

Guide for the Preparation for Worship on 7 June 2026

AM Worship

Call to Worship: Psalm 105:1-3

Opening Psalm: 118A O Thank the LORD for All His Goodness (1-4)

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 3:21-26

Hymn of Preparation: 446 Be Thou My Vision

Old Covenant Reading: Exodus 11:1-10

New Covenant Reading: Hebrews 11:23-28

Sermon Title: *Unspeakable Horror*

Psalm of Response: 118A O Thank the LORD for All His Goodness (5-8)

Confession of Faith: Apostles Creed (p. 851)

Gloria Patri (Hymn 572)

Closing Hymn: 455 I Need Thee, Precious Jesus

PM Worship

111A Praise to the LORD! I Will Extol Him

41 Blest Is the One Who Helps the Weak

111B O Give the LORD Wholehearted Praise

Old Covenant Reading: Psalm 111

New Covenant Reading: 2 Corinthians 8:16-9:5

Sermon Title: *Integrity and Honor*

Adult Sunday School: We Confess that the Church is One

Suggested Preparations

Monday (6/1) Read and discuss Exodus 11

The LORD said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.” And the LORD

gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

So Moses said, "Thus says the LORD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.' And all these your servants shall come down to me and bow down to me, saying, 'Get out, you and all the people who follow you.' And after that I will go out." And he went out from Pharaoh in hot anger. Then the LORD said to Moses, "Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt."

Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land. (ESV)

R. Reed Lessing writes:

The clock finally strikes midnight. God's judgments against Egypt have included blood, boils, locusts, and lightning. Now Yahweh sends death – the death of Egypt's firstborn. The Bible calls death "the king of terrors" (Job 18:14 ESV) as well as "the last enemy" (1 Corinthians 15:26 ESV). It knocks on Egypt's door and enters as an unwanted guest.

The first and last plagues – the Nile turning to blood and the death of the firstborn – are linked to Pharaoh Ahmose I's murder of Hebrew baby boys. Yahweh now exacts an "eye for an eye" – in this case, a son for a son.

Egypt's loud wailing signals to the Hebrews that they'd better start packing – leaving room for gobs of Egyptian goods. Earlier, God had told Moses that the Israelites will leave Egypt with great wealth. And because God does what he says, the Israelites go from rags to riches. True, God hardened Pharaoh's heart, but He also softened the hearts of rank-and-file Egyptians. *Yahweh is the Lord of the heart.*

Read or sing Psalm 118A O Thank the LORD for All His Goodness (1-4)

Tuesday (6/2) Read and discuss Read and discuss Exodus 10

Then the LORD said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the

Egyptians and what signs I have done among them, that you may know that I am the LORD.”

So Moses and Aaron went in to Pharaoh and said to him, “Thus says the LORD, the God of the Hebrews, ‘How long will you refuse to humble yourself before me? Let my people go, that they may serve me. For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field, and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.’” Then he turned and went out from Pharaoh.

Then Pharaoh’s servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?” So Moses and Aaron were brought back to Pharaoh. And he said to them, “Go, serve the LORD your God. But which ones are to go?” Moses said, “We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the LORD.” But he said to them, “The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. No! Go, the men among you, and serve the LORD, for that is what you are asking.” And they were driven out from Pharaoh’s presence.

Then the LORD said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left.” So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. Then Pharaoh hastily called Moses and Aaron and said, “I have sinned against the LORD your God, and against you. Now therefore, forgive my sin, please, only this once, and plead with the LORD your God only to remove this death from me.” So he went out from Pharaoh and pleaded with the LORD. And the LORD turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt. But the LORD hardened Pharaoh’s heart, and he did not let the people of Israel go.

Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.” So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days. They did not see one another, nor did anyone rise from his place for three days, but all the people of

Israel had light where they lived. Then Pharaoh called Moses and said, “Go, serve the LORD; your little ones also may go with you; only let your flocks and your herds remain behind.” But Moses said, “You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God. Our livestock also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there.” But the LORD hardened Pharaoh’s heart, and he would not let them go. Then Pharaoh said to him, “Get away from me; take care never to see my face again, for on the day you see my face you shall die.” Moses said, “As you say! I will not see your face again.” (ESV)

John Goldingay writes:

Pharaoh has at last and at least come to see what his ministers have already seen. They talked about Egypt being lost. He wants Moses to plead with God to “remove this death from me,” this epidemic that is bring death to him and his people because the locusts have eaten everything that grows. But when God does that, he again changes his stance. The preternatural darkness that follows makes him try again at compromise: the families may go with the men, but the flocks and herds must stay. Moses cleverly but truly points out that it is no used going out for a festival without some animals to sacrifice; but they hardly need to take all of them, and Moses’ insistence that “not a hoof is to remain” may hint that he knows that Pharaoh knows that he knows that Pharaoh is right about the Israelites not coming back once they leave. Its more direct point is that whereas Pharaoh keeps seeking a compromise, both Moses and Yahweh are less and less inclined to make one. This is a contest for the highest stakes, a contest to the death. The standoff at the end of chapter 10 expresses the point clearly. An irresistible force is meeting an immovable object.

But the object will have to move in the end. Moses will express his anger, and so will God. And Pharaoh will not only bid the Israelites go to serve God as Moses said, with their flocks and herds, but will add “and bless me also.”

Read or sing Hymn 446 Be Thou My Vision

Wednesday (6/3) Read and discuss Hebrews 11:23–28

By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king’s edict. By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for

he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them. (ESV)

Amy Peeler writes:

The story moves forward in time to Moses, but the first act of faith is done to him, not *by* him. *By faith Moses, after he was born, was hidden for three months by his parents.* His parents were bold in faith to hide him because he was born under the threat of death (Exod. 1:16). The reason the author provides for their action is that they – as all parents do – saw the child as beautiful, but the word can also indicate their perception of his unusually superior nature. Whether typical or special appreciation, they valued the life of their child over the edict of the pharaoh. The author comments explicitly that they *did not fear the commandment of the king*. Like the midwives in the story before this one (Exod. 1:7-10). As is so often the case, the bravado of oppressive leadership masks the deep fear that lies underneath. This story of Moses's family is not unlike the unsettledness of Herod (Matt. 2:3) and Joseph and Mary's faithful trust in God's steady protection of young Jesus (Matt. 2:13-15). No matter what might be motivating leaders who persecute people, to stand against them takes bravery. Moses's parents embrace a boldness the author will later urge for this community, fearing no person because they trust in God (Heb 13:6). This is a valuable lesson for the audience of Hebrews because they might again need to face authorities without fear (10:32-35; 12:4-5).

Read or sing Psalm 118A O Thank the LORD for All His Goodness (5-8)

Thursday (6/4) Read and discuss Psalm 111

Praise the LORD!

I will give thanks to the LORD with my whole heart,
in the company of the upright, in the congregation.

Great are the works of the LORD,
studied by all who delight in them.

Full of splendor and majesty is his work,
and his righteousness endures forever.

He has caused his wondrous works to be remembered;
the LORD is gracious and merciful.

He provides food for those who fear him;
he remembers his covenant forever.

He has shown his people the power of his works,
in giving them the inheritance of the nations.

The works of his hands are faithful and just;
all his precepts are trustworthy;

they are established forever and ever,
to be performed with faithfulness and uprightness.
He sent redemption to his people;
he has commanded his covenant forever.
Holy and awesome is his name!
The fear of the LORD is the beginning of wisdom;
all those who practice it have a good understanding.
His praise endures forever! (ESV)

Tim Keller writes:

Psalm 111 describes God and Psalm 112 how His people come to resemble their God. We were made in His “image.” That means we were made to relate to Him and reflect back to Him His own character. So who is this God we should be like? God is a worker who makes things (verse 2). He is righteous (verse 3), compassionate (verses 4-5), and a God of truth (verses 7-8). Finally, He is a God of integrity, who keeps His promises (verse 9). We will become like this not simply by obeying His rules (as important as that is) but through “the fear of the LORD” (verse 10), worshipping Him with awe. We become like the things we love most.

Friday (6/5) Read and discuss 2 Corinthians 8:16–9:5

But thanks be to God, who put into the heart of Titus the same earnest care I have for you. For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord. With him we are sending the brother who is famous among all the churches for his preaching of the gospel. And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will. We take this course so that no one should blame us about this generous gift that is being administered by us, for we aim at what is honorable not only in the Lord’s sight but also in the sight of man. And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory of Christ. So give proof before the churches of your love and of our boasting about you to these men. (ESV)

Now it is superfluous for me to write to you about the ministry for the saints, for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year. And your zeal has stirred up most of them. But I am sending the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be. Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—for being so confident. So I thought it necessary to urge the brothers to go on ahead to you and arrange

in advance for the gift you have promised, so that it may be ready as a willing gift, not as an exaction. (ESV)

Tom Wright comments:

What we have in this passage is the sign that Paul cared deeply about every stage of his own planning and thought hard about all the people involved and how they would be affected. The Corinthians might well say that he hadn't thought so hard before his previous visit. It's difficult to tell, without more information, whether Paul would have agreed with them. But this time he is determined to get it right, even if it means Titus and others making extra journeys. Every step of the process is explained and spelled out, so that everyone knows exactly where they are, and nobody can say they've had an unpleasant surprises sprung on them.

In particular, he is anxious to create a situation where three things can happen. First, he wants to be sure that when he arrives the whole collection will be ready. He doesn't want to have to begin the visit – when so many other things are riding on the mood of his arrival, as the rest of the letter makes clear – by urging them to sort out the money. He wants it all sorted out well in advance, so that, when he comes, he and they may greet one another as beloved partners in the gospel, without him having both to urge them to complete the collection and also, at least by implication, rebuke them for not having done so already. He does not want this to be in any way, shape or form a 'Why-haven't-you-done-this?' sort of visit.

Second, he wants their giving of money to be entirely voluntary, and for there to be no sense of them having it twisted or extorted out of them. Of course, when anybody asks a friend for money, they create a situation or pressure where a refusal may call the whole relationship into question; but Paul has been careful to remind them that they have already shown themselves eager for this project, so that he isn't asking them to do something new, but simply to complete what they themselves already said they wanted to do. And, just to make it clear that this is the case, he wants them to finish the job before he arrives, so that there will be no suggestion or implication that they have only raised the money because he stood there and looked them meaningfully in the eye.

Third, he wants to show – as he said at the end of the previous passage, in 8:24 – that all such transactions are to be open and public, witnessed by any and all Christians. This isn't simply a private matter that he and the Corinthians can sort out behind closed doors without anyone else knowing what's going on. It's all about being open and accountable; which means that the people coming with Paul from Macedonia already know what has been planned, and will be surprised if it doesn't happen. Paul doesn't say

that he actually is bringing some Christians from Macedonia with him, though it's unlikely that he would have written verse 4 if he wasn't. But he just wants to hint at the embarrassment, and even shame, that would come on him, and on them, if, having told the Macedonians (who had themselves been extremely generous) that the Corinthians were going to give generously as well, he were then to be proved wrong.

Read or sing Hymn 455 I Need Thee, Precious Jesus

Saturday (6/6) Read and discuss Exodus 11

The LORD said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.” And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.

So Moses said, “Thus says the LORD: ‘About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.’ And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger. Then the LORD said to Moses, “Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.”

Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh’s heart, and he did not let the people of Israel go out of his land. (ESV)

Kenneth Cherney writes:

Yahweh’s announcement through Moses of the final plague recalls the message for Pharaoh he gave at Moses’ commissioning (4:22-23): “Israel is My son, My firstborn. I have said to you, ‘Release My son so he can serve Me.,’ but you have refused to release him. Now, I am about to kill your son, your firstborn.” The announcement of Yahweh’s intention here omits the rationale in 4:23 that this will happen in retaliation for Pharaoh’s treatment of Yahweh’s “firstborn.” It adds an elaborate description of who will be affected – namely, all Egyptian society down to their domestic animals. Only male “firstborn” are destined for death, and it is often suggested that these were only those relatively young or with living parents, not every male

in the territory who was an oldest child. The mention of animals is another reminder that Yahweh's nonhuman creatures are full players in the drama of salvation, not mere scenery. It also prepares for the law that every firstborn belongs by rights to Yahweh and, ultimately, for the redemption of humanity by the Lamb of God.

Not to be missed is the absolute democratization of this plague, described in a way that must have shocked Egyptian sensibilities. The king of Egypt will feel the same pain as the slave woman who grinds his flour and even the horse in his stall. Only one criterion decides who will suffer and who will not, and it is not position, status, power, wealth, or even species. The sole criterion is who does and does not belong to Yahweh's people Israel. After this final plague, all of Pharaoh's officials here present will do obeisance to Yahweh and, in defiance of Pharaoh, order Yahweh's people to leave their country. Pharaoh's humiliation before Yahweh became inevitable long ago. At that moment, it will be complete.

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