

Guide for the Preparation for Worship on 16 August 2026

AM Worship

Call to Worship: Psalm 98:1-3

Opening Hymn: 210 O God, We Praise Thee

Confession of Sin

Most holy and merciful Father; We acknowledge and confess before You; Our sinful nature prone to evil and slothful in good; And all our shortcomings and offenses. You alone know how often we have sinned; In wandering from Your ways; In wasting Your gifts; In forgetting Your love. But You, O Lord, have pity upon us; Who are ashamed and sorry for all wherein we have displeased You. Teach us to hate our errors; Cleanse us from our secret faults; And forgive our sins for the sake of Your dear Son. And O most holy and loving Father; Help us we beseech You; To live in Your light and walk in Your ways; According to the commandments of Jesus Christ our Lord. Amen.

Assurance of Pardon: 2 Corinthians 5:1-5

Psalm of Preparation: 136 O Thank the LORD, for He Is Good

Old Covenant Reading: Exodus 15:1-10

New Covenant Reading: Revelation 15:1-8

Sermon Title: *Song of the Sea*

Hymn of Response: 356 Come, Ye Faithful, Raise the Strain

Confession of Faith: Ten Commandments

Gloria Patri (Hymn 572)

Closing Psalm: 145B I Will Exalt You, God, My King (6-12)

PM Worship

212 Come, Thou Almighty King

103C Come, My Soul, and Bless the LORD (1-4)

103C Come, My Soul, and Bless the LORD (5-8)

Old Covenant Reading: Psalm 103:1-22

New Covenant Reading: 2 Corinthians 12:14-21

Sermon Title: *Spending and Being Spent*

Suggested Preparations

Monday (8/10) Read and discuss Exodus 15:1–10

Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.

The LORD is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,

my father's God, and I will exalt him.
The LORD is a man of war;
the LORD is his name.

“Pharaoh's chariots and his host he cast into the sea,
and his chosen officers were sunk in the Red Sea.
The floods covered them;
they went down into the depths like a stone.
Your right hand, O LORD, glorious in power,
your right hand, O LORD, shatters the enemy.
In the greatness of your majesty you overthrow your adversaries;
you send out your fury; it consumes them like stubble.
At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’
You blew with your wind; the sea covered them;
they sank like lead in the mighty waters. (ESV)

John Goldingay writes:

A few weeks before my disabled wife died, we were in a restaurant where they have a live band, one of my absolute favorites playing swing, blues, and rockabilly. My feet and hands were tapping, or perhaps thumping and stomping. The lead guitarist's girlfriend could see that Ann couldn't dance with me and came across to ask if I would like to dance. I first made the excuse that I was no good at dancing, but then confessed that Ann's not being able to dance with me meant it would churn me up too much to dance at all (but I much appreciated the thoughtful invite). Music arouses complicated mixed feelings. For me, dancing suggests both joy and grief.

A Jewish midrash about the Red Sea story brings this out (a midrash is an edifying story linked with Scripture; many such stories seek to explain something puzzling about Scripture). It starts the way the Israelites are not told to rejoice at Passover, as you might expect, and explains that the angels wanted to rejoice at the Red Sea, but God told them not to do so: “My handiwork [the Egyptians] is drowning in the sea; would you recite song before Me?” “Do not gloat at the fall of your enemy” (Proverbs 24:17), one version of the story ends.

Yet it was evidently fine for Moses and the Israelites to sing, and for Miriam and the other women to dance. As the women started off the exodus story,

the round it off. When God acts to bring judgment, to show who is really God, or to put down oppressors, there is reason for grief and sadness and for joy and praise. You could call this the first psalm in the Bible. Many psalms praise God for rescuing people from distress and oppression, and one can imagine their being sung in the temple. Miriam and Moses don't wait until they can get to church before declaring God's praise. Praise begins out in the world. Their song emphasizes a note running through the exodus story. The great power's leader thought that he was the preeminent power in his world, and that made him think he was a god, but God has shown who is God. Pharaoh would have said his gods were very powerful; now God has shown that they are nothing.

Read or sing Hymn 210 O God, We Praise Thee

Tuesday (8/11) Read and discuss Read and discuss Exodus 14:15–31

The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”

Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. But the

people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses. (ESV)

Kenneth Cherney writes:

A tendency for some to scour the account for something positive about Israel to account for Yahweh's decision to rescue the Israelites was noted above. Its subtlest form is the proposition that, at the very least, Israel demonstrated trust in Yahweh – e.g., by entering the sea even before a path through it opened or by plunging ahead into the darkness without knowing where they were going. The meaning of the account is the opposite. "Israel was not saved because of her faith. Rather, Israel failed to believe right up to the moment before her deliverance. The faith of Israel did not provide the grounds of her salvation in any sense (Brevard Childs)." In other words, the Israelites were not saved because they believed; they believed because they had been saved.

Read or sing Psalm 136 O Thank the LORD, for He Is Good

Wednesday (8/12) Read and discuss Revelation 15

Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

“Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!
Who will not fear, O Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship you,
for your righteous acts have been revealed.”

After this I looked, and the sanctuary of the tent of witness in heaven was opened, and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever, and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished. (ESV)

Louis Brighton writes:

After the seven angels received their censers, “the sanctuary was filled with smoke from the glory of God and from His power.” In the OT smoke was part of the “Divine Presence when the awful majesty of God is to be insisted upon.” For example, when God descended on Mt. Sinai, smoke covered the mountain like smoke from a furnace, for Yahweh had descended on it in fire. As a result the whole mountain shook violently, and then God spoke to Moses. When Yahweh of hosts appeared to Isai in a vision, seated on His heavenly throne and being worshipped by the seraphim, the temple shook violently as smoke filled it. So terror-stricken was the prophet that he cried out in fear, “Woe is me, for I am destroyed” (Is 6:1-5). Here in Rev 15:8 the heavenly sanctuary filled with smoke indicates the awesome and terrifying presence of God in His power as the seven angels stand ready to pour out His anger and fury upon the earth.

“No one was able to enter into the sanctuary until the seven plagues of the seven angels were finished.” Perhaps John was reminded of the tabernacle of Moses, when the cloud of God’s glory filled it and Moses could not enter it as long as God’s glory rested upon it. So terrifying would be God’s holy judgments in the form of the plagues which John was about to witness that no one could penetrate these inscrutable righteous actions of God until they were completed at the End itself. In response to all this the Venerable Bede (eighth century) concluded that the smoke would conceal the just actions of God so that they would remain impenetrable and closed to mortals until, when completed, the LORD would come.

Read or sing Hymn 356 Come, Ye Faithful, Raise the Strain

Thursday (8/13) Read and discuss Psalm 103

Bless the LORD, O my soul,
and all that is within me,
bless his holy name!
Bless the LORD, O my soul,

and forget not all his benefits,
who forgives all your iniquity,
who heals all your diseases,
who redeems your life from the pit,
who crowns you with steadfast love and mercy,
who satisfies you with good
so that your youth is renewed like the eagle's.

The LORD works righteousness
and justice for all who are oppressed.
He made known his ways to Moses,
his acts to the people of Israel.
The LORD is merciful and gracious,
slow to anger and abounding in steadfast love.
He will not always chide,
nor will he keep his anger forever.
He does not deal with us according to our sins,
nor repay us according to our iniquities.
For as high as the heavens are above the earth,
so great is his steadfast love toward those who fear him;
as far as the east is from the west,
so far does he remove our transgressions from us.
As a father shows compassion to his children,
so the LORD shows compassion to those who fear him.
For he knows our frame;
he remembers that we are dust.

As for man, his days are like grass;
he flourishes like a flower of the field;
for the wind passes over it, and it is gone,
and its place knows it no more.
But the steadfast love of the LORD is from everlasting to everlasting on those who fear
him,
and his righteousness to children's children,
to those who keep his covenant
and remember to do his commandments.
The LORD has established his throne in the heavens,
and his kingdom rules over all.

Bless the LORD, O you his angels,
you mighty ones who do his word,
obeying the voice of his word!

Bless the LORD, all his hosts,
his ministers, who do his will!
Bless the LORD, all his works,
in all places of his dominion.
Bless the LORD, O my soul! (ESV)

Tim Keller writes:

Here is how to work the Gospel into one's own heart until it transforms. It happens through inward dialogue, speaking directly and forcefully to your own heart ("my soul") rather than just listening to it. Biblical meditation, unlike the popular varieties, is not a relaxation technique for emptying the mind but rather one that fills it with truth, using thought and memory to set your heart on fire. Here David dwells on the truth that God forgives sin and eventually will remove all suffering and diseases. When we ask, we get forgiveness now, but we may not get suffering removed now. That is because while sin always blocks our relationship with God, suffering can deepen it. ...

The psalmist calls upon his own soul to praise the LORD. Then he learns to rejoice inwardly in the unfathomable benefits of gospel salvation. Now, at the end of the psalm, he realizes a oneness with creation that he never imagined possible, for he sees what all nature is doing – rejoicing in God! All His "works" on earth and in heaven are already singing to God and to one another, and he has taken up his unique part in the greatest chorus and symphony of all. Faith in the Gospel enables you to hear and join in the music.

Friday (8/14) Read and discuss 2 Corinthians 12:14–21

Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you. For children are not obligated to save up for their parents, but parents for their children. I will most gladly spend and be spent for your souls. If I love you more, am I to be loved less? But granting that I myself did not burden you, I was crafty, you say, and got the better of you by deceit. Did I take advantage of you through any of those whom I sent to you? I urged Titus to go, and sent the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?

Have you been thinking all along that we have been defending ourselves to you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved. For I fear that perhaps when I come I may find you not as I wish, and that you may find me not as you wish—that perhaps there may be quarreling, jealousy, anger, hostility, slander, gossip, conceit, and disorder. I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have

not repented of the impurity, sexual immorality, and sensuality that they have practiced. (ESV)

David Garland writes:

Paul does not lash out against their sins with righteous indignation but with mourning. They remain his “beloved ones.” Like a loving, responsible parent, he feels guilt and shame for the sins his children commit. Paul hopes that in sharing such misgivings the Corinthians will be chastened enough to seek to put their house in order to present themselves as spiritually mature to both Paul and God. Paul returns to what he wrote earlier in the letter, “I wrote this very thing so that when I came I wouldn’t have pain from those who ought to give me joy” (2:3). He therefore hopes that when he comes again he will not be pained by their failure to have their contribution for Jerusalem ready (9:4) or pained by their moral woes. In the context of chaps. 10-11, Paul may imply that such a moral collapse could be expected after the Corinthians have been flirting with false apostles, the deputies of Satan, who peddle a false gospel. He wants them to get rid of the vices and to get rid of the agitators.

In castigating them for these sins, Paul may have replicated the frank criticism found in the severe letter. Some think this ringing denunciation against their vices to be a strange finale to a letter that earlier praised them for their godly repentance. They surmise that it would make more sense if it were part of a separate letter. Plummer lists statements in the first nine chapters that he deems inconsistent with the fears expressed here. He asks, “What would the Corinthians think of one who could thus blow hot and cold in successive breaths?” Danker cites Plutarch to explain how they might have understood the combination of warm affirmation and stern warning: “When blame is mingled with praise, and is expressed with complete frankness, yet devoid of disdain, and induces repentance rather than ire, it appears well-disposed and remedial.” This frank criticism is fitting for Paul’s role as their apostle and father who must preserve their purity for Christ. Paul still has qualms about whether they have completely submitted to Christ and writes in this reproachful vein to provoke and inspire their obedience. The goal of his frank criticism is to build them up in Christ.

Read or sing Psalm 145B I Will Exalt You, God, My King (6-12)

Saturday (8/15) Read and discuss Exodus 15:1–10

Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.

The LORD is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.
The LORD is a man of war;
the LORD is his name.

“Pharaoh's chariots and his host he cast into the sea,
and his chosen officers were sunk in the Red Sea.
The floods covered them;
they went down into the depths like a stone.
Your right hand, O LORD, glorious in power,
your right hand, O LORD, shatters the enemy.
In the greatness of your majesty you overthrow your adversaries;
you send out your fury; it consumes them like stubble.
At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’
You blew with your wind; the sea covered them;
they sank like lead in the mighty waters. (ESV)

Duane Garrett writes:

The Song of the Sea is easily misread as pure triumphalism: “God is on our side, He hates our enemies, and He destroys them!” But to think in this way is to miss the theocentric outlook of the entire song. It is from the beginning praise to God for His power. The enemies He destroys are His enemies, not ours. The salvation He offers to His people is a gift; their virtue, and indeed even their faithfulness, never enters the song. The pride, violence and greed of the Egyptians are reasons for Him to destroy them, but it is the evil of these men, not the goodness of their intended victims, that provokes God. The Canaanites, similarly, tremble because of God, and not because of Israel. At the end, God will lead Israel into His land, where they will dwell around His sanctuary. The election of Israel is not a matter of God choosing sides, so that He supports Israel in their wars against Egypt or Canaan. It is instead a matter of God, having chosen Israel, allowing them to enter His kingdom.

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