

Guide for the Preparation for Worship on 13 September 2026

AM Worship

Call to Worship: Psalm 96:1-3

Opening Psalm: 122A I Was Filled with Joy and Gladness

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: Psalm 78:38-39

Hymn of Preparation: 300 Come, Thou Long-Expected Jesus

Old Covenant Reading: 1 Samuel 1:1-20

New Covenant Reading: Luke 1:5-17

Sermon Title: *A Son is Given*

Psalm of Response: 127A Unless the Lord the House Shall Build

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 569)

Closing Hymn: 269 The People That in Darkness Sat

PM Worship

95A O Come before the LORD, Our King

151 Lord of the Sabbath, Hear Us Pray

152 Safely through Another Week

Old Covenant Reading: Exodus 16:11-36

New Covenant Reading: Hebrews 4:1-9

Sermon Title: *Daily Bread & Weekly Rest*

Suggested Preparations

Monday (9/7) Read and discuss 1 Samuel 1:1-20.

There was a certain man of Ramathaim-zophim of the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite. He had two wives. The name of the one was Hannah, and the name of the other, Peninnah. And Peninnah had children, but Hannah had no children.

Now this man used to go up year by year from his city to worship and to sacrifice to the LORD of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of

the LORD. On the day when Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. And her rival used to provoke her grievously to irritate her, because the LORD had closed her womb. So it went on year by year. As often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. And Elkanah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?"

After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. She was deeply distressed and prayed to the LORD and wept bitterly. And she vowed a vow and said, "O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head."

As she continued praying before the LORD, Eli observed her mouth. Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. And Eli said to her, "How long will you go on being drunk? Put your wine away from you." But Hannah answered, "No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety and vexation." Then Eli answered, "Go in peace, and the God of Israel grant your petition that you have made to him." And she said, "Let your servant find favor in your eyes." Then the woman went her way and ate, and her face was no longer sad.

They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, "I have asked for him from the LORD." (ESV)

Dale Ralph Davis writes:

Perhaps the most outstanding mark of Hannah's praying is the liberty she enjoys before Yahweh. Look at the scene again. Here is Hannah in such intense anguish. She is praying but "speaking in her heart" (v. 13); her lips were moving but there was no audible sound. So Eli mistook her earnestness for drunkenness. Another soused woman, half crooked after the sacrificial meal! But his sharp rebuke was met by Hannah's sad confession: "No sir, I am a woman with a heavy spirit; I have not drunk wine or strong drink; rather, I have been pouring out my soul before Yahweh."

There is the freedom that Hannah knows. She is a woman with a heavy spirit (many of God's people are) and she has been pouring out her soul before

Yahweh. “I pour out my complaint before Him, I tell my trouble before Him” (Ps. 142.2). in her bitterness of soul, with many tears, out of grief and despair she pours out her anguish. Yahweh is a God who allows her to do that.

Now there is a myth circulating around the church that often goes like this: “Believers in the Old Testament period didn’t have the freedom and personal approach in prayer that we do. Their worship consisted of a very external, formal, cut-and-dried sacrificial procedure in which ritual killed off any spontaneity or intense spirituality.” Hannah would say that is hogwash. True, Hannah is still in 1 Samuel 1 and not in Hebrews 4; but once you see Hannah in prayer, how can you doubt that she has found the same throne of grace and knows something of the same boldness with its Occupant? Christians should then allow Hannah to be our schoolmistress to lead us to Christ, to instruct us in communion with God. Many Christians need to realize that Yahweh our God allows us to do this – to pour our griefs and sobs and perplexities at His feet. Our LORD can handle our tears; it won’t make Him nervous or ill at ease if you unload your distress at His feet.

Read or sing Hymn 122A I Was Filled with Joy and Gladness

Tuesday (9/8) Read and discuss Read and discuss Exodus 16:1–18

They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the LORD said to Moses, “Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day’s portion every day, that I may test them, whether they will walk in my law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?” And Moses said, “When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the LORD.”

Then Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the LORD, for he has heard your grumbling.’” And as soon as Aaron spoke to

the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD said to Moses, “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’”

In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat. This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.’” And the people of Israel did so. They gathered, some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. (ESV)

Doug Stuart writes:

The manna story represents yet another testing story: it is introduced as such (16:4) and features details that describe the way at least some Israelites failed the test at first. Because the schedule for gathering the manna seemed counterintuitive to ancient agrarians, it provided a way of testing Israel to see if they would obey not only those commandments that made perfect sense to them but also those that did not. The same sort of challenge exists today. If people think God demands a behavior that runs against their intuitive sense of what is right, or pleasurable, or reasonable, or just “not so bad,” it is easy for them not to take a commandment seriously, which (although few realize it) is the same as not taking God seriously. This correspondence of not respecting commandments and not respecting God explains the severity of God’s reaction when His people do not do what He tells them to do.

Read or sing 300 Come, Thou Long-Expected Jesus

Wednesday (9/9) Read and discuss Luke 1:5–17

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. But they had no child, because Elizabeth was barren, and both were advanced in years.

Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and

burn incense. And the whole multitude of the people were praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.” (ESV)

Arthur Just writes:

The first response to John’s birth is joy for his parents. But this is not simply parental joy of a human character; it is for *many*. Joy is repeated three times in 1:14. It is a joy at the inbreaking of the new era of salvation, which begins here with the precursor of the Messiah. “Rejoice” is the first word of the greeting of the angel to Mary when he announces to her that she is the mother of the Messiah, and this becomes “great joy” when the angel tells the shepherds of the Savior’s birth. Joy is also the theme of the three parables in Luke 15. And at the end of the gospel, the disciples return to the temple “with great joy” praising God (24:52). *The gospel not only begins and ends in the temple, but begins and ends with joy in the temple because God’s salvation has come.* The second term for joy [translated “rejoicing”], in the [Ancient Greek translation the Septuagint] is almost exclusively found in the psalms, providing another link between this canticle and the OT hymns of faith. The word denotes the joy of salvation despite and beyond the suffering God’s people may endure in this present life. It is linked to God the “Savior” or to “salvation.” Moreover, this joy often stems from the first exodus or the new exodus. Luke will develop the new Exodus theme in connection with Jesus’ “exodus” – His death, resurrection and ascension. Jesus will lead God’s people to salvation through the waters of Holy Baptism and the new Passover Feast of His crucified body and shed blood.

Read or sing Psalm 127A Unless the Lord the House Shall Build

Thursday (9/10) Read and discuss Hebrews 4:1–10

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the

message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said,

“They shall not enter my rest.”

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his. (ESV)

Tom Schreiner writes:

The author applies afresh, as he did in 3:12, the story of the wilderness generation to his readers, warning them to take seriously his words so that they don’t fall short while the promise of entering God’s rest remains. The “therefore” in verse 1 indicates that a conclusion or exhortation is drawn from the experience of the wilderness generation. The readers are summoned to fear lest they fail to enter God’s rest. The rest certainly includes the notion of place. I would suggest that this view is strengthened if one accepts that the rest is also described as “the city that has foundations,” as a “homeland,” a “heavenly” one. It is “the city of the living God (the heavenly Jerusalem),” the “kingdom that cannot be shaken,” and the city “to come.” That the rest also includes the idea of state [since] there is an already-but-not-yet character to the rest. It seems that the rest cannot be limited to a place since God rests from His works, and such rest doesn’t designate a place.

Read or sing Psalm 269 The People That in Darkness Sat

Friday (9/11) Read and discuss Exodus 16:11–36

And the LORD said to Moses, “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’”

In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat. This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.’” And the people of Israel did so. They gathered, some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. And Moses said to them, “Let no one leave any of it over till the morning.” But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, he said to them, “This is what the LORD has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.’” So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. Moses said, “Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.”

On the seventh day some of the people went out to gather, but they found none. And the LORD said to Moses, “How long will you refuse to keep my commandments and my laws? See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day.” So the people rested on the seventh day.

Now the house of Israel called its name *manna*. It was like coriander seed, white, and the taste of it was like wafers made with honey. Moses said, “This is what the LORD has commanded: ‘Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” And Moses said to Aaron, “Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations.” As the LORD commanded Moses, so Aaron placed it before the testimony to be kept. The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. (An omer is the tenth part of an ephah.) (ESV)

Doug Stuart writes:

The daily provision of the manna was a miracle in itself. The provision of double manna every sixth day of the week was another. Now come two further, related miracles: the rotting process did not take place on day a week, and no manna appeared at all one day a week – both miracles taking place in the same sequence of days every week. Anyone who obeyed the earlier commands of God to harvest properly on the sixth day and save a day's worth for the Sabbath was rewarded by being able to comply with Moses' instruction the following Sabbath day, "Eat it today." The time and energy normally spent gathering manna could now be spent on God's worship and, to some extent, not spent at all. The Creator of human beings, who had Himself from the beginning of creation honored the Sabbath day and made it holy partly by resting on it, knew the nature of His creatures, including the disadvantages of a lifestyle that allowed no real rest. He insisted that the people who were to be united with Him in His covenant would rest weekly. This does not mean that they would do nothing but only that they would do as little as possible that would be physically hard, that is, the same sort of work *they had to do* on the other six days. By taking away the manna on the seventh day, God helped ensure that people would use that day for something other than the usual harvesting.

Saturday (9/12) Read and discuss 1 Samuel 1:1-20.

There was a certain man of Ramathaim-zophim of the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite. He had two wives. The name of the one was Hannah, and the name of the other, Peninnah. And Peninnah had children, but Hannah had no children.

Now this man used to go up year by year from his city to worship and to sacrifice to the LORD of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the LORD. On the day when Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. And her rival used to provoke her grievously to irritate her, because the LORD had closed her womb. So it went on year by year. As often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. And Elkanah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?"

After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. She was deeply distressed and prayed to the LORD and wept bitterly. And she vowed a vow and said, "O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head."

As she continued praying before the LORD, Eli observed her mouth. Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. And Eli said to her, "How long will you go on being drunk? Put your wine away from you." But Hannah answered, "No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety and vexation." Then Eli answered, "Go in peace, and the God of Israel grant your petition that you have made to him." And she said, "Let your servant find favor in your eyes." Then the woman went her way and ate, and her face was no longer sad.

They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, "I have asked for him from the LORD." (ESV)

Rick Phillips writes:

All the while that Hannah prayed, the high priest of Israel sat in his chair watching. Eli presents a sharp contrast to Hannah, a contrast that will be all the more telling when revealed in their respective sons. Here is the kind of ironic role-reversal so common in Scripture. We would expect Eli, a man in the highest spiritual position of God's holy nation, to be the upholder of true spirituality and the one who would break through to God's grace. Yet he is virtually the one furthest from these things. Meanwhile, the humble wife of a country Levite – one who is treated by others as accursed of God because of her barren womb, a woman as socially and religiously disempowered as could be imagined in that day – is the one whose heart is closest to God. Hannah, not the high priest, is the spiritual figure who really matters in that hour of distress. This is in keeping with the great scriptural principle: "God opposes the proud but gives grace to the humble" (1 Peter 5:5).

Eli displayed his lack of spiritual discernment in his rebuke to praying Hannah. He saw her lips moving but heard no sound coming forth, for "Hannah was speaking in her heart" (1 Sam 1:13). "Therefore Eli took her to be a drunken woman. And Eli said to her, 'How long will you go on being drunk? Put your wine away from you'" (1 Sam. 1:13-14). Eli's reaction was perhaps conditioned by past sordid experiences at the tabernacle. But John Woodhouse is surely right to complain: "If Israel had a leader who could not tell the difference between a godly woman's heartfelt prayer and drunken rambling, no wonder Israel had a leadership crisis!"

Hannah defended herself: "No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my

soul before the LORD. Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety and vexation” (1 Sam 1:15-16). In addition to explaining Hannah’s intense, emotional behavior, her words make it clear that there were other women who deserved the high priest’s rebuke. Her statement that she is not “a worthless woman” is literally referring to “a daughter of Belial,” that is, a woman of destructiveness. Instead, her apparent murmuring was a prayer of great intensity born of a provoked soul. The other kind of woman may foolishly drown her sorrows with strong drink, but Hanah had bathed hers in prayerful tears. At this, Eli spoke to her a priestly benediction: “God in peace, and the God of Israel grant your petition that you have made to Him” (1 Sam 1:17). Hannah was content with this answer, humbly replying, “Let your servant find favor in your eyes.” Wit this, “the woman went her way and ate, and her face was no longer sad” (1 Sam. 1:18).

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