

**Hopewell ARP Church 200<sup>th</sup> Anniversary Conference, Session 2  
"It's Jesus's Church: Presbyterian, ARP, and Hopewell History"**

***Dr. C. N. Willborn takes us on a brisk survey of how Christ, the one Lord of the Church, and the Head and Savior of the Body, has graciously prospered and preserved the Hopewell ARP Church as part of His bride.***

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](http://tinysa.com/hopewellarp))**

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Well, hello again. It's good to be with you this morning. I've been asked several times, how did you rest any because I think most people know when you travel you tend not to rest well particularly the first night but. I'm away from my home. Bed every other week in Greenville South Carolina teaching and I stay with some dear friends and I have my bed there and as long as I have my my pillow with me, I can sleep most anywhere and so that has made it a lot easier because.

Back before before you know, I traveled so much it would take me a few nights to adjust but I did rest well last night Carol did as well. We're glad to be with you. Thanks for your hospitality and you're welcome has been warm and we expected that and thank you.

I want to I'm gonna who's church is it who's worship is it? This morning talk about really.

The focal point is going to be on worship but some distinctives as well of ARP and and Presbyterianism at large I.

How many of you is I know some of you been to the Greenville Presbyterian Seminary spring theology conference in the past because people commented and in the in the good old days that is up until about two years ago, whoever was leading the particular session also pitched some books.

And. Mr. Wertman the manager of the book table and the gentleman from Reformed Heritage. Reform Heritage books. RHB always said that after I was up they always looking forward to me going in the pulpit and pitching books because they always sold more books after I talked. A lot of wives of seminarians meet me for the first time to say, oh.

You're the one you're the reason we have more books and less food. And so that one does tug at the heart a little bit. I have become more careful. But here's the book for you. It's not the easiest read that you'll ever have but it's the theology of Ebenezer Erskine.

And Erskine's important for you. He is one of the fathers in Scotland and and the the American version of the associates thought so highly of him and his brothers and others that they named the seminary and college after him. So this is Scottish Federalism and Covenantalism in

transition. That's the big fancy academic name, but the simple subtitle is the theology of Ebenezer Erskine and it's by Stephen Meyers and it's a really good book.

So just an, FYI it's here for show and tell you can look at it later. Turn with me to John. Chapter 4 cause I want to be sure that I get us on track. Keep us on track this morning. Since there is a session two. I want to be sure and handle time nicely.

So, This is the context the woman of Samaria the woman at the well this woman who's had a number of husbands and the one with whom she is currently living is not her husband and the Lord's divinity shines through in this. You know, sometimes his humanity is the focal point of one of the gospel writers, sometimes it's his deity showing through in this case, it's his deity.

He is he knows all this. And she doesn't know how he knows all this because he's a stranger and he doesn't know anyone. I know. And no one knows who he is and he tells her everything. That she's ever done and she runs and tells people and they're like, you're crazy, but let's go see.

But before she does that. She is she's quite out that evading you know, she's a this is a wonderful a wonderful little study right here in dealing with worldly people. People out there who are outside the church outside the gospel and they're always trying to deflect and divert the conversation and she does it and Jesus just stays on point.

And interestingly. He brings her into focus with this. It's not about do you trust Jesus is not about or your Jew it's not about do you go to church it's let's talk about worship. Let's just talk about worship. For the Lord worship was the main thing. When he goes and throws all the money changers out of the court of the temple.

I was about worship. That was not about the goats and the bulls and the sheep that they were selling or the pigeons or the grain that was all part of the old covenant worship wasn't about that it was about heart it was about the spirit and here he he gets right to the point and he says,

He says an hour you worship what you do not know we worship what we know for salvation is from the Jews but an hour is coming and now is Jesus says when true worshipers will worship the Father in spirit and truth for such people the Father seeks to be his worshipers.

God is spirit and those who worship Him must worship in spirit and truth isn't that interesting couple of observations before we get to on point here one is. God's not looking for converts. God's not looking for people to walk an aisle. God's not interested in people saying a prayer he's looking for worshipers.

That's the whole point that's why he changes our hearts. Dave and I have a we learned last night, we've talked more this morning we have a lot in common we have a church in common back in Memphis.

And I use this illustration a lot. Because I saw it a good deal during those days. Salvation seemed to be an awful lot about going to heaven when you die. But when you read the Bible. From Genesis as as the old man in a story. I heard once true story that he believed the Bible from the Genesis to the Revolution.

And if you think about it, yeah, that will be it'll be a revolution but. But from Genesis to the revolution. It's about. People bowing the knee to Jesus and worshiping. And declaring him Lord of Lord and King of kings and that's where Jesus goes with this. I think I can summarize the reformed understanding of spirit and truth because of tell you a lot of people take that oh I

worship in spirit, you know, I no constraints on me, you know and the Bible, you know, surely God loves worship like this.

Well, what does the Bible say about it, oh I felt like I was in the spirit when I did that yeah, but the Bible says, don't do that. You know, so the reformed understanding of spirit and truth is worship. That is guided and directed by the Holy Spirit. According to the truth that God sets forth in his word.

That's what spirit and truth means it's worse being in the power of the Spirit. And the only time your worse being in the power of the Spirit is when you're doing exactly what he wants you to do the way he wants you to do now here's a warning we can be guilty of this.

We can look at our order of service and we say okay chapter 21 of Westminster is fulfilled we got all the proper elements here. And as long as we check the box as we go down, okay, we got it call the worship we got prayer we got another prayer we got psalms hymns and spiritual songs reading of scripture, another reading of scripture preaching the word.

Another psalm in him prayer been addiction, yep, okay, we got it. And there's no hard in it. We'll see you did it according to truth but there's no spirit the Holy Spirit was not active. And you wonder sometimes oh man this sermon's never going to end some of you thought that last night with the address.

Or you think why do we have to read a whole chapter? Of Scripture. Well, I'm tell you all of a sudden. The reason you're feeling no joy is because there's no spirit the Holy Spirit's not involved in it. So one of the things I want to do today is is talk about all of that and so but in brief I promise whose church is it and some distinctives of the ARP I heard already that I mentioned some of the things last night that some weren't aware of in the reform presbyterian past and you always hope for that, you know, not just because oh good I knew more than they did it's good to hear the speaker and you do know if you meet things more than the people are here.

But. But just so that we become more aware. You know that we're growing. And and so some distinctives there are a number of duck primal and practice distinctives that Presbyterians hold in common and that's what I want to focus on. Then there are some that we don't agree on.

Now outsiders might think oh. I thought you guys were in lockstep on everything. Well, there are some things. But typically those things we don't agree on are are practice not doctrine. Here's an example. And I realized this can be a little touchy. So, I'll try to be feeling about it.

The use of alcohol. Now, if you know your ARP history, you probably know that AR peers were typically Titolers, they bought into Charles Spinny's here in the US. I'm talking about. Not in Scotland. No, I mean Scott Lund is named after the drink. Scotch, you know and. And so not over there but here when they came in the States they picked up some of the peculiarities of a listen anything new always has some peculiar people.

When Greenville Seminary started back in 1987, some of the early graduates. I want to be honest with you weird people. I've met them and I'm like just don't tell anybody you've graduated from Greenville. You know, just just keep that under the radar. Every seminary has them RTS has them my alma mater.

Westminster has them, you know, every church has them and Pastor James has not mentioned any names he just says that. You have them and. And so everybody has these peculiarities and

early Americans were some of the most peculiar people. That's the reason some of them were here. And one of the most peculiar coming out of the colonial period into the early American US.

Constituted context was Charles Finney, I mentioned him last night. He was a Pelagian.

And if you read his writings lectures on on theology or his revival lectures. He's very clear. We can take care of ourselves. We just need to know how. So his Crusades were largely moralistic, how-to's. I mean, he'd be a success on the Christian bookshelf today. You know, five steps to doing this ten steps to know how this does works and doesn't work.

And he had a whole bunch of of positions he was he was pro abolitionist and that was part of his crusade he was pro temperance that was part of his crusade he was he was pro-women suffrage that was part of his crusade the way he brought it into worship was in his crusades, he would have women come up in the in his to his box his lectern and pray and read scripture.

Now the church at large back then didn't do that. But Finney did and it's interesting historian secular historians trace a lot of things that took place later on the whole women's suffrage movement, the prohibition is that came early in the 20th century they trace it all back to Charles Finney's influence and how it tripped into not just civil life, but church life certainly our southern baptists brothers picked it up heavy.

Among Presbyterians, the ARPs picked it up. On the issue of use of alcohol and as Ray King who's one of the biographers wrote a little book back in the 1960s on the history of the ARP he says that that. Abstinence concerning alcohol was equated with.

Tea totaling. And that any drink was sinful. So the air peas picked it up and now interesting on that. Tobacco is not on Finney's radar. And here in the south in the Carolinas particularly. You didn't mess with tobacco. Even then and I'm gonna tell you I was a student at in a seminary in in Louisville Kentucky for one year and I was interviewed by a church about coming as a student pastor a southern.

Baptist church and on their list of questions was what's your view of alcohol and they expected me to say? Satan and then right under it was what's your view of tobacco and they expected me to say love it? Because Kentucky grows little tobacco too. And and so you had this interesting thing you had a bunch of Scottish descendants in a strange land smoking find cigars without scotch.

It was just weird and I. I'm just saying how peculiar. Culture can affect the church and we still face this. We face it in worship. And that's why I started with this distinctive that was peculiar to ARPs. The Southern Presbyterians weren't on that page. Being Palmer, James, Henley. Thornwell, John Lafayette.

Gerardo were regular invitees to the temperance societies to give lectures. And they never lectured against alcohol but they lectured against drunkenness and they instructed how people should be doing all things including drinking in moderation. And because they were so famous and so popular they draw big crowds to these meetings the temperance societies had them come in even though they weren't going to declaim against the drink but only to claim against abuse.

First time I met John Jared. I was great granddaughter Miss. Ann. I was showing her a letter ask her do you ever see this letter from Robert Alexander? Webb a short time. Gerardo's son-in-law married his daughter. Susan. By the way, Webb was born in Oxford. Mississippi. See I find ways to wiggle everything.

I know into these things. He was born in Oxford Mississippi, and when he's 15 moved to Nashville. And there was from 1870 and this would have been about eighteen eighty five so fifteen years. His mom and daddy sent him to a boarding school in Kaleyoka. It was called Webb School.

It's now at Blue Buckle. Belt bell buckle, yeah. And he came down and got his education here then went to someone in my hearing this morning mentioned. Clarksville. He went to Clarksville to the Southwest Presbyterian University and studied there. And then his this the year he graduated John Gerardo was the guest preacher at the commencement and he changed his mind instead of going to study with Dr.

Dabney down in Texas he decided to go to Columbia South Carolina and study with Dr. Jurado and there he met his future wife Susan and then went on to be a remarkable theologian in his own, right? Kaleyoka fits in to the story. But, we, we we forget sometimes that culture influences us more than we like to think.

And it's certainly creeps into the way we worship. So let's talk about why we as Presbyterians. Now, this is an area where the southern Presbyterians the PCUS guys, and the ARPs were pretty much in a locked step except for the Psalm singing issue, but I'll talk about that in a moment.

First thing is what did they agree on? They agreed that worship had to be in spirit and truth. And again, what does that mean? It has to be in the power of the Holy Spirit and that's where gladness comes from. That's where we keep from being bored with reading scripture.

That's where the Sabbath becomes a delight. Is whom we're not doing it in the flesh, but we're doing it according to the Spirit with this realizing that Isaiah's right. This is a delight to our souls, but it won't be if you're doing it in the flesh. It'll only be a delight to your souls if you're doing it.

Knowing that you're walking lockstep with the Holy Spirit. And they believe that it was to be according to truth. Now, there's two different reform Reformation positions on worship. One is the Lutheran view. One is the Genevan view. Calvin's view that and that was what was picked up by the Presbyterians.

John Knox Andrew Melville that whole lineage I mentioned last night. Now, here's here's just the simple statement. Luther's position was. Anything God doesn't prohibit you can do. Now, don't you we don't have time to work through the casuistry as the Puritans love to say of that, but think about all the things in the Bible that are not prohibited.

Nowhere does the Bible say? Thou shalt not dance.

Nowhere does it say? Thou shalt not do dramatic skits. Right? In fact in the Old Testament God uses some rather dramatic events to show people things. You know naked prophets. Prophets laying on their side for so many days at a time. I mean, there's some Lord throw some drama at those folks to get their attention.

He doesn't prohibit those kind of things. And you start thinking oh wow, so does that mean a Lutheran could dance in worship? Yeah.

You mean they could do drama skits and worship. Yep, they could. Now, you're thinking I know some Presbyterian churches that do that to. Are they Lutherans. I. Yeah, they're not reformed when they do that.

I actually had a very prominent pastor in my communion the PCA. Say to me, once well. David danced. And I said, You're not advocating dancing in your underwear are you and he said well, of course not I said then. I think you want to leave David out of this.

And you know what, I think his wife was right the way she responded to David on that occasion. But that's beside the point that's not even point of the part of the point part of the point is God didn't command it. And that was the Genevan position that was Calvin's position and here it is.

Luther if God didn't prohibit it go for it as long as it's in spirit, okay? And we see that everywhere we drag all sorts of cultural things in and Christianize them, we've done it with counseling. You know, you got Christian Freudians, Christian youngs, Christian Scenarios, and we just do a little Bible on top and we think that fixes it.

When it's thoroughly humanistic or thoroughly man-centered. And all of a sudden we think saying a Bible verse makes it God. Worthy we do it in our worship. Calvin's position was. We do what he commanded and that's it. That's the safe ground. I'll give you an example sort of kind of outside of the worship question.

Images of Christ. I hold the Westminster position. I hold Calvin's position. I hold the early church's position on this. The early church had some very strong things to say about trying to replicate. An image of any form or fashion sculptures pictures drawings anything. What a person of the Godhead including the incarnate son of God looked like.

If you go to that same commandment and you read the warning that's attached to it concerning your children and their children's children. I'd much rather air on the side of caution. And say look.

I happen to believe. That this book is totally sufficient for teaching us all we need to know. I don't need pictures. Of someone who doesn't look like my Jesus. Because I hope he doesn't look like pastor. Hakeem. Right? And he wished he's he's he's absolutely sure that Jesus doesn't look like me.

Any and yet we we draw these things we pull him into our worship and if you don't believe people worship them. Try to take him out of a church building.

And the weeping and gnashing of teeth. Folks this has been a constant with the reform people and you don't see a shift in that until what I call the Episcopalianizing of Presbyterianism, sometime 1880s into the early 1900s.

And it started of course in downtown churches and then spread out into the countryside we're trying to keep up with someone instead of trying to keep true to our savior spirit and truth. John Frame has influenced a lot of people in this worship issue, he's a PCA teaching elder you have Frameians in the ARP.

I know they've written books that basically mimic John Frame let me read you something typically scripture tells us what we should do in general and then leaves us to determine the specifics by our own sanctified wisdom according to the general rules of the word determining the specifics is what I call application.

So what does that mean? Doesn't Frame believe there should be preaching of God's word and worship yeah. Who absolutely and we agree with him there should be preaching but then we

disagree. Because in the Bible preaching is. A man of God called by God enabled by God gifted by God filled with God's Spirit declaring thus at lord.

You can't get around that every word that relates to preaching has a proclamation a verbal vocalized proclamation of the word.

But for frame and others the sermon could come in the form of a dance.

For a dramatic presentation.

That's his application. So you if you've ever wondered what I went to a church and there was no sermon the other was. They they say there is yeah, it was that it was that it was that liturgical dance that was part of that drama that was presented didn't you get it how did you miss that didn't you see Jesus in that?

Faith comes from hearing. Faith not by sight, but by hearing.

That's just a cultural we have just we've become so cultured a cultured in our churches to where. A lot of people from the history of our church. I'm talking about early church fathers. I'm all often tell students think about Justin martyr. Who tells us very clearly what worship is and how it's done and it looks just like the book of Acts by the way, it's very simple.

Often thought if Justin were to walk in the door of some of our churches he would just come through that door right back there and he would just go a little semicircle right back out and think. I don't know where that well. I just did I made the wrong turn somewhere.

Calvin that's why we do things the way we do them is because.

If you're ever going to a church. And you were lost through the whole worship service. You could just couldn't keep up with all the turning and all the thumbing and all the.

Or you've gone into a building and it's so egregiously ostentatious. And there's no there's plenty of distractions this desk is not the central point.

And I'll tell you men like Calvin. Would just walk in and out and think okay. I got to go find a church where I can worship and that sad to think about. Our worship services should be such that you could export them anywhere in the world. And people could.

Join us. And I look at some worship services and I'm like, you know, you couldn't transport this to. Black Africa, sub, Sahara Africa. You couldn't transport this into the mountains the Andes of Peru. They wouldn't have a clue what we're doing.

But when it's just what did God say to do well we're where would you go if somebody said so how do we know what we're supposed to do a nice place to go is start with the right here at John 4 and then say now. Let's go to the Westminster confession of faith chapter 21 and let's look at all those elements that are prescribed in God's word that are commanded in God's word and remember what Jesus said.

Just make disciples part of the discipling process is baptizing that's that's that's why we practice covenant baptism and then he says and teach them all. I've commanded you. So it's what he's commanded us this important. So what's he commanded and think about how important it is what God commands.

Just a few examples will do. In the Old Covenant the church was commanded to use incense as part of the Old Covenant worship. But not just any incense. And there's that that famous. Record in Leviticus 10 of Nadab and Abihu by who? Anybody remember that one. They offered incense didn't they?

And God said. That's not what I had in mind but it is in sense. I didn't give you any specific instructions so. Application is fine. You can do that did it. Gone. Struck them dead. Now outside of formal public worship we also get another hand take God wants you to do exactly what he says nothing more and nothing less.

As a. You remember as a again, this is outside corporate worship but involves. Elements of worship because the arc is in question first mistake, they made was putting out on that fancy cart. You know. And they come up that you invention the wheels. And it rolled and you didn't get those creases on your shoulder from having that that that bar over your shoulder pressing in.

And you could let the ox do the work.

So they put it on they're going along and as a. The ox stumbles the cart tips the arc is sliding and as a and I have no doubt as it was sincere in what he did, he knew that arc's not supposed to touch the ground. And to keep it from being where it wasn't supposed to be even though it was already where it wasn't supposed to be.

He reached out to stop it. And as it was a no more. Gone.

When he gave the instructions on the tabernacle on the tent. That must have been something to behold when they would unroll it and put it up. It was pretty is pretty cool. This was no army pup tent or anything, you know. This was not this is not something you put up in the mountains.

This is this is pretty grand and then we come to the temple something a little more permanent. The details.

And as the temple was being built one of my favorite things do is you work through as the temple was being built when it was finished at every juncture. The Bible says and Moses. And they did exactly as the Lord said to do. Just as the Lord commanded. What is what's God trying to tell us?

Here's the simple answer. This is my stuff. This is my worship. It's not yours. I'm God. It's my prerogative how you worship me. This is not about you. And how many times do you hear people say well? I just prefer. I like that better. I like this better.

I heard one of my favorite Baptist preachers current. Not long ago Alistair Begg say. Someone came to me last week and said, I didn't really much appreciate that sermon and I said I don't care it wasn't for you as for God.

And you know what, that's what God says. Here's the thing. He tells us think my thoughts after me. Do my things after me. Guess what? That's when you're going to find your joy. Is when you're doing God's things God's ways. The reason we don't enjoy so much. The reason we don't benefit as much as we ought is because we're always a little at odds with God.

Children. Isn't it true that when you and your mom and dad are agreeing and you know, this trip is going great you're agreeing on everything that's when everybody's happy. But the moment you decide you want to do it this way and dad says no we got to do it this way mom says



absolutely not because if we do that, we're off schedule and then we'll never get to the hotel on time.

And until everybody's on the same track. Nobody's really happy. And I suspect that's why so many people sit in church services. Maybe not a lot unhappy but a little unhappy is because they're just not in stealth with a spirit. There they still got a few personal preferences that if I were God, this is the way I'd want to do it.

And God is like, Alistair beg on steroids. I don't care it's not about you now the fact is it is for us. It's not about us but it's for us.

You know, we show that every worship service you said how do we show it's for us because after we've offered everything to God. We've poured our hearts singing the Psalms in hymns. We've listened to the word we've followed the reading of the word we've heard the application we've repented we've we've we've asked God to increase our faith and what happens at the very end.

God says, okay, you you obey me. You worship to me. May the Lord bless you and keep you may the Lord shine his face upon you right? I mean, all of a sudden may the grace may the love may the peace may the and those aren't hopefully so's those are you're going out with all this stuff dumped on you because you just enjoyed me.

And the reason we often don't hear that been addiction is because we didn't enjoy God. For that first three and a half hours of his sermon.

Now you say, okay, but. It's it sounds pretty easy just do what he commands, but then how come our ancestors up until 1946 and a lot of Presbyterians still only sing Psalms and and you folks obviously seeing him's and Psalms and is a Bible not clear on that. The fact is.

Calvin thought it was quite clear. And our Scottish forefathers almost to the man thought it was pretty clear if you go to we don't have time not going to take time Colossians 3 and Ephesians 5 that we're to speak to one another and by the way. No you hear people sometimes you're going to churches and nobody's singing out.

It's like. Singing or they just breathing heavily.

Right and sometimes you're going churches for the the instrumentation is overwhelming and people then just kind of get quiet. And they forgot and Colossians 3 and Ephesians 5 that we're supposed to speak to one another. In Psalms and spiritual songs. So our singing is to God yes, but it's also to one another.

Just like when we partake of the Lord's table. When we drink the cup and we eat the bread. I've I've said this many times. When you take that that cup. And you're holding it and you're looking into it, you're smelling it and you're preparing for it to touch the palate and to enliven your senses.

When we offer it, it's like a toast. I'm Christ you'll Christ's and everybody's toasting one another for Christ for Christ's crown and covenant and you eat and you drink so yes, it's Christ's nourishing us but we're also encouraging one another as we do it. So back to the Psalm thing.

Here's the simple answer.

There's a disagreement on what Colossians three and Ephesians five means when it says sing Psalms and spiritual songs the psalm only proponents say if you'll go to the Salter you'll find

those three categories. Clearly delineated in the Salter some are referred to as saw a psalm of David okay some are.

Hymns. And then there's also the spiritual songs that are mentioned. So the exclusive song singer says. That's just the psalms. Then those who are inclusive somity which means we sing psalms and hymns that are suitable scriptural.

They're saying no psalms or psalms and then hymns or hymns and then here's the difficulty for the inclusive guys is so water spiritual songs. You know, are those the kiddo songs in the back of the Trinity hymnal? Frankly that's how that came to be was well those are spiritual songs, but they're not really hymns anthems of the faith.

So it's not easy and that's why I think we we forbear with one another and we don't get all been out of shape and think one's a better Christian than another and we have some psalm singers only members in our church and we're not a exclusive psalm singing church.

And they sing the Psalms when we sing the Psalms and that's usually at least one usually two of the three and. They stand and hum. In good. Scottish fashion holy humming when we're singing a a hymn and and so that answers that question. I hope for you how there's a difference if we believe the same regulative principle of worship, that is just what's commanded of us.

Let's see is there something else that I want to say.

No. I think that's all I want to do. I stuck pretty close to topic who's worship is it and how we worship and I stayed in the time. So maybe I bought back a little favor. And of course there's going to be the Q&A time so if there's anything I may have I know I miss something that somebody was expecting me to say or not say or say differently, so please feel free and I'll be happy to answer it if I can let me pray for us.

Father, thank you so much for this wonderful time and pray that you bless it in Christ's name amen. Okay. I I'm just going to do this. I want to take one more minute. I got a story. I have to tell. Because I promised Dave I would do it not for him but for me and the church we having common back in Memphis, there was this delightful lady she was a early octogenarian but man, she was full of life and I don't mind saying her name was Lucy Cody she was one of the sweetest things.

And one Sunday, I had put the hymns together and we sang some old hymns. Like John of Damascus. Oh that we have in our Trinity I'm golden. There's still some in the Trinity Salter. Him. No. And we sang I greet the whom. I sure. I remember this being one of them.

Of course it dates back into Calvin's.. So when service was over I'm greeting and Miss Lucy came out. I'm still see is in that that connector breezeway between the old worship hall and the new building and all that sun was pouring through and a hot Memphis day and Miss Lucy came back and,

I said, hey Miss Lucy, how are you? She said, I'm fine, but listen. Now now listen. I want us to sing some of those good old songs. These new songs. I don't sing very well. I said these new songs that are written back in the eighth century. She said, you know what?

I'm talking about and she could smile and get you at the same time kind of like your pastor. I've noticed. And I said okay, so I told on Sunday nights in the wintertime, she didn't come she went next door to the ARP Church Westminster we're Doug Peterson was pastor.

And so I saw Doug sometime shortly after that. I said hey Doug you'll appreciate this, you know. Lucy and her brothers one of your elders and so this is conversation. I had with her she's he said. You know, you're not even an Presbyterian church, you're a better Presbyterian than I am.

I said, what do you mean he said well.

I'll go ahead and admit it.

One of her favorite songs is victory in Jesus, you know that and I said, oh yeah. And he said, We have. We just quit fighting about it. So we pasted in the back of our ARP hymnal. Several hymns that miss. Lucy and other Baptist sorts love to sing and we just sing them on a regular basis.

See that's how. Remember what I told you happened last night 1946, the Senate said we're gonna have a hymnal we're gonna have a soldier and a hymnal together we're gonna mix them but we want to sing majority psalms. And how the democracy democracy mentality crept in and all of a sudden the majority wanted more hymns and less psalms to the point where a lot of churches in the ARP were just singing hymns only with no psalms.

And even hymns that weren't in there approved hymnal because of the majority rule concept. So just a funny little story about a delightful lady who's in heaven right now enjoying far more than we're able to enjoy the presence of our Lord. Thanks for indulging me.

ntion. There should be three by five cards in the. Program if you want to write them questions for tomorrow morning to Q&A.

Here.

From my channel. So shining us. Prayer.

To be. Around Tuesdays.

Is.

Very very low degrees.

This song is not even like. It's not even like me to be sunny. Because in the temple yes, so it works easy. To. It's newer sounding so that is music, but all of the. Se is assaulted and we're seeing each other yeah. It's great development.

You don't give it that way we're. Seeing each other here, it's not incredible in other words, it's just. Like it's like that so after strict real life. I can really worship because you know, like I'm drinking loudly into the truth yeah and violin and everything sounds change yeah and I did read chapter 21 yeah, absolutely.

I remember that yeah. Yeah.

All the other.

Is important.

This thing ever.

It's hard.

Yeah yeah and it's it's helpful when you have the document right because that's a contract yeah yeah and you know, yeah.

There might be any coconut oil. Yeah, yeah.

What? That yeah. I've tried to change a little. More. Every once in a while.

Buddy, we've got to go yeah a lot of change.

We're doing a lot of. Set prayers books. That work necessarily obviously from one person.

I'm not a huge fan of the units. I think it's just a lot of minions. Trying to figure out trying to stay exactly right yeah yeah all by yourself all that stuff and just. Win. You're supposed to be offering. Your services. So much. And we're finite in our. Long.

One of his callings yes is to lead in prayer yeah, that's why the day I can it is a we're not gonna do that helping with the widow stuff because we're gonna give ourselves to and be as prayer, okay?

And. You know, I appreciate plan that extensory extender and they and yeah where you have immersed yourself in the passage for the elder is immersed himself in a. Ction so that as he prays and naturally but he still following the fog of the passages interacting with God and he is sending an exam yes for the congregation, you know, and my children.

Here just. Came to people for the person he said should we should we try to agree that's just wrong to ourselves and listen? I. Know. I said if you can't work to the jungle, you should just listen yeah. That's one of the reasons why by Wednesday the new worship okay is on the website and we.

So anyway. S we have the passage. From which the president available for him to it, yeah.

Sorry are you fine?