Wright comments:

We can easily assume, as we read this passage, that [Paul] is simply drawing a contrast between Moses and himself. We might guess, in advance of reading what he actually says, that he might be going on to say that Moses has a rather second-rate ministry, whereas he, Paul, has a better one. He might be going to say that Moses doesn't have the same sort of glory that he, Paul, has. But wait a minute: the whole point was that Moses *did* have the glory! That was the problem! Moses had gazed upon God, and now his face was shining as a result. The problem wasn't with Moses; the problem was with everybody else, the great majority of the Israelites. As Paul insists in Romans 7, the problem wasn't with Moses and the law. The problem was (so to speak) with the raw material the law had to work with, that is, with the hard hearts of the people.

So Paul takes the biblical picture of Moses and his veil and develops it two stages further. First, he says that since the problem which cause Moses to wear a veil in the first place was the state of heart of the people, we can see that the veil still lies over the law itself, the ‘old covenant,’ when it is read in the synagogue. In other words, the law really would reveal God’s glory; it really would point forward, like a great story in search of an ending, to the coming of the Messiah. But for those whose hearts are not ready for it, it is ‘veiled.’

Second, therefore, it is as though the veil lies, not just over the law when it’s read, but over their actual hearts. Paul is not, of course, thinking of ‘Jewish people’ as though he wasn’t one himself. He is describing the person he once was, unable to see or even imagine that the crucified Jesus of Nazareth could be God’s Messiah, the one in whom Israel’s hope and destiny found its fulfilment, the one in whom God said ‘Yes’ to all the old promises. He looks with sorrow as he does in Romans 9:1-5, at his fellow-Jews, and longs that the veil should be removed.

But how can it be removed? Paul is still thinking of Exodus 34. In the story of Moses and the veil, the time Moses takes off the veil is when he goes back in to the tabernacle, into the presence of the LORD. The veil was needed because the people’s hearts were hard, but you don’t need the veil when face-to-face with the LORD. So Paul takes Exodus 34:34 (‘whenever he turns back to the LORD, the veil is removed’), and quotes it with a wider meaning: now, whenever *anyone* turns to the Lord – the word ‘turn’ here could mean ‘covert’ or ‘repent’ – the veil is removed. (We should note the implication: that, when someone turns to the Lord, they will be able to understand the true meaning of the Bible.)

Read or sing Hymn 227 How Great Thou Art

Saturday (2/14) Read and discuss Exodus 4:1–9

Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” The LORD said to him, “What is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. But the LORD said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand—“that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” Again, the LORD said to him, “Put your hand inside your cloak.” And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous like snow. Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. “If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. If they will not believe

even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground.” (ESV)

Doug Stuart writes:

Moses’ first two protests (3:11, 13) were of the formal sort, properly expressing humility before such a great assignment, but here his words revealed the presence of uncertainty in his mind. God had already assured him in unmistakable language that the Israelite leaders would listen to him: now he wondered if he could be sure that would happen – that they would believe his claim that the LORD had appeared to him and do what he said. This sort of timidity did not constitute the sort of disobedience that the outright plea for relief from the task that he would express in his fifth and final protest, but it clearly represented at least an initial concern for how easily others would accept God’s promise at face value. Moses was not doubting God’s promise, but he certainly was afraid the Israelites would doubt it. Fortunately, God was prepared to reassure him with three signs he could use to overcome the doubt he was bound to encounter.

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