New Apostolic Church

Divine Service Guide

4 October	**First Sunday** Created to tend and keep
7/8 October	The Saviour of the world
11 October	**Second Sunday** Created to praise
14/15 October	The shepherd tends His sheep
18 October	**Third Sunday** Created to wonder and wait
21/22 October	Created to choose freedom
25 October	**Fourth Sunday** Created for everlasting life
28/29 October	Strength in hope
	Youth God guides and walks with us

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A monthly guide for the ministers
October 2026

Two divine services in the month of October focus on the theme of creation. One explores the statement that God is the Creator, while the other considers the implications of this for humanity.

The sermon on the **first Sunday** emphasises the responsibility entrusted to humanity within creation. God took the man and put him in the garden to cultivate and care for it. What becomes clear here is that dominion over the creation means serving the creation, not exploiting it. This responsibility is concrete, and it begins precisely where God has placed us as human beings, be it in the family, the neighbourhood, the workplace, or the congregation.

On the **second Sunday**, the foundation of this responsibility comes into focus: God is the Creator of all things, and it is to Him that all glory, honour, and worship belong. Drawing on John's heavenly vision in the book of Revelation, the sermon emphasises God as the author of all that exists. Since everything came into being through His will, and remains in His hands, our attention is also directed to the future fulfilment of the creation in Him.

Over the space of the next two sermons, a theme series on works of God explores how God's saving will is revealed in history and, more specifically, how it becomes evident in peoples' lives.

On the **third Sunday**, the sermon invites us to perceive God's activity in our own lives. Psalm 40 takes us from the personal experience of divine help and forgiveness to the recognition that there is a comprehensive plan of salvation behind everything. God's thoughts are beyond human understanding. Those who recognise this will join in singing the new song, which is filled with hope, love, and a willingness to reconcile.

On the **fourth Sunday**, the sermon focuses on the core of the plan of salvation: God sent His Son because He loves the world. Through Jesus' conversation with Nicodemus, it becomes clear that knowledge alone is not enough. God Himself, in Jesus Christ, bridges the gap between the Creator and His creation. The love that human beings have received from God finds expression in corresponding words and works.

Then the Lord God took the man and put him in the garden of Eden to tend and keep it. Genesis 2: 15

Created to tend and keep

Message

Let us treat the creation with care.

Introduction

The triune God created the world out of nothing and formed man from the dust of the ground. Then He blessed the man and the woman and said to them, "Be fruitful and multiply; fill the earth and subdue it. … Then God saw everything that He had made, and indeed it was very good" (Genesis 1: 28–31).

Our mission

God has placed us human beings into this world. Our Bible text specifically instructs us to tend and keep the creation, over which we have been given dominion. Dominion does not mean exploitation. On the contrary, we must act responsibly in accordance with God's will. We are called to be good stewards over that which belongs to God.

Tending and keeping

"Tending" means to cultivate, shape, and develop. "Keeping" means to protect, maintain, and treat with due care. Both elements belong together and point to the fact that we are not merely to live in and from the creation, but that we are also to shape it in accordance with God's will.

As human beings, we sometimes tend to shirk our responsibilities. We must, however, remember that we have been created in the image of God (Genesis 1: 26) and that we occupy a unique position within the visible creation: we are those whom He loves, and it is to us human beings that He speaks (CNAC 3.3.2). Let us act in a concrete manner in order to fulfil our responsibilities right where God has placed us: in our family, in our neighbourhood, at our workplace, and within our congregation.

Responsible decisions

Our decisions and actions reveal whether we orientate ourselves towards God's will—or not. Our love for God, for our neighbour, and

our responsibility towards creation compel us to treat all life and our habitat with esteem, thereby glorifying God (CNAC 3.3.1.2).

Although the world has become imperfect as a consequence of the fall into sin, God has assured us that "while the earth remains, seed-time and harvest, cold and heat, winter and summer, and day and night shall not cease" (Genesis 8: 22; CNAC 4.6.1).

God will create a new heaven and a new earth (Revelation 21: 1). This does not, however, absolve us of our responsibility towards the earth as it is today. As long as we are here, we are to do our part to protect and preserve God's creation.

Context

Our Bible text is taken from the second account of creation and describes humanity's mission in simple yet fundamental terms: God placed the man in the Garden of Eden "to tend and keep it".

The garden serves as a symbol of God's creation, which is good and orderly. It is important to note that humanity has been placed into this world by God, and has a duty to preserve nature.

Summary

- God made a perfect creation and created humankind in His image.
- Everyone bears responsibility for God's creation and is called upon to act accordingly.
- God will create a new heaven and a new earth.

And we have seen and testify that the Father has sent the Son as Saviour of the world. 1 John 4: 14

The Saviour of the world

Message

The Father has sent the Son as Saviour of the world.

Introduction

"We could really use a saviour!" This statement takes on a particular sense of urgency in times of crisis. Violence, injustice, hunger, the destruction of the very foundations of life—the longing for a powerful deliverer seems overwhelming. In this respect, the present day hardly differs from the situation in which 1 John 4: 14 was written.

The misunderstood Saviour

Whoever is to save the world must have power—such is the widespread expectation. In ancient times, the Roman emperor was acclaimed as the Saviour of the World: a self-aggrandising title intended to project strength, order, and superiority. For their part, the Jewish people under Roman occupation were waiting for a Messiah who would drive out the oppressors and finally restore political order.

Amidst this climate of expectation, something remarkable happened: "The Word became flesh and dwelt among us" (John 1: 14)—not in glory and power, but in lowliness and nearness. And this Word that had become flesh was not received by His own people, the people of Israel (John 1: 11).

Nearness instead of distance

Why this path into lowliness? The incarnate Son of God desired to be with His people—not above them, but *with* them. He wanted to be with Zacchaeus, the adulteress, the lepers, and even those who nailed Him to the cross. The world, seen as a place of brutal power struggles, coldness, distance, and ruthless self-interest, encounters a different kind of power that is diametrically opposed to it: closeness, fellowship, relationship, love.

The closeness between mother and child can be seen as a symbol of the fellowship that is meant to be possible between the heavenly Father and His children (Matthew 18: 3; Luke 2: 7). Those who wish to enter the kingdom of God must become childlike—not out of

naivety, but because children intuitively know that relationships are everything.

We are waiting for the returning Saviour

Jesus, who came as the Saviour of the world, will return. It is important that we wait for Him and prepare ourselves.

It is only natural that some people dread this day, on which they expect to face a severe judgement. We, however, have the well-founded hope that God will accept and embrace us, and that His judgement will be characterised by grace and mercy.

Thoughts from the Chief Apostle

Context

The title Saviour of the World was an honorary title for emperors in the Roman Empire: a form of political and military self-aggrandisement that the Jewish community regarded as presumptuous. In Johannine literature, the term "world" refers less to the creation itself than to humanity as a whole in its remoteness from God (John 3: 16).

The statement in 1 John 4: 14 unites apostolic eyewitness testimony with the Christological profession of the Father's sending of the Son.

Summary

- The Saviour was born as a child, defenceless and poor.
- Anyone who wishes to enter the kingdom of God must become like a child.
- We are waiting for the returning Saviour and are preparing for His return.

You are worthy, O Lord, to receive glory and honour and power; for You created all things, and by Your will they exist and were created. Revelation 4: 11

Created to praise

Message

We honour God as the Creator who made everything.

Introduction

In Revelation, John describes a striking heavenly scene: God is seated on His throne where He is worshipped by heavenly beings, saying, "You are worthy, O Lord, to receive glory and honour and power; for You created all things ..." (Revelation 4: 11). This vision offers a glimpse into the true reality: the focus is not on earthly powers, but on God alone. He is the source of all that exists, and therefore it is to Him that all worship is due.

God is the author of all life

From the very beginning, the Bible testifies that God is the Creator of all things. Everything that exists came into being through His will, and is sustained by it. Nothing is left to chance or to its own devices. This realisation gives us guidance and confidence. Although our lives and the world around us have been marred by evil, they nevertheless remain part of God's creation. God knows His creation, sustains it, and preserves it. The New Testament also affirms that everything endures through God. The creation has not been abandoned, but remains in His hands.

Glorifying the Creator

Because God is the Creator, He is worthy to receive glory, honour, and worship. This truth is woven throughout the whole of Scripture: God is honoured because He created all things. Our praise of God is not confined to divine services, but is also reflected in our everyday lives:

- in our trust in God,
- in our actions,
- in the way we interact with our fellow human beings and how we care for the creation.

Responsibility for the creation

Human beings have been created in the image of God and are called to represent Him within the creation. When they take this calling seriously, it is automatically reflected in constructive behaviour characterised by love, understanding, and care. In that case, they will not wilfully damage nature, but treat it with care because it is a work of God. The way we treat everything that has been created bears witness to our relationship with God.

The creation has a purpose

The accounts of creation show that the creation was originally perfect. It was marred by the fall into sin (CNAC 4.2.2). God will create a new reality in which everything will be perfected. This hope inspires us to look beyond the present, and strengthens our confidence that God will complete His work. In the new creation, God will be all in all.

Context

Revelation 4: 11 is set within the context of a heavenly vision in which God is worshipped on His throne. For the early Christians, this was an important message: it is not earthly powers, but God alone who is Lord over all.

This verse establishes a link between creation and worship: God is worthy to receive glory and honour because He has created everything. At the same time, it becomes clear that God is not only the author of creation but also its goal and fulfilment. It continues to exist by His will and is led to fulfilment by Him.

Summary

- God is the Creator of all things. Everything exists by His will.
- Because God is the Creator, He is worthy to receive glory, honour, and worship.
- Since we have been created in the image of God, we bear responsibility for the creation.
- This imperfect creation will be replaced by the new and perfect creation.

He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young. Isaiah 40: 11

The shepherd tends His sheep

Message

We trust our shepherd Jesus Christ and develop His characteristics.

Introduction

The image of God as a shepherd has always been a source of comfort and hope for God's people. For the Israelites in exile, the promise of a shepherd who feeds, gathers, carries, and leads was a reminder that they had not been abandoned. This comfort still applies to us today.

The Scriptures consistently return to this image:

- In Psalm 23, the Lord is described as the good shepherd.
- Jesus takes up this image of the good shepherd in John 10 and identifies Himself with it (CNAC 3.4.8.6).
- The church is described as the "flock of God", which is shepherded by Christ (1 Peter 5: 2–5, Acts 20: 28).

Faith and trust in the shepherd

For this comfort to take root, we must believe in the shepherd and trust in Him even when His care and help are not immediately apparent. Sometimes we only recognise His guidance in hindsight. His care is not limited to individuals, but extends to His entire people and His church. The shepherd

- feeds and nurtures us. He gives us what we need, not always what we want. His word is eternal and provides strength, courage, and sustenance for the journey.
- protects and guides us. Jesus was moved with compassion when He saw the crowds, calling them "sheep without a shepherd" (Mark 6: 34).
- carries us. In His commandments, He gives us guidance on how to live our lives in accordance with His will. His care is constant, and He neglects no one.

The shepherd knows exactly what each sheep needs, and at the same time, He watches over the well-being of the entire flock.

Growing into the likeness of Christ

This message is not only a comfort, but also a calling. As we grow into the likeness of Christ, we develop the qualities of the shepherd. Guided by the Spirit of God, we learn to care for one another.

Furthermore, we support one another in remaining faithful so that we may reach the goal of our faith and be ready when Christ returns.

In the new creation, the shepherd and His flock will be perfectly united (Revelation 21: 3).

Context

Chapter 40 of Isaiah belongs to what is commonly known as Deutero-Isaiah (a section attributed to an unknown prophet, who ministered during the Babylonian exile). This text was written while the people were in captivity in Babylon. During this time of profound upheaval, the prophet reminded the people of God's loving kindness: He is the Lord of history, and He does not forget His people.

The image of the shepherd is a familiar biblical symbol of God's guidance (Psalm 23; Ezekiel 34: 11–16). In Christian tradition, this image finds its fulfilment in Jesus Christ, the good shepherd (John 10: 11), who lays down His life for His sheep—and who, in the end, will gather all of His own to Himself (Revelation 7: 17).

Summary

- God guides His people like a shepherd.
- It is in Jesus Christ that we encounter the good shepherd.
- With the help of the Holy Spirit, we should strive to become more like Christ and treat one another with love and compassion.

Many, O Lord my God, are Your wonderful works which You have done; and Your thoughts toward us cannot be recounted to You in order; if I would declare and speak of them, they are more than can be numbered. Psalm 40: 5

Created to wonder and wait

Message

Those who experience the effects of God's saving action learn to trust in Him and bear witness to His love through their words and deeds.

Introduction

The psalmist recalls the help God has given him. But he does not limit himself to isolated experiences. As he reflects on God's salvation, he realises that God's wonderful works are an expression of His universal will to save. God's actions are motivated by thoughts of peace, love, and salvation. At the same time, God remains greater than human beings can ever comprehend. It is precisely in this recognition that trust and wonder grow.

Experiencing God's help and forgiveness

The person praying here knows that he is saved, yet also recognises his continuing need for God's mercy and forgiveness. For him, God's help consists not only in deliverance from external troubles, but also in deliverance from guilt and remoteness from God (Psalm 40: 1, 12). Just like the psalmist, we too can experience God's presence in our daily lives in the form of comfort, protection, new hope, and reconciliation. This also reflects God's loving care.

Let us not seek God's help only in extraordinary circumstances. Often, it is most clearly seen in the small and ordinary moments of life. Those who learn to perceive God's actions in their own lives gain a renewed sense of gratitude and new trust.

God's thoughts are greater

The psalm speaks not only of God's wonders, but also of His thoughts. God's actions are not the result of chance, but are geared towards the salvation of humankind. Yet, God's nature remains beyond human comprehension. "For My thoughts are not your thoughts" (Isaiah 55: 8).

Let us not draw hasty conclusions or lose heart at times when we cannot fully comprehend God's ways. Even in times of uncertainty, we can cling to this truth: God's thoughts always revolve around our preservation, salvation, and eternal life.

There is no one like God – God's saving will in Christ

God's greatness and uniqueness are revealed in Jesus Christ (John 3: 16). God the Son became human and gave His life for the salvation of humankind. Jesus' sacrifice and resurrection testify of God's incomparable love and mercy: He reaches out to humankind, forgives their sins, and opens the way to eternal fellowship with Himself.

That is why we constantly look up to Jesus Christ. In Him, we discover how God acts and how deeply He loves humankind. Those who follow Christ come to know God's nature ever more deeply.

The new song of a transformed heart

The psalmist praises God's goodness and faithfulness in a "new song" (Psalm 40: 3), which springs from the experience of divine help. We, too, bear witness to God's activity, not only through our words, but also through lives that reflect transformed hearts. Hope, love, patience, and a willingness to reconciliation become evident.

With hearts filled with gratitude, let us sing this new song again and again today. At Christ's return, the song of the Lamb will resound in all its perfect fullness (Revelation 15: 2–3).

Context

Psalm 40 is both a psalm of thanksgiving and a profession of faith. The psalmist recalls his experiences of having been delivered from distress and guilt, and praises God's marvellous deeds.

At the same time, the psalm links these personal experiences of God's help to trust in God's greater will to save, which directs human life towards fellowship with Himself.

Summary

- God's wonders are an expression of His will to save.
- God's help includes liberation from guilt and remoteness from Him.
- The nature of God transcends all that the human mind can conceive.
- The new song expresses a transformed heart.

Enter by the narrow gate. Matthew 7: 13 (excerpt)

Created to choose freedom

Message

God invites us to a new life and walks with us through the narrow gate.

Introduction

"Enter by the narrow gate" is an invitation. This phrase draws on an image that would have been familiar to people at that time. In ancient times, towns had wide main gates used for daytime traffic and narrower side gates that remained open at night after the main gate had been closed. Anyone wishing to enter the town after dark had to pass through this narrow entrance.

The door is open

Ever since the fall into sin, human beings have found themselves on the outside, driven from Paradise, with the door shut behind them (Genesis 3: 23–24). But through the death of Jesus Christ on the cross, the door has been opened, and the way to God stands free. The gate is open. God has given us the freedom to choose. He does not force anyone to be saved, but invites all people to come to Him (Revelation 3: 20).

Passing through the gate

Jesus invites all people to pass through the narrow gate, that is, to follow Him. His call comes in various situations of life.

- For example, those who feel like nobodies, lost in the anonymity of the crowd, hear Christ call them: You are not a nobody! You are wanted by God, called by name and loved (John 10: 3).
- Christ also calls those who have lost their trust in others—and who can barely love anymore as a result—into His perfect love. His love can be trusted. Moreover, Jesus addresses this question to each of us personally, "Do you love Me?" (John 21: 17).
- Christ invites those who carry heavy burdens—worries, resentment, or irreconcilability—to come to Him and be freed from these burdens. If we put our trust in Christ, He will help to set us free (Matthew 11: 28–30).

- To those who face opposition and find themselves under pressure owing to their faith, Jesus calls out, "You do not walk this difficult path alone. I am with you" (cf. Psalm 23: 4).

Narrowness that leads to freedom

Jesus Himself walked through the narrowest gate: the incarnation, the cross, and death (Philippians 2: 7–8). He knows what narrowness is. And He passed through it. Those who pass through the narrow gate with Him will find fellowship with God.

The image of the butterfly captures it perfectly: a caterpillar must struggle through a narrow opening, without which its wings would not develop the strength needed in order to fly. On the other side of the narrow gate, a person can expect to find freedom, peace, and eternal life (John 10: 9–10).

The call to "enter by the narrow gate" is therefore not a restrictive message, but a liberating one that brings hope.

Thoughts from the Chief Apostle

Context

The Bible text appears at the end of the Sermon on the Mount (Matthew 5–7) and sums up its message. In the Sermon on the Mount, Jesus did not abolish the Law, but revealed its deeper meaning: He presented truthfulness, willingness to reconcile, the renunciation of violence, and trust in God as a way of life that reflects God's will.

The narrow gate is the final image of this path—a conscious self-commitment that does not confine, but rather guides and sustains. The image of the city gates would have been familiar and readily understandable to Jesus' listeners.

Summary

- "Enter by the narrow gate" is Jesus' invitation to enter into communion with Him. His call is addressed to all human beings, regardless of the circumstances in which they may find themselves.
- Christ Himself passed through the narrowest gate, and He walks with us on our journey through the narrow gate. No one need go through it alone.
- On the other side of the narrow gate are freedom, peace, and eternal life.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. John 3: 16

Created for everlasting life

Message

God's love for humankind is revealed in Jesus Christ.

Introduction

Our Bible text is taken from the account of Jesus' conversation with Nicodemus (John 3: 1–21). The message of the gospel is summarised here in a clear and understandable way. It was not humankind who took the first step towards God. Rather, it was God who reached out to humankind in love. After all, ever since the fall, humanity has been mired in sin from which it cannot free itself. We need a Saviour.

God gave what is dearest to Him: His Son

The statement that God "so loved the world" embraces all human beings, including those who have turned away from God. He demonstrated this love by sending His only begotten Son, that is, His one and only Son, who proceeded from the Father and who is of the same essence with Him. He is the Father's dearest and most precious possession, and this is what the Father offered to a world in need of redemption. It is in Him that people are to put their faith; He alone is the guarantor of their salvation.

Love that gives itself to save

Through the ministry of Jesus, God intervenes directly in history with His saving will and reveals it to humankind (John 1: 1–14). This ministry encompasses the whole of Jesus' life and work, His incarnation, His public activity, His suffering, His death, and His resurrection (1 Corinthi ans 15: 3–4). God's love thus comes to expression in the complete devotion and self-denial of the Son (Philippians 2: 6–11). Although the Son did not renounce His divine nature, He relinquished His divine glory. He became human in Jesus Christ in order to accomplish the work of salvation through His obedience to the Father, and thereby open the way for humanity to enter into fellowship with God.

The Son's mission for the salvation of all

What Jesus says to Nicodemus applies to all people of every age and every nation. God's will to save is universal; no one is excluded (1 Timothy 2: 4–6). God Himself has prepared the way for this. Although humankind has turned away from Him, He does not abandon them but reaches out to them through the gift of His Son.

Accepting Jesus Christ in faith brings eternal life

It is God's will to grant human beings eternal life through Jesus Christ. He desires their salvation, not their perdition. Our faith is the response to God's salvific activity in the mission of Jesus Christ. It is only through this faith that one can obtain life in God and eternal life (John 3: 17–18).

For us, faith in Jesus Christ also involves valuing and receiving the sacraments. Through the sacraments, God offers salvation to humankind in a concrete and tangible way. Those who believe in Jesus Christ, receive the sacraments in faith, and follow Him will have eternal life. Their present and future are filled with God's powerful and life-giving love.

Context

John 3: 16 is taken from the account of Jesus' conversation with Nicodemus. This conversation centres on questions concerning the possibility for human beings to be redeemed and gain eternal salvation by accepting Jesus Christ in faith.

The Bible text speaks of God's love for the world—that is, for sinful humanity which has turned away from God. This love is the starting point for the sending of God's Son, that is, the incarnation of God in Jesus Christ.

Summary

- Out of love for the world, God reaches out to humankind first.
- By sending His Son, He gives what is most precious to Him and opens the path to Himself.
- Whoever accepts Jesus Christ in faith and follows Him receives eternal life.

But if we hope for what we do not see, we eagerly wait for it with perseverance. Romans 8: 25

Strength in hope

Message

Hope in our future with God strengthens our resolve.

Introduction

Romans 8: 25 is part of Paul's epistle to the Romans in which he describes the tension created between our faith in a loving God and the struggles of our everyday life. On the one hand, through Christ, we share in salvation even now: we are children of God, the Holy Spirit dwells within us, and we experience God's presence. On the other hand, the fullness of this salvation has not yet been revealed, and our ultimate fellowship with God is still to come.

It is precisely in this "already-but-not-yet" tension that hope in God's promises can thrive. When faced by the difficulties of life, hope in our future fellowship with God strengthens our resolve to persevere.

Hope strengthens our patience

In our lives, there may be situations or trials from time to time in which we expect God to act quickly. We may be disappointed if we do not receive the help or the answers we were hoping for. This can create tension in our relationship with God. The Holy Spirit helps us to be patient and persevere, to keep our hope in Christ's return alive, and to prepare ourselves for it.

Simeon is a model of waiting in hope (Luke 2: 25–32). It had been revealed to him by the Holy Spirit that he would not die before he had seen the Christ.

Hope strengthens our desire to serve

Paul himself had initially persecuted the Christian community, yet he was called to be an Apostle of Jesus, who proclaimed the gospel with great clarity. He later deeply regretted his mistake (1 Corinthians 15: 9). This can be a source of comfort when we stray from the right path, while reminding us that we can always return to God. Despite our imperfections, we have been chosen to serve now and in the future kingdom of peace. It is this hope that compels us to continue following Christ, to do our part in strengthening the unity of the church, and to share the gospel of peace today.

Hope sustains us in suffering

When Martha faced the death of her brother Lazarus, she wrestled with grief, confusion, and disappointment (John 11: 1–27). She believed in her brother's resurrection, but still experienced that painful tension between faith and suffering. Today, it is often those believers who endure suffering with patience who become examples of faith for us. Despite her suffering, Martha held fast to the hope of the resurrection of the dead. Like Martha, let us hold fast to our faith and trust in God in such moments.

Context

In Romans 8, Apostle Paul describes an "already-but-not-yet" reality, in which believers are already counted as the property of God and thus experience His nearness and grace, while the fulness of salvation is still to come. Hope is a confident trust in God's promises for our future, which requires patient and steadfast perseverance today.

Summary

- We already experience salvation today, even though the fulfilment of salvation is yet to come.
- Hope strengthens our patience and helps us to trust in God.
- Hope gives us strength in the face of trials and suffering.

I will instruct you and teach you the way you should go; I will guide you with My eye. Psalm 32: 8

God guides and walks with us

Message

God helps us to make decisions that result in blessing.

Introduction

Young people face the challenge of constantly having to make important decisions. Examples of such decisions may include the day-to-day management of limited resources, commitment to one's family or community, friendships, or love for a partner. Similarly, there are questions and challenges relating to school, university, training, and work.

In this Bible text, the psalmist expresses his confidence that God will guide him in his decisions and show him paths and possibilities that are pleasing to God.

Experiencing His guidance

However, God's guidance is often not immediately recognised. It was only after Jesus had left the disciples of Emmaus that they realised that it was He who had been walking with them and explained the Scriptures to them in a way they could understand (Luke 24: 16–31). God's guidance is gentle and quiet and is often revealed in simple fashion in our everyday life: in a conversation, in the answer to a prayer, in reflecting on a matter, or even through other people.

Experiencing His help and blessing

We experience God's help by opening ourselves up to Him and

- being obedient. Consider the disciples, who were experienced fisherman, and their obedience in casting the net on the other side (John 21: 6). They had an abundant catch.
- trusting Him. Sometimes the advice He gives us does not seem to make any sense. When the wine ran out at the wedding feast, Jesus instructed the servants to fill the jars with water (John 2: 7). This is how they were able to witness the miraculous transformation of water into wine.
- being patient. During a storm on the lake, the disciples were overcome with fear. Around the fourth watch of the night,

Jesus came to their rescue. Even though it took some time, the help did arrive when Jesus revealed Himself to them (Mark 6: 47–50).

His eye is upon us

The image of guiding us with His eye is a reference to the personal attention God gives us when we call on Him for guidance. He is close to us and meticulous in His guidance, always wanting us to experience His help and blessing. Even though the responsibility for decisions ultimately rests with us, we can trust that God not only accompanies us, but also gives us the means to act. The Holy Spirit guides and leads us. He is our support, our help, and our guide.

Context

Psalm 32 describes the misery of guilt. Verse 8 makes it clear that God wants to continue to guide humankind. He wants to "instruct" and "teach [us] the way". It is not a matter of dwelling on the past and the things which may have been the cause of our guilt, but of making a fresh start.

Suggested optional reading for the divine service: Psalm 32

Summary

- Young people are often faced with making new and important decisions in their lives.
- God wants to offer His help, but this is often not immediately recognised.
- Faith is the key to experiencing Christ's help.
- God guides us, watches over us, and walks with us in our daily lives.

Reading for the youth service

Psalm 32

A psalm of David. A contemplation.
Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man to whom the Lord does not impute iniquity,
And in whose spirit there is no deceit.

When I kept silent, my bones grew old
Through my groaning all the day long.
For day and night Your hand was heavy upon me;
My vitality was turned into the drought of summer.
I acknowledged my sin to You,
And my iniquity I have not hidden.
I said, "I will confess my transgressions to the Lord,"
And You forgave the iniquity of my sin.

For this cause everyone who is godly shall pray to You
In a time when You may be found;
Surely in a flood of great waters
They shall not come near him.
You are my hiding place;
You shall preserve me from trouble;
You shall surround me with songs of deliverance.
I will instruct you and teach you in the way you should go;
I will guide you with My eye.

Do not be like the horse or like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.

Many sorrows shall be to the wicked;
But he who trusts in the Lord, mercy shall surround him.
Be glad in the Lord and rejoice, you righteous;
And shout for joy, all you upright in heart!

October

1 Thur.
2 Fri.
3 Sat.
4 Sun. Genesis 2: 15 — Thanksgiving Day
5 Mon.
6 Tue.
7 Wed. 1 John 4: 14
8 Thur.
9 Fri.
10 Sat.
11 Sun. Revelation 4: 11
12 Mon.
13 Tue.
14 Wed. Isaiah 40: 11
15 Thur.
16 Fri.
17 Sat.
18 Sun. Psalm 40: 5
19 Mon.
20 Tue.
21 Wed. Matthew 7: 13 (excerpt)
22 Thur.
23 Fri.
24 Sat.
25 Sun. John 3: 16
26 Mon.
27 Tue.
28 Wed. Romans 8: 25
29 Thur.
30 Fri.
31 Sat.

Youth service: Psalm 32: 8

November

1 Sun. Psalm 130: 7b — Divine service for the departed
2 Mon.
3 Tue.
4 Wed. Colossians 3: 12
5 Thur.
6 Fri.
7 Sat.
8 Sun. Philippians 3: 20–21
9 Mon.
10 Tue.
11 Wed. Galatians 6: 9
12 Thur.
13 Fri.
14 Sat.
15 Sun. Ecclesiastes 12: 14
16 Mon.
17 Tue.
18 Wed. Isaiah 60: 1
19 Thur.
20 Fri.
21 Sat.
22 Sun. Revelation 21: 5 — Last Sunday of the church year
23 Mon.
24 Tue.
25 Wed. Philippians 4: 4
26 Thur.
27 Fri.
28 Sat.
29 Sun. Luke 1: 30–31 — First Sunday of Advent
30 Mon.

Youth service: Luke 12: 35–36

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