

Guide for the Preparation for Worship on 29 March 2026

AM Worship

Call to Worship: Psalm 68:32-35

Opening Hymn: 247 We Praise You, O God, Our Redeemer, Creator

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: Romans 6:23

Hymn of Preparation: 452 Rock of Ages, Cleft for Me

Old Covenant Reading: Exodus 6:10-7:7

New Covenant Reading: 2 Corinthians 12:1-10

Sermon Title: *Will Anybody Listen?*

Psalm of Response: 56 O God, Be Merciful

Confession of Faith: Apostles Creed (p. 851)

Doxology (Hymn 568)

Closing Psalm: 138A With All My Heart My Thanks I Bring

PM Worship

Old Covenant Reading: Psalm 62

New Covenant Reading: 2 Corinthians 5:6-10

Sermon Title: By Faith, Not By Sight

Hymn 172 “Speak O Lord”

Psalm 62A “My Soul in Silence Waits for God”

Hymn 281 “Rejoice, the Lord Is King”

Adult Sunday School – Doctrine of the Church – The Church as Temple

Suggested Preparations

Monday (3/23) Read and discuss Exodus 6:10–30

So the LORD said to Moses, “Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” But Moses said to the LORD, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?” But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.

These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. The sons of Gershon: Libni and Shimei, by their clans. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. The sons of Izhar: Korah, Nepheg, and Zichri. The sons of Uzziel: Mishael, Elzaphan, and Sithri. Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

These are the Aaron and Moses to whom the LORD said: "Bring out the people of Israel from the land of Egypt by their hosts." It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you." But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"

And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them." Moses and Aaron did so; they did just as the LORD commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. (ESV)

Kenneth Cherney writes:

By the time readers reach 6:10-11 – and certainly when they reach 6:29 – they might be wondering how many times Yahweh is going to speak to Moses the same or nearly the same words. Moses' very similar responses to Yahweh in 6:12 and 6:30 might meet with the same reaction. The difficulty is mitigated considerably once we realize that Exodus 6 is not a narrative with a linear plot consisting of events reported sequentially. The statements

of commissioning and the objections from Moses are framing devices that serve to set off and draw attention to the genealogy that is the center of attention.

Moses' objection to Yahwe's commission in 6:12 takes the classic form of what the rabbis called "light" and "heavy." Persuading Israel should have been much easier than persuading Pharaoh, Moses says, but he couldn't even do that much. The argument is also audacious. In both 6:12 and 6:30, Moses frames his objection as a rhetorical question, a device with powerful persuasive force. A rhetorical question is an utterance that is structured as a question but functions as an assertion. It demands that listeners draw the speaker's conclusion themselves, implicitly asserting that it is the only one possible. The force and tone would have been similar had Moses said, "LORD, apparently You didn't notice what just happened!" And yet Yahweh leaves Moses' effrontery unrebuked, even uncommented on. Yahweh again treats Moses, His specially chosen envoy to Pharaoh and Yahweh's people, with what can only be considered special favoritism.

Read or sing Hymn 247 We Praise You, O God, Our Redeemer, Creator

Tuesday (3/24) Read and discuss Exodus 6:2–9

God spoke to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'" Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. (ESV)

R. Reed Lessing writes:

Pharaoh's statement that he doesn't know Yahweh (Exodus 5:2) and God's assertion that He didn't make Himself known by the name Yahweh to the patriarchs (Exodus 6:3) prompts God's response, "You shall know that I am Yahweh your God" (Exodus 6:7). The plagues and Red Sea victory will accomplish God's intention – Pharaoh, Egypt, and Israel will all come to know Yahweh's incomparable ways. This God commands the galaxies,

moves he stars, rescues His people, and leads them to a land flowing with milk and honey.

To summarize, Exodus 6:2-8 – bracketed by the expression “I am Yahweh” – furthers our understanding of God’s name by announcing His threefold purpose. First, Yahweh will rescue Israel from Egypt with an outstretched arm and great acts of judgment. Second, He will remove Israel from Pharaoh’s authority and place them under His own. And third, God will bring His people into the Promised Land.

Gospel. More Gospel. Additional Gospel. This is Yahweh!

Read or sing Hymn 452 Rock of Ages, Cleft for Me

Wednesday (3/25) Read and discuss 2 Corinthians 12:1–10

I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses—though if I should wish to boast, I would not be a fool, for I would be speaking the truth; but I refrain from it, so that no one may think more of me than he sees in me or hears from me. So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. (ESV)

David Garland writes:

Paul will boast only of his weaknesses, like his craven flight from Damascus in which God delivered him from the hand of his enemies, so that the credit goes to God and not to him. He argues, however, if he did boast about the passage to paradise and the vision he received from God, it would not be the exaggerated boasting of the fool who cannot reliably assess his own merit before God. What happened in this transcendent vision was not his own doing but God’s. Consequently, he can speak of its effects, because they are true, even if he cannot tell exactly [what] transpired or what he heard.

The Corinthians cannot gauge his apostleship based on his tales about ecstatic visions. They can only evaluate him from what they have witnessed from his ministry among them as he commands in 10:7, “Look at what is obvious.” On the one hand, he does not want them to think too much of him because of any boasting on his part. To flaunt his heavenly visions would create in them a “worldly-minded trust in him, the apostle, rather than in God. On the other hand, he does not want them to think too little of him because of the boasting of others. ...

The validation of God’s minister does not come from self-endorsement or from otherworldly experiences. The problem is that the Corinthians do not understand him fully, and what they have seen of him they have misread. He needs to bring them to understand that the life and power of God pulse beneath his mask of death, weakness, and humiliation. What is important are not the transcendent moments when he has become spiritually airborne, but his obedience in the daily chore of preaching the gospel faithfully despite “weaknesses, insults, hardships, persecutions, and in difficulties.”

Read or sing Psalm 56 O God, Be Merciful

Thursday (3/26) Read and discuss Psalm 62

For God alone my soul waits in silence;
from him comes my salvation.
He alone is my rock and my salvation,
my fortress; I shall not be greatly shaken.

How long will all of you attack a man
to batter him,
like a leaning wall, a tottering fence?
They only plan to thrust him down from his high position.
They take pleasure in falsehood.
They bless with their mouths,
but inwardly they curse. Selah

For God alone, O my soul, wait in silence,
for my hope is from him.
He only is my rock and my salvation,
my fortress; I shall not be shaken.
On God rests my salvation and my glory;
my mighty rock, my refuge is God.

Trust in him at all times, O people;
pour out your heart before him;

God is a refuge for us. Selah

Those of low estate are but a breath;
 those of high estate are a delusion;
in the balances they go up;
 they are together lighter than a breath.
Put no trust in extortion;
 set no vain hopes on robbery;
 if riches increase, set not your heart on them.

Once God has spoken;
 twice have I heard this:
that power belongs to God,
 and that to you, O Lord, belongs steadfast love.
For you will render to a man
 according to his work. (ESV)

Allen P. Ross writes:

This psalm is a beautiful display of confidence in the LORD. The psalmist is in a life-threatening crisis, but he is not filled with fear or anxiety. Instead, he trusts in the LORD and waits silently for the LORD to deliver him. He knows that the LORD can provide the strength and security to deliver him from his destructive foes – he knows that only the LORD can do this. And he is confident that the LORD will do it because he is the savior of his people. The point this psalm is making can be stated this way: God alone is able to deliver the faithful from destructive enemies and make them safe and secure because He alone is both savior and judge. Because He is the savior, He will save His faithful servants; and because He is the judge, He will reward everyone in accordance with what they have done – and for the malicious enemies of the people of God that means judgment, perhaps now, but certainly at the end of the age. New Testament believers also know that they cannot save themselves on any level, and so they trust in the LORD and wait for the day of deliverance. Paul in his letter to the Philippians instructs believers to rejoice in the LORD, and not be anxious (calm confidence), but pray (faith), and the peace of the LORD will guard their hearts and minds.

Friday (3/27) Read and discuss 2 Corinthians 5:6-10

So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the

judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. (ESV)

David Garland writes:

In this unit's conclusion Paul switches from the assurance of the resurrection to its ethical consequences for life here and now. That we must all appear before the judgment seat of God serves as a solemn forewarning. It is this divine judgment seat, not Pilate's, not Gallio's, and not public opinion's, that ultimately counts. No one, including Christians, can escape it. We will be held accountable for our individual actions and commitments. The chances are nil that we might deceive God, who knows even our subconscious thoughts. Paul's remarks drive home four points that are particularly important for the Corinthians.

Read or sing Psalm 138A With All My Heart My Thanks I Bring

Saturday (3/28) Read and discuss Exodus 6:10–30

So the LORD said to Moses, “Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” But Moses said to the LORD, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?” But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.

These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. The sons of Gershon: Libni and Shimei, by their clans. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. The sons of Izhar: Korah, Nepheg, and Zichri. The sons of Uzziel: Mishael, Elzaphan, and Sithri. Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

These are the Aaron and Moses to whom the LORD said: “Bring out the people of Israel from the land of Egypt by their hosts.” It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, “I am the LORD; tell Pharaoh king of Egypt all that I say to you.” But Moses said to the LORD, “Behold, I am of uncircumcised lips. How will Pharaoh listen to me?”

And the LORD said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh’s heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.” Moses and Aaron did so; they did just as the LORD commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. (ESV)

James Hoffmeier writes:

Genealogies in Scripture are important for establishing the identity and importance of an individual. Why this genealogy should appear at this juncture is most puzzling. We already know quite a bit about Moses. We might expect the genealogy to appear at the outset of chapter 2, but that is not the case. In Hebrew literature it is quite common to explain an earlier point later in a literary work. That may be the case here. Furthermore, the genealogy may serve to legitimate Moses and Aaron since the Hebrews were refusing to listen to them and were questioning their divine call.

This genealogy is a limited one, beginning with Jacob’s eldest son, Reuben, and his sons, going on to Simeon and his sons, and then on to Levi. Levi is clearly the important individual in this section because only his life span is given (137 years). Not only are his three sons mentioned, but the line extends two more generations: Levi-Kohath-Amram-Moses.

Verse 26 underscores the fact that it is the same Aaron and Moses whose genealogy is established here that God ordered to lead Israel out of Egypt. By repeating Moses’ concern for his “faltering lips,” verses 28-30 resume the flow of the narrative from verses 12-13, where the same expression is used.

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