

Guide for the Preparation for Worship on 21 June 2026

AM Worship

Call to Worship: Psalm 98:1-3

Opening Hymn: 214 Sing Praise to God Who Reigns Above

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: Hebrews 8:1-12

Psalm of Preparation: 116C What Shall I Render to the Lord

Old Covenant Reading: Exodus 12:14-28

New Covenant Reading: Luke 22:1-13

Sermon Title: *Unleavened Bread*

Hymn of Response: 196 At the Lamb's High Feast We Sing

Confession of Faith: Ten Commandments

Gloria Patri (Hymn 572)

Closing Hymn: 198 Let Thy Blood in Mercy Poured

PM Worship

42B As Pants the Deer for Flowing Streams

533 Have Thine Own Way, Lord!

544 Lead On, O King Eternal

Old Covenant Reading: Numbers 12:1-9

New Covenant Reading: 2 Corinthians 10:1-11

Sermon Title: *Meekness vs. Weakness*

Fellowship Lunch Today

Suggested Preparations

Monday (6/15) Read and discuss Exodus 12:14–28

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. [Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone

needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did. (ESV)

Doug Stuart writes:

The Israelites were to understand the Passover regulations as permanent, binding requirements for all generations into the future, including all those who would eventually occupy the land of Canaan. Each generation of parents also was expected to teach each generation of children the meaning of the ceremony that memorialized the deliverance from Egypt. As with other biblical law, the paradigmatic nature of the command automatically applies. In other words, no Israelite parent could ever rightly say, “None of my children asked me about the point of Passover ceremony, so I didn’t tell them about what it means.” Instead, the instruction to teach the upcoming generations the Passover tradition and law by responding to a child’s question is simply a wording of one instance of how the teaching might occur; but occur it must. And the entire matter certainly was perceived as a command – not just the keeping of the Passover ceremony but the immediate instruction of children – as indicated by the observation in v. 27 that “the people bowed down and worshipped” as well as by the summation in v. 28 that “the Israelites did just what the LORD commanded Moses and Aaron.”

From the point of view of the greater sweep of biblical revelation, the practice of teaching each new generation the meaning of the Passover helped guarantee the transmission of the *Proto Evangelium* throughout the historical continuum of the people of Israel until New Testament times, when the human-divine Lamb was slain once for all as part of the divine plan of redemption set in place before the earth as we know it existed. In other words, every Israelite properly instructed about the Passover should have been also partly prepared to expect a dying Messiah whose shed blood would provide a means of escape from death. It also contains something of a model of the biblical emphasis on the importance of parents' teaching children – a responsibility well understood before the advent of universal education but often neglected in present times in favor of professionalized education.

Read or sing Hymn 214 Sing Praise to God Who Reigns Above

Tuesday (6/16) Read and discuss 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)

The term penal substitution tells not only that Christ died in our place but that He died **paying the penalty** for what our sins deserve. How does Passover declare the *penal* aspect of penal substitution?

Here is something that many people seem to miss: Passover is fundamentally about salvation **through judgment**. For some reason people tend to play down those critical words “through judgment” to focus on the ensuing freedom as though Passover is primarily the celebration of a political event. But that is mistaken. Here is an easy way to keep this straight in your thinking. Just remember that the Feast is not called “Deliverance.” It is called “Passover.”

Why? Because when God brought judgment upon sin He passed over the homes with the blood on the doorposts and the lintels. That is, the LORD brought judgment upon everyone’s sins. For the pagans the judgment fell upon them. For the people of God the judgment fell upon their substitute.

Here, the LORD clearly declares what sinful rebels deserve.

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 people of Israel are not spared because they are good. The people of Israel are spared because of the blood of a substitute the blood which points forward to the Lamb of God ... who would die both for their sins and for ours.

The penalty for our sins has not been cancelled, nor has it been overlooked. Rather, on the cross, it has been paid in full.

Read or sing Psalm 116C What Shall I Render to the Lord

Wednesday (6/17) Read and discuss Luke 22:1–13

Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

Then Satan entered into Judas called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them. And they were glad, and agreed to give him money. So he consented and sought an opportunity to betray him to them in the absence of a crowd.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” They said to him, “Where will you have us prepare it?” He said to them, “Behold, when

you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished; prepare it there.” And they went and found it just as he had told them, and they prepared the Passover. (ESV)

David Garland writes:

In the Passover meal, Israel “not only relived and made present their past salvific exodus from Egypt, in which God liberated them from slavery and death by ‘passing over’ their houses sprinkled with the blood of the Passover lamb; but also anticipated their share in God’s future and final salvation (Francis Carpinelli).” The Lord’s Supper retains “the threefold orientation” to the past, present, and future as did the Passover, but it replaces the Passover for Christians. It reenacts the covenant established through Jesus’ death, reinforces the unity of believers with Christ and one another, and reminds believers of Jesus’ pledge that all will be fulfilled in the age to come. It is understandable how it became central for the early church. Schweizer comments:

In contrast to other religious communities of their time, the early Christians had no temple, no statues, no priests, no special cult; the only thing visible was a table with a meal around which they came together every week. It was the continuation of the table fellowship of Jesus, and especially of that meal on the last evening together. It was a definitive gift from God and central manifestation of the truth the church brought to the world.

Read or sing Hymn 196 At the Lamb’s High Feast We Sing

Thursday (6/18) Read and discuss Numbers 12:1–9

Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. And they said, “Has the LORD indeed spoken only through Moses? Has he not spoken through us also?” And the LORD heard it. Now the man Moses was very meek, more than all people who were on the face of the earth. And suddenly the LORD said to Moses and to Aaron and Miriam, “Come out, you three, to the tent of meeting.” And the three of them came out. And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to

“speak against my servant Moses?” And the anger of the LORD was kindled against them, and he departed. (ESV)

Gerard Van Groningen writes:

Moses’ leadership is challenged by his sister Miriam and brother Aaron on the journey to Paran. Moses’ marriage to a non-Israelite (Cushite) woman is cited as a legitimate reason for disqualifying him as the LORD’s sole spokesman. This challenge to Moses comes from a qualified woman (a prophetess) and the ordained high priest. It also comes after the seventy elders have been appointed and equipped to help Moses. Moses, when attacked personally, will not defend himself because he is very meek. But the LORD deals with sinful jealousy among family members and leaders. He declares His sovereign prerogative in choosing his spokesmen, prophets who receive His word by means of dreams and visions. He declares that Moses is unique because He, the LORD, has chosen Moses to be the trusted leader of Israel. He therefore speaks personally, directly, and clearly to him. The challenge against Moses is therefore a challenge against the LORD. He punishes Miriam with leprosy, making her an outcast. Moses’ intercession, demonstrating a forgiving spirit, is heard. But Miriam has to experience being an outcast for seven days.

Friday (6/19) Read and discuss 2 Corinthians 10:1–11

I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!—I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete.

Look at what is before your eyes. If anyone is confident that he is Christ’s, let him remind himself that just as he is Christ’s, so also are we. For even if I boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I will not be ashamed. I do not want to appear to be frightening you with my letters. For they say, “His letters are weighty and strong, but his bodily presence is weak, and his speech of no account.” Let such a person understand that what we say by letter when absent, we do when present. (ESV)

Tom Wright comments:

In verses 3,4, and 5 Paul describes his strategy in the battle for the mind. At its heart is the principle he states in verse 5: we take every thought prisoner, and make it obey the Messiah. It is a bold intention, and this whole passage is about boldness, the boldness of the apostle who somehow balances the meekness and gentleness of the Messiah with the boldness that tears down strongholds. The death and resurrection of King Jesus are here, as always, central to Paul's understanding of everything. Now, as he turns back to the theme which dominated the early part of the letter – his standing with the Corinthians, and the attacks that some in the church have made against his style, his ministry, his very apostleship – he shows what lies at the heart of the boldness he is capable of using not only when far away and writing letters but also when he's personally present. He doesn't want to have to use that boldness, but he will if necessary. And they need to know where it comes from.

It comes from Paul's thought-out and long-practiced strategy for the war he's engaged in. Elsewhere he describes the weapons he uses for the fight; here he says what they're used *for*. They are what you need for the battle against all ideas, arguments, philosophies, and worldviews that set themselves up against the knowledge of the true God. They are what you need for the battle against all ideas, arguments, philosophies, and worldviews that set themselves up against the knowledge of the true God. Paul knew what he was talking about: the world of ancient Greece, Turkey, Syria, and Palestine were teeming with religions and cults, philosophies and teachings, dark magic and high-flown wisdom, arcane rituals and passionately held ideals. But there was only one place where the power of the true God, the creator of the world, had been fully and finally unveiled; and that was in the death and resurrection of Jesus, the Messiah. Paul was not content to offer people a new religious experience, another option to be added to the rich pluralism his world already knew. He was determined to confront the human-made systems of thought which, though usually containing some glimmers of truth, actually led people away from knowledge of the true God rather than towards Him.

For this, of course, Paul was cordially hated by many in the ancient world, just as he is resented by people in our own day who prefer an easy-going pluralism to the idea that there really is one God and that he really has made himself known uniquely and decisively in Jesus the Messiah, the world's true Lord. So Paul found himself facing a battle on two fronts; not only to win the argument against rival views, but to make it clear that such a confrontation was appropriate in the first place.

Read or sing Hymn 198 Let Thy Blood in Mercy Poured

Saturday (6/20) Read and discuss Exodus 12:14–28

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. [Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did. (ESV)

Christopher Wright comments:

For the first time since God had last affirmed the patriarchal promises (though the Israelites were too exhausted to listen; 6:8-9), our text draws the attention of readers and Israelites alike away from *past* suffering and *present* danger and forward to a future in the land of promise. No longer would Israelite sons be the victims of murderous state genocide. Rather, they would be in a place of national security where families could celebrate this night’s events forever. Part of that celebration would be the parental teaching that was built into the purpose of the event, set here in a catechetical form – question and answers.

This method of teaching the faith through catechetical instruction, parent to child, is a feature of Old Testament practice found in several places. It comes three times in this narrative of the exodus. In Deuteronomy 6:20-25, such a parent-child teaching will provide a key theological connection between the law as a whole and the “gospel story” of redemption. In Joshua 4:6-7 and 21-24, the same format is used to commemorate the crossing of the Jordan into the Promised Land. Such texts illustrate the central importance of the Israelite household in the preservation and transmission of their covenant faith and its essential historical foundations.

One more little detail highlights the transformation this night would bring. The last phrase of verse 25 is “you shall keep this ‘service.’” The word is the familiar term *avodah*, which featured so prominently in the early chapters to describe Israel’s slavery and hard labor under pharaoh. From this night on, their “service” will be to Yahweh their true Lord and God, “whose service is perfect freedom,” and it will be celebrated in the joyful “service” of a family meal – the Passover. How utterly different from the family-destroying servitude of Egypt!

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