

Guide for the Preparation for Worship on 14 June 2026

AM Worship

Call to Worship: Psalm 96:1-3

Opening Hymn: 286 Let Us Love and Sing and Wonder

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: Leviticus 26:44-45

Hymn of Preparation: 439 Come, Ye Sinners, Poor and Needy

Old Covenant Reading: Exodus 12:1-13

New Covenant Reading: John 18:28-40

Sermon Title: *Passover*

Hymn of Response: 285 Hail, Thou Once Despised Jesus!

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 569)

Closing Hymn: 447 Christ, of All My Hopes the Ground

PM Worship

185 We Give Thee But Thine Own

112 O Praise the LORD! The Man Is Blest

184 Lord, You Love the Cheerful Giver

Old Covenant Reading: Isaiah 55:1-13

New Covenant Reading: 2 Corinthians 9:6-15

Sermon Title: *Giving Bountifully*

Adult Sunday School: We Confess that the Church is Holy

Suggested Preparations

Monday (6/8) Read and discuss Exodus 12:1–13

The LORD said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to

what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’s Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. (ESV)

Doug Stuart writes:

Although cooked meat rapidly putrefies without refrigeration or preservation by salting (the only preservation method known in the ancient world), it could certainly last “fresh” a good many hours during the spring nighttime coolness in northern Egypt. Therefore many Israelites might have been tempted to save some for breakfast. But this would have violated the symbolic sense of the meal, indicating that those who saved the meat both distrusted that God would provide for them the next day as they were on the run out of the country and that God’s deliverance was an immediate, once-for-all rescue and sparing of His people. Accordingly, any remains as a result of miscalculation had to be burned once the meal was over. It was, in other words, more a meal of religious observance than a meal to provide sustenance over time. Dressing for travel also was important as another indication of faith that the long-promised deliverance was truly at hand. People tucked cloaks into belts when they traveled; they kept cloaks on loose and full length at night for warmth and comfort. Sandals normally were taken off at home; with this meal they were worn in the house, because a trip was imminent. No one carried his staff around the house; it was a tool for protection and herding in the open. A staff in the hand normally indicated readiness to be on the move, not a plan to stay at home. Thus the entire meal and its manner and posture of consumption were to indicate faithful readiness for a speedy departure. It was a meal eaten “in haste, ... the LORD’s Passover” – not a typical meal at all but God’s specially assigned symbolic meal of exodus deliverance.

Read or sing Hymn 286 Let Us Love and Sing and Wonder

Tuesday (6/9) Read and discuss 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)

At the pulsating heart of this passage stands an exhaustively sovereign God who loves His people with a holy love and who is working all things for their good and for His own glory.

This chapter confronts us with a God who cannot be managed. He cannot be bargained with, worn down, or outlasted. He hardens the heart of a king and softens the hearts of ordinary neighbors. He builds toward a midnight hour when death itself will walk through Egypt and the most powerful empire on earth will be broken open not by armies, but by the word of a God whose patience has finally run out.

What does this passage call us to do?

It calls us to **receive** His comfort. Like Israel in Goshen, we often live surrounded by a world that seems hostile and powerful. But the LORD has not forgotten His people. He is even now preparing a plunder, a liberation, a redemption, that His enemies cannot prevent. Rest in that.

This passage also calls us to reckon with the LORD’s judgment. Not every question about the LORD’s ways will be answered to our satisfaction on this side of glory. We are the clay. What we can say with confidence is this: there is a Lamb whose blood covers the guilty, and that blood is our only standing before God. Don’t presume upon it. Run to it.

This chapter also calls us, to share at times in the LORD's anger. Not the simmering, self-centered rage that ruins relationships and poisons souls but the clear-eyed, righteous opposition to what the LORD our God opposes. We are to be for what Jesus is for and against what Jesus is against. Indifference to evil is not the same as peace. It is a failure of love.

And finally, this chapter calls us to acknowledge not merely to know but to acknowledge — that “our God reigns!” Pharaoh knew the facts. He could recite what Moses had said. He simply would not bow. Let none of us make that mistake. The LORD our God who broke Egypt is the God before whom every knee will one day bow. The only question is whether we bow now, in faith and joy, or then, in condemnation.

The LORD makes a distinction. He made one in Egypt. He makes one still. Let us be found on the right side of it not because of our intrinsic righteousness, but because of faith in the One who loves us and who gave Himself for us!

Read or sing Hymn 439 Come, Ye Sinners, Poor and Needy

Wednesday (6/10) Read and discuss John 18:28–40

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not doing evil, we would not have delivered him over to you.” Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. (ESV)

Chuck Swindoll writes:

Once an accusation was made, the defendant was interrogated. This was his opportunity to tell his side of the story. Pilate asked Jesus the pertinent question, presumably because he already knew the official charge against Jesus. It's likely that Pilate had witnessed Jesus' triumphal entry just days earlier [or, at least, that he had been given reports of the matter]. He wanted to know if Jesus was, in fact, in the process of overthrowing the government in Judea. Jesus' answer revealed a fundamental truth about the universe: it was about to change.

Pilate wanted to know if Jesus was a threat to the rule of Rome. He was, but not in the way Pilate feared. Kingdoms of earth are founded on power – military might, intellectual prowess, political cunning, financial abundance, [and] social advantage. The Kingdom of Heaven is founded on truth, and the arrival of the Messiah on a lonely Bethlehem night was nothing short of an invasion. Now, sometime before death and before Christ returns in power, each individual must choose which kingdom he or she will serve: the kingdoms of earth or the kingdom of God, kingdoms founded on power or the kingdom founded on truth.

Jesus reassured Pilate, in effect, “Not to worry, Mr. Procurator. Because My Kingdom is founded on truth, not power, My followers are not arming for a physical war.”

Pilate spurned Jesus' choice for truth over power. “What is truth?” indeed! The Roman world was not much different from ours today. Pilate didn't rise to power and prominence by championing the cause of truth. The Romans were relentlessly pragmatic. Truth is the tool of expediency. In their minds, “history is written by the victors” and truth is whatever the powerful say it is. But according to Jesus, choosing between truth and expediency is how one chooses which kingdom he or she will serve.

Read or sing Hymn 285 Hail, Thou Once Despised Jesus!

Thursday (6/11) Read and discuss Isaiah 55

“Come, everyone who thirsts,
 come to the waters;
and he who has no money,
 come, buy and eat!
Come, buy wine and milk
 without money and without price.
Why do you spend your money for that which is not bread,

and your labor for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.
Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David.
Behold, I made him a witness to the peoples,
a leader and commander for the peoples.
Behold, you shall call a nation that you do not know,
and a nation that did not know you shall run to you,
because of the LORD your God, and of the Holy One of Israel,
for he has glorified you.

“Seek the LORD while he may be found;
call upon him while he is near;
let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have compassion on him,
and to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
neither are your ways my ways, declares the LORD.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

“For as the rain and the snow come down from heaven
and do not return there but water the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and shall succeed in the thing for which I sent it.

“For you shall go out in joy
and be led forth in peace;
the mountains and the hills before you
shall break forth into singing,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall make a name for the LORD,

an everlasting sign that shall not be cut off.” (ESV)

R. Reed Lessing writes:

The invitation “Hey, all ... Come!” (55:1) goes out to all “peoples” and every “nation,” even those who have never heard of Israel’s God (55:4-5). No money is needed, and no one will be turned away. Yahweh freely provides everything for the festivities. “Come, for everything is now ready” (Luke 14:17 ESV). Our place at the table is made possible because the Suffering Servant willingly experienced spitting, mocking, whipping, nailing, bleeding, sweating, dying, and rising (Isaiah 53:4-9; 52:13-53:12). In His Supper, Jesus freely gives His body and shed blood for the forgiveness of sins now with the pledge of resurrection on the Last Day. This meal for His bride to celebrate in His remembrance “proclaim[s] the Lord’s death until He comes” (1 Cor 11:26). It is a foretaste of the everlasting banquet (Rev 19:9). Far from being over, the feast has just begun!

The ongoing use of [the Hebrew particle “*ki*”], “because,” in Is 55:5, 7-10a, 12 underscores this invitation to celebration: (1) *because* Yahweh forgives; (2) *because* Yahweh has a plan; (3) *because* Yahweh’s ways are not our ways; (4) *because* Yahweh’s Word works; and (5) *because* His exiles will return home. Standing behind the reverberating ... “because” is Yahweh’s omnipotent Word! It will never return empty. Yahweh said it. That settles it. Faith believes it, and unbelief cannot thwart it.

The climax of Isaiah’s program in chapters 40-55 is Yahweh’s promise to bring the exiles home in “peace/*shalom*.” Everything that is so wrong will be made just right. That is *shalom*. When Israel is brought to the new Jerusalem Yahweh is going to renew everything. That is *shalom*. And *shalom* is why mountains and hills are singing and the trees of the field are clapping their hands!

Friday (6/12) Read and discuss 2 Corinthians 9:6–15

The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written,

“He has distributed freely, he has given to the poor;
his righteousness endures forever.”

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, while they long for you and pray for you, because of the surpassing grace of God upon you. Thanks be to God for his inexpressible gift! (ESV)

David Garland writes:

Paul concludes this section on a note of confidence that the Corinthians will indeed comply. Consequently, he offers thanks to God with the word that runs throughout this section, “grace” (“thanks”). The thanks is not offered to the Corinthians for being well disposed to Paul’s grand scheme and opening their purses to others. It is directed instead to God, who is the author of all perfect gifts. Paul gives thanks for the “indescribable” gift, which covers the gift of salvation, the gift of God’s Son, and the gift of God’s grace. God’s gift “has established the whole framework of Christian life and fellowship within which Paul’s preaching and collection alike stand.”

These words of thanksgiving conclude Paul’s appeal to the Corinthians to renew their ardor for the undertaking and. To fulfill their promise. They reveal that “all Christian giving is carried out in the light of God’s inexpressible gift.” Remembering thankfully Christ’s sacrifice and God’s grace, which human words fail to capture, should cause them to finish the preparations for their gifts diligently, unselfishly, and cheerfully. Their gift would then model in a small way the *indescribable gift* God has given them.

If Romans 15:25-27 is any indication, Paul’s appeals were successful. He reports that both Macedonia and Achaia have been pleased to share in the spiritual blessings of the Jews and in return to share their material blessings with them.

Read or sing Hymn 447 Christ, of All My Hopes the Ground

Saturday (6/13) Read and discuss Exodus 12:1–13

The LORD said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to

what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’s Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. (ESV)

Doug Stuart writes:

At its heart, the Passover is a meal, a commemorative feast. Some modern American holidays are feasts (e.g., Thanksgiving and Christmas); others are not (e.g., Labor Day, July 4). Feast holidays have the special emphasis of careful preparation (thus the instruction in v. 3 that the sacrificial animal is chosen four days before the feast so that there be no last-minute arrangements and the possibility of haphazard celebration or lack of availability results) for gathering people together to share a common gratitude and/or remembrance as they share the common meal linked to that gratitude/remembrance. The gathering of an entire family of Israelites (or group of families eating one animal in separate houses) together at a dinner table helped symbolize the general pattern throughout the nation, that is, the whole nation eating together, though of course at individual locations. In accordance with the feast nature of the Passover, Moses was told that the whole nation (“tell the whole community of Israel”) must be instructed to eat the meal as households, not as individuals. Thus great emphasis is placed on *sharing* the meat of a *single* animal. The goal is to have one goat kid or lamb for each full family, “one for each household.” Therefore, if a household were composed of perhaps just one, two, or three people, and they could not by themselves consume a whole goat kid or lamb at one sitting, v. 4 provides for sharing the meal with the next-door family, so that everyone at the two houses eats together from a single sacrificed animal and finishes the meat of that animal during the meal. That is the meaning of “share one with their nearest neighbor, having taken into account the number of people there are.” This might produce some situations in which a rather large number of people, consuming a goat kid or lamb, might each

get only a relatively small portion of meat to eat. But the alternative – meat left over, or someone being forced to gorge himself in order to finish off all the meat in one sitting – was strictly to be avoided. Thus the statement at the end of v. 4, “You are to determine the amount of lamb needed in accordance with what each person will eat,” or as it might be more clearly translated, “You must calculate the amount of goat kid or lamb (meat) each person will eat relative to the number of people.” The principle was thus: Everyone had to eat the meat, and all the meat had to be eaten.

Why not allow leftovers? Why not allow gorging? Subsidiary answers to these questions could include the concept of sharing and its benefits for creating a sense of solidarity among the Israelites and a guarantee that no one would miss out on sharing the understanding of why the meat was being eaten because they ate it isolated from the group setting in which the memorializing words and actions were rehearsed and appreciated by all. But the greater value is in preparation for the Messiah. The Messiah was to be *one* body, broken for all, symbolically eaten by all, in order to help believers in the New Covenant keep aware of their unity as members of the *one* body. Partial consumption and fragments left over do not appropriately symbolize that body and that unity. The ultimate purpose of the Old Testament Passover instruction is to point forward to Christ, to the purpose of His death, memorialized in the ritual of the Lord’s Supper that now replaces the Passover, and also to the unity of those accepted by Him as His people, His body.

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