

Guide for the Preparation for Worship on 5 July 2026

AM Worship

Call to Worship: Psalm 105:1-3

Opening Hymn: 197 Come, Take by Faith the Body of the Lord

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: Hebrews 10:16-18

Hymn of Preparation: 200 Soul, Adorn Yourself with Gladness

Old Covenant Reading: Exodus 12:43-51

New Covenant Reading: 1 Corinthians 10:14-17

Sermon Title: *A Whole Lamb for a Community Made Whole*

Hymn of Response: 202 Here, O My Lord, I See Thee Face to Face

Confession of Faith: Apostles Creed (p. 851)

Gloria Patri (Hymn 572)

Closing Psalm: 117A Praise Jehovah, All Ye Nations

PM Worship

24A The Earth and the Riches

404 The Church's One Foundation

170 God, in the Gospel of His Son

Old Covenant Reading: Genesis 3:1-7

New Covenant Reading: 2 Corinthians 11:1-4

Sermon Title: *Whose Gospel is it Anyway?*

Suggested Preparations

Monday (6/29) Read and discuss Exodus 12:43–51

And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it. It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come

near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.”

All the people of Israel did just as the LORD commanded Moses and Aaron. And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts. (ESV)

Doug Stuart writes:

God’s Passover instruction appropriately addresses Moses and Aaron, the two priests since the Passover is a religious rite and all subsequent priests and Levites would see themselves as heirs to the importance of keeping the statute first delivered to Israel’s Levitical, priestly leaders. Included with this verse is the first injunction, “No foreigner is to eat of it.” This does not mean that people who did not have a full genealogical pedigree as long-term Israelites could not eat the Passover and thus could not show by eating it that they were part of God’s covenant people. The mixed ethnic group that was already blending into Israel (12:38) could partake, as could circumcised resident aliens, who might qualify as “foreigners” in the way the term is normally used in English. Here the original uses ... a term for persons who are simply not part of the covenant community – “outsiders” might be a suitable translation. This does not constitute racial or ethnic discrimination. It represents proper religious discrimination. The improper kind hates and hurts simply because someone is of another religion. The proper kind recognizes that those who refuse to join by faith and practice the united community of believers set apart from all others precisely by faith and practice have no more right to claim membership in that community than a person without a driver’s license has the right to operate an automobile on public roads.

Read or sing Hymn 197 Come, Take by Faith the Body of the Lord

Tuesday (6/30) Read and discuss 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:

Just as the text does not suggest that Egypt’s firstborn deserved killing, it does not suggest that Israel’s firstborn deserved sparing. Every firstborn belongs to Yahweh, and in this final plague, God claims *both* the Egyptian and Israelite firstborn for His own, though in different ways. Later, the Levites will be declared Yahweh’s property in lieu of the firstborn sons of Israel whom Yahweh spared as the price of Israel’s redemption (Num 3:9-13). For exactly this reason Jesus Christ – the price of the world’s redemption – will be emphatically declared to be the “firstborn” by the NT. Just as Israel’s ransom price was not paid to Pharaoh, so also our ransom was not paid to Satan. And both the price of Israel’s redemption and the price of our redemption were paid by the LORD with what was already His.

Read or sing Hymn 200 Soul, Adorn Yourself with Gladness

Wednesday (7/1) 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)

Jeffrey Gibbs writes:

Taking together now the testimony given by all the signs in 27:51-53, their general significance is easy enough to express. The Last Day has, somehow, mysteriously come into present history. The death of Jesus is Judgment Day – and that in a number of different ways.

In the first place, judgment has come upon the Son of God, who dies in the place of others and for them. In one sense, of course, this is not good news – at least not yet. If God’s darkness and God’s apocalyptic signs had been the last word, then Jesus would have died under God’s abandonment, and that would have been the end for Him and for the world. Easter must come, just as Jesus said it would. The Son of God must come out from under God’s judgment into new and immortal bodily life – for Himself and for the world. Together however and always held together, Good Friday and Easter declare that Judgment Day has happened to Jesus and, in Jesus, for the salvation of all who will follow Him in faith and discipleship.

This is why, strangely, when Jesus *dies*, many of the saints who were asleep begin again *to live*. Jesus’ death is lifegiving in that sense. The return to life of these believers is a spontaneous response to God’s saving action in Jesus. And it is a sign – though only a sign. No one will have been raised to immortal, fully restored, creaturely existence before Jesus was. He will be the leader; He will be the first.

In the second place, judgment also comes (and will come) upon those who reject the Son of God. This is the primary meaning of tearing the sanctuary’s curtain; as Jesus had predicted, not one stone will be left upon another which will not be torn down. The torn curtain anticipates the sanctuary’s destruction in AD 70, which, in turn, will be a type of the final judgment.

Read or sing Hymn 202 Here, O My Lord, I See Thee Face to Face

Thursday (7/2) Read and discuss Genesis 3:1–7

Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?” And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (ESV)

Bruce Waltke writes:

Ironically, their opened eyes bring them shame. This knowledge of good and evil is not a neutral state, desired maturity, or advancement of humanity. ... God desires to save humans from their inclination for ethical autonomy. Because Adam and Eve have attained this sinful state, they must not eat of the tree of life and are consigned forever to the forbidden state of being inclined to choose their own code of ethics. By contrast, in God’s kingdom one chooses to know God and live upon His word (Deut. 8:3).

In the bible, [“naked”} usually describes someone stripped of protective clothing and “naked” in the sense of being defenseless, weak, or humiliated. With an awareness of guilt and a loss of innocence, the couple now feels shame in their naked state. Their spiritual death is revealed by their alienation from one another, symbolized by sewing fig leaves together for barriers, and by their separation from God, symbolized by hiding among the trees.

Friday (7/3) Read and discuss 2 Corinthians 11:1–4

I wish you would bear with me in a little foolishness. Do bear with me! For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. (ESV)

Tom Wright comments:

Paul imagines himself as the father of the bride, arranging a marriage for his daughter. Everything has been agreed; the husband-to-be is delighted, and so is the bride – or at least she was; but the father is suddenly worried that she’s going to get itchy feet, and run off with someone else. The bride, of course, is the church in Corinth; the bridegroom is the Messiah Himself; here as elsewhere, Paul has taken the biblical theme of Israel as the bride of YHWH and has transposed it into the theme of the church as the bride of the Messiah. But while his back is turned, the bride starts eyeing other men instead ...

At which point Paul draws on another well-known stock theme in Jewish and Christian thought: the temptation and rebellion in Genesis 3. Elsewhere he highlights Adam as the one whose sin caused all the problems. But here, because of the other illustration he’s using, he refers only to Eve, and to the trickery by which the serpent beguiled her into taking the forbidden fruit. Paul seems to be worried about the danger of a second ‘Fall’: the ‘new creation’ which he spoke of in 5:17, which is after all at the heart of the whole gospel, might be followed by a ‘new fall,’ and – though he doesn’t seriously think this is going to happen – chaos might come again.

So what is the problem? It looks as though Paul is now accusing the teachers (who came to Corinth after he left) of something more serious than anything he’s mentioned before. Not only are they trying to persuade the Christians that the proper style of leadership is something more showy and impressive than anything they’d seen in Paul. Not only are they highlighting practices of spirituality and worship which accentuate social divisions. They are actually offering people a different spirit, a different gospel, and ultimately a different Jesus!

Read or sing Psalm 117A Praise Jehovah, All Ye Nations

Saturday (7/4) Read and discuss Exodus 12:43–51

And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it. It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.”

All the people of Israel did just as the LORD commanded Moses and Aaron. And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts. (ESV)

Doug Stuart writes:

The prohibition against the breaking of bones is left unexplained. There appears to be nothing about eating a lamb or goat kid that makes the breaking of its bones intrinsically objectionable and nothing about breaking bones that would pollute the meat in any way. The concern apparently stems rather from God's desire that the lamb or goat kid adequately symbolize the body of Christ crucified (John 1:36) and, subsequently, the unity of the body of Christ in the sense of the church. Thus even the Old Testament covenant community was called to think of themselves as a unity, symbolized by a common meal that could not be divided except as portions of its flesh were eaten: the skeleton remained unified to indicate their unity, a present fact fully to be realized in the future by the work of the Savior on the cross. Further symbolizing this unity, the whole community must eat the Passover as a common meal shared by every true Israelite on the same evening.

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