

Guide for the Preparation for Worship on 28 June 2026

AM Worship

Call to Worship: Psalm 100:1-5

Opening Psalm: 66B Come, All Ye People, Bless Our 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: Ephesians 1:7-10

Psalm of Preparation: 105C O Praise the LORD, His Deeds Make Known

Old Covenant Reading: Exodus 12:29-42

New Covenant Reading: Matthew 27:45-54

Sermon Title: *A Night to Remember*

Hymn of Response: 222 O God, Our Help in Ages Past

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

Doxology (Hymn 569)

Closing Psalm: 103D The Tender Love a Father Has

PM Worship

46C God Is Our Refuge and Our Strength

534 Fill Thou My Life, O Lord My God

377 Join All the Glorious Names

Old Covenant Reading: Psalm 34:1-10

New Covenant Reading: 2 Corinthians 10:12-18

Sermon Title: *Let us Boast*

Suggested Preparations

Monday (6/22) Read and discuss Exodus 12:29–42

At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his

servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. A mixed multitude also went up with them, and very much livestock, both flocks and herds. And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations. (ESV)

Kenneth Cherney writes:

The point about Israel’s leaving Egypt loaded down with plunder is not an aside or incidental. As Sherwood has shown, it is placed at a strategic location in the text, and the narrative in Exodus – in fact, the entire Torah – has been gesturing toward this for some time. Why is it so important that Yahweh led Israel out of Egypt loaded down with plunder?

Fretheim is no doubt correct that this represents a radical reversal in Israel’s fortunes: mud-splattered, straw-picking slaves no more, they depart Egypt decked out in finery. At long last their oppressors are despoiled, and Israel receives its compensation for centuries of unpaid labor. This detail contributes to the impression of the book of Exodus as subversive, anti-imperial literature and the exodus as the work of a God who characteristically “impoverishes and enriches, abases and exalts.”

But the message accomplishes more. It is not only Israel who carries off great plunder in this section; it is also Yahweh. This is the reason for the mention of the “large mixed company” that joins Israel in the exodus. ...

Nothing negative is said or implied about the [“large mixed company”], and it is not until the medieval period that the identification of them with the “rabble” of Numbers 11 becomes common – an identification which allows some commentators to assign to this group blame, not only for Numbers 11, but also for the incident of the gold calf.

Exodus 12 gives us not reason to regard the mixed company’s joining the Israelites with foreboding. On the contrary, as Sherwood has shown, the note is triumphant. For Yahweh’s decisive defeat of Egypt’s gods, including Pharaoh, the prize He carries off is a new people comprised of both Israel and the “large mixed company” of 12:38. The latter are representatives of the nations who through Israel will be blessed (Gen 12:3), who come to hold Israel in high regard, and to whom Israel will be given a mission. The incorporation of “the nations” into the people of God therefore takes a momentous step forward at this moment.

Read or sing Psalm 66B Come, All Ye People, Bless Our God

Tuesday (6/23) Read and discuss 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:

What should it mean, then, for us who now participate in the story of blood-bought protection from death and redemption out of slavery? How then should we live? It is interesting that Paul, who does not particularly develop the Passover theme, though he makes much of the new exodus model of our redemption, connects Christ’s death as “our Passover” with the Feast of Unleavened Bread as a metaphor for a holy life:

Get rid of the old yeast, so that you may be a new unleavened batch – as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor 5:7-8).

This is one of several hints in the New Testament that yeast was a symbol for something evil or dangerous (perhaps because of its power to multiply and “infect” a whole lump of dough). Paul uses “the old yeast” – the old fermented dough that had worked its way through countless loaves for the past year – as a metaphor for the old way of life, which must be set aside for the new life in Christ. So if Passover speaks to us of our redemption by Christ’s blood – an objective act accomplished by Christ on our behalf, then the Feast of Unleavened Bread speaks to us of our sanctification – a personal challenge to live in responsive “sincerity and truth.”

Read or sing Psalm 105C O Praise the LORD, His Deeds Make Known

Wednesday (6/24) Read and discuss Matthew 27:45-54

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!” (ESV)

In verse 46, Jesus gives us His own interpretation of His death – by crying out in the words of Psalm 22: “*Eli, Eli, lema sabachthani?*” that is, “My God, my God, why have you forsaken me?” That is, Jesus isn’t focusing on the brutal punishment that He is receiving from wicked men. Jesus is focusing on the forsakenness that He is experiencing – from His perfect heavenly Father. And yet – we should remember that Jesus knew the OT perfectly. While Psalm 22 begins “My God, my God, why have you forsaken me?” That is not where it ends. Christ isn’t just bearing the wrath of God in itself. He is bearing the wrath of God to accomplish something on behalf of His people. So the Psalm concludes:

All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.
For kingship belongs to the LORD,
and he rules over the nations.

All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.
Posterity shall serve him;
it shall be told of the Lord to the coming generation;
they shall come and proclaim his righteousness to a people yet unborn, that
he has done it.

Christ’s horrible cry of dereliction – a cry of overwhelming anguish – is actually the beginning of a shout of victory – but the crowds didn’t understand this at all. Instead, they wonder if Jesus was calling for Elijah to save Him. ... Boy, do they have that wrong. Elijah would not save Jesus. Jesus was in the process of saving Elijah.

Read or sing Hymn 222 O God, Our Help in Ages Past

Thursday (6/25) Read and discuss Psalm 34:1–10

Of David, when he changed his behavior before Abimelech, so that he drove him out, and he went away.

I will bless the LORD at all times;

his praise shall continually be in my mouth.
My soul makes its boast in the LORD;
let the humble hear and be glad.
Oh, magnify the LORD with me,
and let us exalt his name together!

I sought the LORD, and he answered me
and delivered me from all my fears.
Those who look to him are radiant,
and their faces shall never be ashamed.
This poor man cried, and the LORD heard him
and saved him out of all his troubles.
The angel of the LORD encamps
around those who fear him, and delivers them.

Oh, taste and see that the LORD is good!
Blessed is the man who takes refuge in him!
Oh, fear the LORD, you his saints,
for those who fear him have no lack!
The young lions suffer want and hunger;
but those who seek the LORD lack no good thing. (ESV)

Tim Keller writes:

How can we be delivered from our fears (verse 4)? The answer is comprehensive. Build an identity that gets its significance (“glory”) – makes its “boast” – not from your accomplishments or racial identity or talent or moral efforts or family but from God (verse 2). Then and only then is the foundation of your self-worth secure and not subject to fears or shame (verse 5). How can we get such an identity? By not just believing in God but “tasting” and experiencing God’s goodness in prayer (verse 8). And by comforting afflicted people with the comfort we have received (verse 2) until they can glorify God with us (verse 3). This is the mission of every believer.

Friday (6/26) Read and discuss 2 Corinthians 10:12–18

Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.

But we will not boast beyond limits, but will boast only with regard to the area of influence God assigned to us, to reach even to you. For we are not overextending ourselves, as though

we did not reach you. For we were the first to come all the way to you with the gospel of Christ. We do not boast beyond limit in the labors of others. But our hope is that as your faith increases, our area of influence among you may be greatly enlarged, so that we may preach the gospel in lands beyond you, without boasting of work already done in another's area of influence. "Let the one who boasts, boast in the Lord." For it is not the one who commends himself who is approved, but the one whom the Lord commends. (ESV)

Tom Wright comments:

When Paul thinks about the work he's done, the tasks he's been carrying out, he isn't simply looking at other people for comparison. He is looking at the actual measure God has set up, the rule on the wall which consists of the commission God gave him in the first place. He isn't going to compare himself with anyone else. The only comparison that matters is whether he matches up to the standard God set for him.

And that standard, that rule, that commission, includes – the Corinthian church itself! This shows how ridiculous it is for them to suppose that new teachers can come in and try to take over. Founding the church in Corinth was part of the job God gave Paul to do. He did it; he belongs to them and they to him, in the intimate family relationship of the Messiah's people. That is the point that he must make clear before he can go any further. If there's any measuring to be done, any assessment of who's who in the story of the Corinthian church, you simply can't take it away from Paul: he was the one who went there and announced the good news of the Messiah's people. That is the point that he must make clear before he can go any further. If there's any measuring to be done, any assessment of who's who in the story of the Corinthian church, you simply can't take it away from Paul: he was the one who went there and announce the good news of the Messiah. Whatever else has happened since, that's what he did; it was within his commission that he should do so; and (he implies) the fact that there's a church there to this day is testimony to the fact that the Lord has commended him for doing it.

And that's not all. He's now hoping to develop the work still further. As we saw in the very first verse of the letter, the gospel has spread outside Corinth to other parts of southern Greece. Paul is now hoping that it will do so more and more. What this will take on the Corinthians' part, he says in verse 15, is more faith: not faith in a different God, but faith that the God they have already believed in will do new and bigger things than they have yet imagined. If only they would stop fussing about styles of leadership, personality cults and the like, and get back to the real task of the gospel, this could easily come about.

Read or sing Psalm 103D The Tender Love a Father Has

Saturday (6/27) Read and discuss Exodus 12:29–42

At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. A mixed multitude also went up with them, and very much livestock, both flocks and herds. And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations. (ESV)

Christopher Wright comments:

Two verses (29-30)! That is all it takes to record this most terrible of all the plagues. How different from the lengthy accounts of the hail and locusts in chapters 9 and 10. Even frogs and gnats get more attention. Somehow, the horror of the final blow needs nothing more than the stark simplicity and totality of verse 29. Our imagination can do the rest, rather in the way the Gospel writers needed to say no more about the gruesome cruelty of the way Jesus died than the bald fact, “they crucified Him.” Everybody knew what that meant. Everybody can imagine what it was like on that dark night when every Egyptian home found their firstborn child dead. The last line of 30 is blunt, brief, and brutal: [literally] “for not a house where not there ... dead.”

And so, we can well also imagine the “loud wailing” (v. 3) that pierced the darkness throughout the land. The story has come full circle, from the “crying” of the Israelites under their slavery to Egypt, to the “crying” of the Egyptians under the judgment of God. The word is the same, and we are surely intended to see the link and draw a conclusion at one level, at least: the evil that an earlier pharaoh had led his people to inflict has rebounded as an evil his people now suffer. Such is the way evil and judgment work out in God’s moral universe. The element of just retribution had already been anticipated in 4:23.

But the stark brevity of the account makes another point. There is no Israelite celebration, no schadenfreude at hearing the Egyptians suffering what the Israelites had endured for generations: “Neither relish nor revelry is to be seen (Fretheim).” Nor is there any hint of divine pleasure, for if the LORD takes not pleasure of the death of the wicked (as God Himself says in Ezekiel 18:23; 33:11), how much less in the death of the relatively innocent when his judgment falls on a whole nation caught up in the stubborn, rebellious idolatry of its king – the same reality that Israel herself would face in the centuries that lie ahead.

Pharaoh’s urgent appeal comes in desperate staccato: “Up! Leave!” ... Go! Go!” (vv. 31-32 author’s translation). For the first time ever he refers to the people he is expelling as “the Israelites,” no longer as the despised Hebrews. Furthermore, he tells them to go and “worship/serve the LORD.” He acknowledges their God by name, and he transfers them from serving Pharaoh to serving Yahweh.

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