

Guide for the Preparation for Worship on 22 February 2026

AM Worship

Call to Worship: Psalm 100:1-5

Opening Psalm: 43A Vindicate Me, O God

Confession of Sin

O eternal God and merciful Father, we humble ourselves before your great majesty, against which we have frequently and grievously sinned. We acknowledge that we deserve nothing less than eternal death, that we are unclean before you and children of wrath. We continually transgress your commandments, failing to do what you have commanded, and doing that which you have expressly forbidden. We acknowledge our waywardness, and are heartily sorry for all our sins. We are not worthy to be called your children, nor to lift up our eyes heavenward to you in prayer. Nevertheless, O Lord God and gracious Father, we know that your mercy toward those who turn to you is infinite; and so we take courage to call upon you, trusting in our Mediator Jesus Christ, the Lamb of God who takes away the sin of the world. Forgive all our sins for Christ's sake. Cover us with his innocence and righteousness, for the glory of your name. Deliver our understanding from all blindness, and our hearts from all willfulness and rebellion, we pray through Jesus Christ, our Redeemer. *Amen*

Assurance of Pardon: Micah 7:18-20

Hymn of Preparation: 244 A Mighty Fortress Is Our God

Old Covenant Reading: Exodus 4:10-18

New Covenant Reading: Galatians 1:11-24

Sermon Title: *Moses Gets a Spokesman*

Hymn of Response: 224 Immortal, Invisible, God Only Wise

Confession of Faith: 1 Heidelberg Catechism (p. 872)

Doxology (Hymn 568)

Closing Hymn: 204 A Parting Hymn We Sing

PM Worship

282 I Greet Thee, Who My Sure Redeemer Art

461 Blessed Are the Sons of God

388 Rejoice, Rejoice, Believers

Old Covenant Reading: Isaiah 9:1-17

New Covenant Reading: 2 Corinthians 4:1-6

Sermon Title: *The Light of the World to Come*

Adult Sunday School – Abraham Kuyper and Neo-Calvinism

Suggested Preparations

Monday (2/16) Read and discuss Exodus 4:10–18

But Moses said to the LORD, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” Then the LORD said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be with your mouth and teach you what you shall speak.” But he said, “Oh, my Lord, please send someone else.” Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. And take in your hand this staff, with which you shall do the signs.”

Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” (ESV)

Commenting on verse 18, Doug Stuart writes:

Here Moses indicated his initial assent to the theophanic call of God by formally indicating to Jethro that he would be leaving for Egypt, and he received his first human approbation in the form of Jethro’s willingness to see him depart. It may seem from the wording that Moses, a grown man, required permission from his father-in-law for the journey. This is only partially true. What he really sought was blessing – a happy departure rather than a forced one. ... As a son-in-law he would desire the blessing of his wife’s father, both because he was taking Zipporah with him and because he owed decades of hospitality to this Midianite priest. Otherwise, Moses’ language was more a matter of politely informing Jethro of his intentions and providing a socially appropriate reason. It should be noted that Mose would use essentially the same form in speaking to Pharaoh, requesting release from Egypt for Israel. Before Pharaoh he made his request politely and offered an acceptable reason for the need to leave, but this does not mean that he saw himself as actually requiring permission to go as if it could rightly be denied him.

Read or sing Psalm 43A Vindicate Me, O God

Tuesday (2/17) 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)

Christopher Wright comments:

So far Moses has asked two questions, both of which we considered quite reasonable. He first expressed his own sense of shocked inadequacy. The second enquired after the name of God, which he would need to know when he met the Israelites in Egypt. The third comes across as a little more belligerent, though God remains patient.

“What if they do not believe?” is actually too polite a translation for the way Moses puts his point, which is actually more of an assertion than a question. In fact, Moses brazenly contradicts what God had said would happen. “The elders of Israel will listen to you,” said God (3:18). But Moses here says, “Loo, [come on LORD, let’s be realistic], they will *not* believe me, and they will *not* listen to me.” Is Moses thinking under his breath, “They certainly did not listen the last time I tried to help”? Forty years had passed, but the memory still hurt. ...

In his negative mood, Moses has picked out two of the most crucial words in the narrative ahead – “Believe” and “listen.” God would be constantly calling Israel to put their trust in Him and to listen to His voice (which implies to heed *and obey* whatever He instructs). Ironically, that is what God is struggling to get Moses himself to do right at this moment, but Moses is deflecting the issue onto the imagined response of the Israelites. Would the Israelites believe and listen to Moses? Would the Israelites trust and obey God? Would Moses himself trust and obey God enough to go and tell the Israelites to trust and obey God? The words are emphatically repeated with that force: “believe” occurs five times in verses 1, 5, 8 (twice), and 9.

So God says, “They will listen to you.”
And Moses says, “No, they won’t.”
Who was right?

Well as the story unfolds, both God and Moses could say “I told you so” on different occasions. God wins the first round, according to 4:30-31, when

the elders respond positively at the initial meeting with Moses and Aaron. God certainly wins the last round when, after the miraculous deliverance at the sea of reeds, “the people feared the LORD and put their trust in Him and in Moses His servant” (14:31). But in between, Moses had his moments of unwelcome vindication, when it all seemed to be going horribly wrong, and neither the Israelites nor Pharaoh would listen to him.

In view of the ambiguous outcome, God’s answer to Moses is fascinating. God does not retort, “Don’t contradict Me. Of course they will believe you.” Rather, what happens in verses 2-9 is more like God saying, “You may well be right. But if so, here’s what we’ll do ...” In other words, the signs that follow assume the possibility that Moses’s fears are justified, and perhaps the people *might not* believe or listen to him. God takes Moses seriously. Even though God has already sovereignly sketched how the future will unfold, God stoops to consider the possible future that Moses skeptically envisages – and then offers a way to deal with it.

Read or sing Hymn 244 A Mighty Fortress Is Our God

Wednesday (2/18) Read and discuss Galatians 1:11–24

For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. But I saw none of the other apostles except James the Lord’s brother. (In what I am writing to you, before God, I do not lie!) Then I went into the regions of Syria and Cilicia. And I was still unknown in person to the churches of Judea that are in Christ. They only were hearing it said, “He who used to persecute us is now preaching the faith he once tried to destroy.” And they glorified God because of me. (ESV)

Tom Schreiner writes:

We learn from these verses that the gospel is ultimately derived not from human beings but from God Himself. In other words, the gospel represents a transcendent word from God – a word from above that speaks

authoritatively and infallibly to human beings. Hence, rejection of the gospel amounts to a repudiation of what God Himself has communicated. Paul labors to teach here that the gospel did not originate with him, and indeed it was contrary to his own view of reality, since he was convinced that faith in Christ was a perilous delusion.

Indeed, Paul's call and conversion function as significant evidence for the truth of the Christian faith. What can account for the radical transformation of a man who was implacably opposed to Jesus Christ and early Christians? As Paul explains here, there was no human reason for him to subscribe to the Christian faith. He thought he was like Phinehas and Elijah of old – a valiant warrior contending in God's name for the truth. He envisioned himself as a modern manifestation of the Maccabean heroes, who resisted apostasy with zeal in their own day. More than that, he was celebrated for his zeal and prowess in Judaism. Therefore, the only explanation for his call and conversion is the miraculous intervention of God. Paul's conversion has only one explanation: God Himself. ...

It is important to realize that our zeal and sincerity do not mean that we are necessarily right. We can be zealous for something and yet be zealously wrong. I remember as a young boy I was one of the last to disbelieve in Santa Claus! I was zealous for the truth of his existence, but I was wrong. Furthermore, we can become zealous for a cause and get out of balance. I know of a pro-life activist who was incredibly committed to life. But he ended up leaving his wife for another woman and moved to another state and bought an expensive house. His zeal for the cause of life was not truly rooted in the gospel, and he ignored his responsibility to his wife.

Read or sing Hymn 224 Immortal, Invisible, God Only Wise

Thursday (2/19) Read and discuss Isaiah 9:1–17

But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shone.
You have multiplied the nation;
you have increased its joy;
they rejoice before you
as with joy at the harvest,

as they are glad when they divide the spoil.
For the yoke of his burden,
and the staff for his shoulder,
the rod of his oppressor,
you have broken as on the day of Midian.
For every boot of the tramping warrior in battle tumult
and every garment rolled in blood
will be burned as fuel for the fire.
For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the LORD of hosts will do this.

The Lord has sent a word against Jacob,
and it will fall on Israel;
and all the people will know,
Ephraim and the inhabitants of Samaria,
who say in pride and in arrogance of heart:
“The bricks have fallen,
but we will build with dressed stones;
the sycamores have been cut down,
but we will put cedars in their place.”
But the LORD raises the adversaries of Rezin against him,
and stirs up his enemies.
The Syrians on the east and the Philistines on the west
devour Israel with open mouth.
For all this his anger has not turned away,
and his hand is stretched out still.

The people did not turn to him who struck them,
nor inquire of the LORD of hosts.
So the LORD cut off from Israel head and tail,
palm branch and reed in one day—
the elder and honored man is the head,

and the prophet who teaches lies is the tail;
for those who guide this people have been leading them astray,
and those who are guided by them are swallowed up.
Therefore the Lord does not rejoice over their young men,
and has no compassion on their fatherless and widows;
for everyone is godless and an evildoer,
and every mouth speaks folly.
For all this his anger has not turned away,
and his hand is stretched out still. (ESV)

Paul House writes:

Given this situation of constant poor leadership and the people's desire to follow it, "Therefore Yahweh will not spare the choice young men," who are probably the nation's warriors. Lamenting for the same group appears in Lamentations 1:15 and 1:21. Worse yet, "Yahweh shows no compassion for the fatherless and the widow." Yahweh often commands Israel to give these persons special consideration in the Old Testament. Thus, if Yahweh does not protect these persons, who have no advocate and therefore need pity, then no compassion remains for anyone. The devastation is total.

The reason Yahweh's patience is exhausted is because "all [of them] are profane and an evildoer, and every mouth is speaking disgraceful things." This condemnation is as sweeping as that in Genesis 6:5-8, where Moses writes that Yahweh found the thoughts of pre-flood human hearts 'only evil always.' Everyone shares in the brash and rebellious talk noted in 9:9-10. Everyone seems happy to follow the corrupt elder and false prophet. Therefore, for all this constant sin and refusal to change Yahweh's "anger is not turned away and His hand is still stretched out" to punish.

Friday (2/20) Read and discuss 2 Corinthians 4:1–6

Therefore, having this ministry by the mercy of God, we do not lose heart. But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (ESV)

Tom Wright comments:

Paul is very concerned that the Corinthians might have supposed he regarded himself as the head of the organization. He is simply a servant, a porter, a secretary, an assistant: he is merely someone who introduces people to the top man. He is one of the Messiah's office staff. Verse 5 says it all: We don't proclaim ourselves, but Jesus, the Messiah, as Lord! We have to introduce people to Him, not keep them in the outer office as though we ourselves were the people they should get to know. In fact, if we even began to do that we would be disloyal to our omission. Our job is to make Jesus known, and then to keep out of the way, to make sure we don't get in the light.

Because light is what this is all about, Paul may here be hinting at the moment at which, as he was filled with angry enthusiasm to persecute the young church, he was knocked to the ground by a blinding light that flashed from heaven, in which he saw the risen Jesus in all His glory. His life was transformed by that meeting, not just by the experience itself but by what he realized it meant. If Jesus was risen from the dead, he really was the Messiah. If He was the Messiah, He was the one in whom all God's purposes had come true. He was in fact, God's son, God's image, God's new light ...

In fact, he was the agent of God's new creation. The light that blinded Paul on the road to Damascus, the light that suddenly shone in people's hearts when he went around the world announcing the gospel of Jesus, was like the light at the very beginning, at the creation of the world. 'Let there be light,' commanded the creator God, and there was light: a light which, as John says (John 1:5), shines in the darkness, and the darkness has not been able to put it out. With Jesus, God's new world comes into being. The gospel isn't about a different god, someone other than the creator God bringing new life and light into His world, the world where death and darkness have made their home and usurped His role. Paul summarizes God's command in Genesis 1, in order to say: what happened to me that day, what happened to you when you believed, and what happens whenever anyone 'turns to the Lord' (3:16), is a moment of new creation.

Read or sing Hymn 204 A Parting Hymn We Wing

Saturday (2/21) Read and discuss Exodus 4:10–18

But Moses said to the LORD, "Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue." Then the LORD said to him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be with your mouth and teach

you what you shall speak.” But he said, “Oh, my Lord, please send someone else.” Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. And take in your hand this staff, with which you shall do the signs.”

Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” (ESV)

Christopher Wright comments:

Something in Moses’s fifth and final response clearly did anger God. Whether it was continuing refusal or grudging submission, it was a step too far. Moses’s response at that point is a million miles away from Mary’s, who got over her shock and replied to Gabriel, “I am the LORD’s servant. May your word to me be fulfilled,” and even further from Mary’s Son, who, in the agony of the journey He was about to face for the exodus He would accomplish, prayed for that cup to be taken away, “yet not My will, but Yours be done.”

So the story reveals not only Moses’s frailty – or at least his own perception of his frailty, depending on whether his speech deficiency was a real physical defect or simply public shyness – but also his flaws, as one who struggled to accept all God’s provision and just get on with the job God gave him. Surely we can recognize the sheer humanity of that picture – one we can easily identify with. Moses had weaknesses that carried no blame (lack of speaking ability) and weaknesses that did (procrastinating submission).

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