

# HOPEWELL ARP CHURCH

Associate Reformed Presbyterian Synod  
Serving Christ in Maury County Tennessee Since 1820

## Lord's Day Morning Worship

May 24, 2020

'+' indicates the congregation standing (as able)  
**boldface type** indicates the congregation speaking in unison.  
"ARP" refers to selections from the blue song book.  
"TPH" refers to selections from the burgundy song book.

## Welcome, Announcements

### Children's Catechism

Q30. What is meant by "transgression"? A. **Doing what God forbids.**

### Shorter Catechism

Q38. What benefits do believers receive from Christ at the resurrection?

A. **At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.**

## Moment to Prepare Our Hearts

### + The Lord Calls Us to Worship

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.

HEBREWS 10:12

### + Prayer for the Lord's Presence and Help

Our Father in heaven, help us here by Your Holy Spirit, and receive us in heaven in our Lord Jesus Christ. Lord Jesus, our High Priest, You have atoned for our worship. Grant that it would be received by Your righteousness and sacrifice. You lead this worship from Your seat in glory. Represent us there, as You minister unto us who are here. By Your Spirit, write Your Word upon our hearts and minds, which we ask in Your Name, AMEN!

FROM HEBREWS 10:12-18

## + Song of Adoration

TPH371

*Hail the Day That Sees Him Rise*

1. Hail the day that sees him rise *Al - le - lu - ia!*  
 2. There for him high tri - umph waits; *Al - le - lu - ia!*  
 3. High - est heav'n its Lord re - ceives; *Al - le - lu - ia!*  
 4. Still for us he in - ter - cedes; *Al - le - lu - ia!*

to his throne be - yond the skies. *Al - le - lu - ia!*  
 lift your heads, e - ter - nal gates. *Al - le - lu - ia!*  
 yet he loves the ones he leaves. *Al - le - lu - ia!*  
 his a - ton - ing death he pleads, *Al - le - lu - ia!*

Christ, the Lamb for sin - ners giv'n, *Al - le - lu - ia!*  
 He has con - quered death and sin; *Al - le - lu - ia!*  
 Though re - turn - ing to his throne, *Al - le - lu - ia!*  
 near him - self pre - pares our place, *Al - le - lu - ia!*

en - ters now the high - est heav'n. *Al - le - lu - ia!*  
 take the King of glo - ry in. *Al - le - lu - ia!*  
 still he calls us, all his own. *Al - le - lu - ia!*  
 he the first - fruits of our race. *Al - le - lu - ia!*

## Prayer of Confession for Sin

Lord, when we were Your enemies, You reconciled us to God by Your death. Even now, Your enemies are being made Your footstool. And, we must confess that we so often think and speak and act like enemies toward You! This is true of every one of our sins. And even though You have perfectly atoned for us forever, we are still being sanctified, and our sins continue to be many. Indeed, in the face of the strength of our remaining sin, our only comfort is that Your commitment to Your covenant is stronger. Help us, we pray! Put Your laws into our hearts, and write them in our minds. And, for the sake of Your once-for-all sacrifice, our sins and lawless deeds remember no more, which we ask in Your Name, AMEN!

FROM HEBREWS 10:11-17

## The Lord Proclaims His Forgiveness in Christ

All who rest only upon Jesus Christ and His merit for forgiveness are released in heaven from their sin, through the full atonement of His cross. Let us read God's gospel Word together:

**But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, [...] "their sins and their lawless deeds I will remember no more." Now where there is remission of these, there is no longer an offering for sin.**

HEBREWS 10:12, 17-18

## Collection of Tithes and Offerings

For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

1 CORINTHIANS 9:9–10

### Collection

#### + Doxology

Praise God from whom all blessings flow; Praise Him, all creatures here be low;  
Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. A-MEN.

#### + Holy Scripture Publicly Read and Heard

##### 1 Samuel 8:1–8

<sup>1</sup> Now it came to pass when Samuel was old that he made his sons judges over Israel. <sup>2</sup> The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba. <sup>3</sup> But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

<sup>4</sup> Then all the elders of Israel gathered together and came to Samuel at Ramah, <sup>5</sup> and said to him, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.”

<sup>6</sup> But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the LORD. <sup>7</sup> And the LORD said to Samuel, “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. <sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.

##### Ephesians 2:11–13

<sup>11</sup> Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

## Luke 5:27-32

<sup>27</sup> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." <sup>28</sup> So he left all, rose up, and followed Him.

<sup>29</sup> Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. <sup>30</sup> And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

<sup>31</sup> Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. <sup>32</sup> I have not come to call the righteous, but sinners, to repentance."

## + Gloria Patri

Glo - ry be to the Fa - ther, and to the Son, and to the Ho - ly Ghost; As it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men, A - men.

The image shows a musical score for the Gloria Patri. It consists of four staves. The top two staves are for the vocal line, and the bottom two are for the piano accompaniment. The music is in a 4/4 time signature with a key signature of one sharp (F#). The lyrics are written below the vocal staves.

## + Holy Scripture Publicly Sung

ARP78B

*O Come, My People, to My Law*

1 O come, my peo - ple, to my law At - ten - tive - ly give ear;  
4 We'll from their chil - dren hide them not, But tell the age to come  
That chil - dren yet un - born might know, And their de - scen - dants lead,  
The words that from my mouth pro - ceed In - cline your - selves to hear.  
The prais - es of the LORD, His strength, The won - ders He has done.  
7 To trust in God, re - call God's works, And His com - mand - ments heed;  
2 My mouth will speak a par - a - ble, The say - ings dark of old,  
5 His word He un - to Ja - cob gave, His law to Is - ra - el,  
8 And not be what their fa - thers were— Re - bel - lious through and through,  
3 Which we have lis - tened to and known As by our fa - thers told.  
Which He our fa - thers did com - mand 6 To teach their chil - dren well,  
For they would not cor - rect their hearts, Nor un - to God stay true.

The image shows a musical score for the Holy Scripture Publicly Sung. It consists of eight staves. The top two staves are for the vocal line, and the bottom two are for the piano accompaniment. The music is in a 4/4 time signature with a key signature of one sharp (F#). The lyrics are written below the vocal staves.

# The Lord Calls Us to Prayer

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

HEBREWS 13:18

## Calling Upon the Name of the Lord

### The Lord's Prayer

### The Lord's Word Proclaimed

#### **SERMON TEXT: Genesis 26:12–22**

<sup>12</sup> Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him. <sup>13</sup> The man began to prosper, and continued prospering until he became very prosperous; <sup>14</sup> for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him. <sup>15</sup> Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth. <sup>16</sup> And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

<sup>17</sup> Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there. <sup>18</sup> And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

<sup>19</sup> Also Isaac's servants dug in the valley, and found a well of running water there. <sup>20</sup> But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they quarreled with him. <sup>21</sup> Then they dug another well, and they quarreled over that one also. So he called its name Sitnah. <sup>22</sup> And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land."

**Sermon title: Fruitful Grace**

## + Confession of the Faith

ARP Confession 16.2–3

p43

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holiness, they may have the end eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

## + Song of Response

TPH534

*Fill Thou My Life, O Lord My God*

1. Fill thou my life, O Lord my God, in ev - 'ry part with praise,  
2. Praise in the com - mon words I speak, life's com - mon looks and tones,  
3. So shall each fear, each fret, each care be turned in - to a song,  
that my whole be - ing may pro - claim thy be - ing and thy ways.  
in fel - low - ship en - joyed at home with my be - lov - ed ones,  
and ev - 'ry wind - ing of the way the ech - o shall pro - long.  
Not for the lip of praise a - lone, nor e'en the prais - ing heart,  
en - dur - ing wrong, re - proach, or loss with sweet and stead - fast will,  
So shall no part of day or night from sa - cred - ness be free,  
I ask, but for a life made up of praise in ev - 'ry part:  
for - giv - ing free - ly those who hate, re - turn - ing good for ill.  
but all my life, in ev - 'ry step, be fel - low - ship with thee.

## + Prayer of Commitment and Devotion to God

Father, Son, and Holy Spirit, only by Your mercy do we have any good in our lives, and only by Your grace do we do anything good. So, attend us by Your Spirit, as we commit ourselves into Your care and devote ourselves unto Your glory this week, and forever, in Jesus's Name, AMEN!

## + The Lord Dismisses Us by His Blessing

### + Departing Song

Fill thou my life, O Lord my God, in ev'ry part with praise,  
that my whole being may proclaim thy being and thy ways.  
Not for the lip of praise alone, nor e'en the praising heart,  
I ask, but for a life made up of praise in ev'ry part.

Please proceed to the Fellowship Hall. For children (and adults who wish), a ~15-minute catechism lesson will begin shortly in the Auxiliary Room. Others, please do enjoy your fellowship time with coffee, tea, hot chocolate, and other refreshments—and, if you're able, we'd love for you to stay for lunch!

# Hopewell at Home

Devotional helps for connecting Lord's Day worship to every-day growth in the grace and knowledge of Jesus Christ

**Children's Catechism** for next Lord's Day, May 31

Q31. *What was the sin of our first parents?* A. **Eating the forbidden fruit.**

**Shorter Catechism** for next Lord's Day, May 31

Q39. *What is the duty which God requireth of man?* A. **The duty which God requireth of man is obedience to his revealed will.**

**Memory Verse** for next Lord's Day, May 31

Genesis 26:24. And the Lord appeared to him the same night and said, "I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake."

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## Monday, May 25, 2020 • Read Genesis 26:12–22

*Questions from the Scripture text: What did Isaac do in v12? How much did he reap? How did this happen? Of what was this the beginning (v13)? To what extent did it continue? What did he have (v14)? How did the Philistines feel about this? What did they do in v15? What did Abimelech say and do to Isaac in v16? Where did Isaac go in v17? What did he do in v18? What else in v19? Who quarreled over these wells (v20)? What does he call the well in response (v20)? What does he do in v21? What do they do? What does he call the well in response? What does he do in v22? What does he call this new well? Why? Whom does he recognize as doing what for him?*

What astonishing material fruitfulness! Everything is stacked against Isaac. He's a livestock farmer, not a crop farmer. He's used to the hill country, not the lowlands. It's the middle of a famine. But he reaps one-hundred-fold *in the first year!* That's more than enough for himself, and the brisk grain market enables him to purchase flocks, herds, and servants.

v13 emphasizes the increase of Isaac, literally: "And the man became great, and continuing he continued and became great until he became exceedingly great."

But this fruitfulness was not just material; it was also spiritual. Just as there is no other explanation for Isaac's grain crop, there is also no other explanation for the shift in Isaac's character.

In the previous passage, the man through whom all the nations of the earth were to be blessed had almost brought guilt upon Gerar. In this passage, he departs peaceably from the city, and interacts exceedingly peaceably with the herdsmen in the countryside.

Isaac now has a huge logistical task on his hands. In v16, Abimelech had complained that Isaac was too numerous. The city and its area couldn't support both him and the Philistines. So, now he moves into the countryside and finds the old wells stopped up. He's giving them the old names, but they're about to get new ones related to the herdsmen claiming one after another of them.



Isaac needs the water! And, he's mighty. He could easily take it by force. If he is too great for Gerar city, he is also too great for its herdsmen. But he doesn't. He is trusting Yahweh (finally!). He keeps digging them and digging them until finally the herdsmen have enough water for themselves (that Isaac has now provided), and one for himself. Rehoboth. "Wide."

No longer is Isaac acting out of self-interest, putting his own skin ahead of everyone like he had earlier (even ahead of Rebekah). He acts in great selflessness, great patience, great persistence, great diligence... all out of great faith in the Lord to take care of him. Praise God!

And that's exactly the point. Praise God. Only He can make land fruitful like Isaac's crops had been. Only He can make a sinner's heart and life fruitful like Isaac. Can't He (and doesn't He!) do the same for His people today? Whatever your material needs; your Father knows and is abundantly able. Whatever the difficulty of your spiritual challenges; your Father is more than able by His Spirit, and the life and character of His Son, to form and sustain in you great spiritual fruitfulness!

What material needs do you have right now? What spiritually challenging circumstances are you in?

Suggested songs: ARP23B "The Lord's My Shepherd" or TPH534 "Fill Thou My Life, O Lord My God"

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## Tuesday, May 26, 2020 ▫ Read 1Corinthians 2:1–5

*Questions from the Scripture text: How did Paul not come to them (v1)? What did he come declaring instead? What was he determined not know (v2)? What, alone, was he determined to know? What about Christ did he emphasize? How did Paul present himself before them in v3? What did his preaching appear to be missing, to some (v4)? But with what did that preaching come? What did this keep them from putting their faith in (v5a)? What did it ensure that they would put their faith in (v5b)?*

Next week's Call to Worship, Prayer for Help, and Confession of Sin come from 1Corinthians 2:1–5 in order that we will see that we are singing God's thoughts after Him with *All Hail the Power of Jesus's Name*.

In this passage, we are challenged about what we put our faith in, and what we lead others to put our faith in. Praise God for faithful churches, and praise God for faithful ministers. But, our passage leaves us with the clear message that if people come away from us thinking, "what a great church!" or "what a great minister!" then we have not truly achieved our aim. Rather, we should desire that they come away thinking, "What a great God!" and "What a great Savior!" and "What a great salvation!"

Paul is still encouraging them to embrace their ordinariness—to embrace their unimpressiveness. Not only does this ensure that all the glory goes to God (as we learned in last week's passage), but it also redirects people's faith.

If the Lord takes us from people, would they say, "Oh no! What shall we do?" Or, have we been determined to know nothing among them except Jesus Christ and Him crucified, so that they can receive a message similar to Joshua chapter 1: "Moses, My servant, is dead. Now, be strong and courageous for [God] is with you."

How we present ourselves to those to whom we minister is, in the economy of God's providence, a significant factor in determining upon what they come to depend. Will they end up with faith in the wisdom (or, perhaps thoughtfulness or goodness or togetherness, or ?) of men? Or will they end up with faith in the power of God?

Paul didn't preach cleverly assembled sermons full of catchy turns of phrase. He preached plain doctrine about how God became man to save, and did so not by being impressive but rather by being executed.

In fact, he preached such sermons that one would say, "Come on Paul... it would take a miracle from God for that sermon to bring someone to faith!"

And that is exactly the point, isn't it? Paul came and preached plainly about Jesus so that when the people believed, all would know for sure, "This can be a demonstration only of the Spirit and power of God!"

Isn't this what we want most, when we witness, or when we have others preach and teach to us: not that there would be a great presentation that gives us a memorable encounter with men, but instead that there would be a plain gospel presentation, that Christ would be clearly seen, and that there would be a glorious encounter with God.

Let us so act and so speak as to have this as our great aim!

How can you be presenting Jesus more plainly and yourself less impressively to others?
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Suggested songs: ARP189 "Universal Praise" or TPH375 "All Hail the Power of Jesus's Name"

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### Wednesday, May 27, 2020 ▫ Read 1Samuel 8:9–22

*Questions from the Scripture text: What does Yahweh tell Samuel to heed (v9)? How must Samuel forewarn them about their request? What did Samuel tell the people who had asked him for a king (v10)? What is the first thing that he says the king will take (v11)? For what kinds of things (v11-12)? What is the second thing that he says the king will take (v13)? For what? Which fields, vineyards, and olive groves will he take (v14)? For what? What else will he take (v15)? For whom? What else will he take (v16)? For what? What else will he take (v17)? What will he make Israel into? How will Israel end up responding (v18)? How will Yahweh respond then? What do the people not do (v19)? What do they say? What is the first reason they want a king (v20)? What else do they want a king to do? What did Samuel do with all these words of the people (v21)? What did Yahweh tell him to do? And what did Samuel say to the men of Israel (v22)?*

What a terrible thing it is to have any king but Christ! But still, we clamor to be ruled by sinners because of our delusions about what they can do for us.

The Lord had already told Samuel that they were rejecting Him because they didn't want to be ruled by Him (v7). We know the good and gracious God whom they are rejecting as King, but the Lord also wants them to know what kind of kings sinners make: self-interested men, who take the people's children and things.

This, of course, is not the purpose of civil government. It is in fact to do things like judge (reward good and punish evil) and oversee civil defense (cf. v20, Rom 13). It is a mercy of God that nations have civil government as a method of mitigating evil in this world. And, the more that people in government serve God and fulfill His design for their role according to His law, the more that civil government will be a blessing.

Israel had a perfect King already. The living God. Earthly government cannot "fight our battles"—it can only use us to fight battles, that may or may not be in our own best interest. But the Lord Himself

can most certainly fight for us. Indeed, through Christ, we have full confidence that He does so, whether through means, above them, or even without them.

Thankfully, we are looking forward to a perfect King—the King prophesied in places like 2Samuel 7 and Psalm 72. Our Lord Jesus Christ. He is God, who has given His Son instead of taking ours, who gives us all things instead of taking them. And He will be King forever and ever over an entire New Heavens and New Earth. Indeed, He is already King of kings.

This ought to make us rejoice that Christ is King now, and long for the day when all lesser authority joyfully obeys Him. But, if we love Christ and submission to Him, and if we love our neighbor and what's good for him, we will also pray and work toward government that submits to Christ.

How are you praying for Christ's kingship in your own country? How are you working toward it?

Suggested Songs: ARP72A "God, Give Your Judgments to the King" or TPH417 "Jesus Shall Reign Where'er the Sun"

### Thursday, May 28, 2020 ▫ Read Ephesians 2:14–18

*Questions from the Scripture text: What is the peace between the Jews and Gentiles (v14)? What has Jesus done to them? What has He broken down? What did He do to the enmity (v15)? How? What had sealed this enmity? What has Christ done to it? What has He created in Himself? To Whom has He reconciled them (v16)? How? What did this put to death? What did He come and preach (v17)? To whom? What do we both have (v18)? Through Whom? By Whom? To Whom?*

When we are reconciled to God through Jesus Christ, He is honored as the only way that guilty and helpless sinners could be reconciled to a holy God. When we refuse to be reconciled to God, or try to be reconciled in some other way, Christ is dishonored.

What then, if believers refuse to be reconciled to one another? Ephesians 2:14 tells us that He Himself is our peace. When Christ died on the cross, He fulfilled and obsoleted the ceremonial code, including the holiness code that emphasized the alienation and enmity between Jew and Gentile. By giving us access to the Father in one Spirit, Christ brings us near to one another.

So, if we refuse to be reconciled, or try to be reconciled in some other way, we dishonor Christ. What personal bitterness or prejudice could be worth that?

On the other hand, when we are reconciled to God through Christ, we rejoice in Him who has killed the enmity between us and God. And when we are reconciled to one another through Christ, we rejoice in Him who has killed the enmity between us.

It makes one wonder why we don't delight in reconciliation more. Something that brings honor to Christ. Something that increases our joy in Christ. Something that takes bitterness and misery out of our lives.

With whom do you have the opportunity to be reconciled for the honor and enjoyment of Christ?

Suggested songs: ARP87 "The Lord's Foundation" or TPH87A "Zion, Founded on the Mountains"

## Friday, May 29, 2020 ▫ Read Luke 5:33–39

*Questions from the Scripture text: About whose disciples do they ask (v33)? What activities do they ask about? What are Jesus's disciples doing instead? What does Jesus ask in v34? What days does Jesus say are coming (v35)? What does Jesus say no one does in v36? What does He say that no one does in v37? Where must new wine be put (v38)? How does Jesus explain their dislike for the New Covenant discipleship of Him (v39)?*

The scribes and Pharisees apparently did not even realize that Jesus was telling them that they were the unwell sinners who need healing and repentance, because they figured that they were doing pretty well “fasting often and making prayers” (v33).

Because true interaction with the Lord involves particular actions, it is easy for people to focus upon the actions/habits/rituals of Christianity rather than how we are to interact with the Lord Himself in them. A similar thing happens in the next passage, when they think that they are keeping Sabbath properly, but they are missing the Lord Himself on His Sabbath, when He is standing right in front of them (6:1–5).

Luke (and Jesus) redirect our focus to Him Himself. The main issue is: are you relating correctly to the Bridegroom, and His current relative position to you?

We ought to be seeking after fellowship with Christ, grieving when He is distant, rejoicing when He makes Himself known to us and near to us in His ordinances, and always longing for His return and the full enjoying of all that He has earned.

Fasting and praying are not just mourning over our own condition (though we certainly ought to do so in our fasting and praying). They are also acts of worship and means of fellowship that our Lord has given us with Himself. We do them, not because they earn us anything, and not even *only* because they are right, but especially because they are one way in which the Lord Jesus gives us to draw near to Him and find that He draws near to us.

It really is an amazing thing to have direct interaction with Christ, and it is no wonder that Levi and his friends were rejoicing in their fellowship with the Redeemer. But people who are accustomed to their religion being all about the external forms and actions themselves may not respond well to this idea of direct interaction with the Lord Jesus.

Jesus is our Immanuel. In Him, God Himself has come near. We are now all as priests unto God. It's a glorious change! But it's not one that those who are accustomed to externalism and formalism are necessarily comfortable with. It stretches them too far (v36–38), or just tastes too differently from what they're used to (v39). And they are suspicious of anyone whose practices are regulated by Christ rather than tradition (v33).

But it is essential that we make this stretch, and it is essential that we come to love this taste. Biblical Christianity is full of habits and practices—Jesus said as much in v35. But the point of Sabbath-keeping. Or fasting and praying. Or Bible reading. Or Scripture-regulated worship. Or family worship. Or any of the other habits and practices of biblical Christianity... is to have our life in belonging to Christ Himself and fellowshiping with Christ Himself directly in each of these habits and practices.

May the Lord grant unto us that we would find it most comfortable and enjoyable to have union and communion with Jesus at the heart of all of the religious practices that He has commanded!

What Christ-commanded religious practices do you do? How does your soul interact with Him in them?

Suggested songs: ARP63 “O God, You Are My God” or TPH425 “How Sweet and Awesome Is the Place”

## Saturday, May 30, 2020 ▪ Read Genesis 26:23–25

*Questions from the Scripture text: Where does Isaac go in v23? Who appears to him (v24)? When? What does He call Himself? What does He tell Isaac not to do? Why? What does He say that He will do? How does Isaac respond now (v25)? Upon what does he call? What else does he do there?*

This is an interesting appearance of the Lord. It's really the last bit of the narrative about digging of wells, as we can see by the conclusion of v25. This turns out to be the only well named in this chapter that keeps its name from Abraham.

Yahweh last appeared to Isaac in v2, and made promises to him (v3–5). Things did not go so well with Isaac spiritually after that, at first (v6–11). But then, the Lord grew him beyond all human expectation (v12–22). Now, the promise in v24 seems to be a good summary of the previous promise, with a little more emphasis on Abraham.

Isaac has been doing well now, and we might think that the Lord would appear with some commendation to him like what was given to Abraham after his test in Gen 22:16–18, while Abraham was living in this exact same spot. But the Lord continues to turn Isaac's attention away from himself and back to the Lord.

Here, God actually calls Himself, "the God of your father Abraham." And, His covenant to bless future generations comes from this identity: "I will bless you and multiply your descendants for My servant Abraham's sake."

God reminds Isaac that His covenant relationship with him begins from before Isaac and continues to after Isaac. Sometimes, we want God's relationship with us to emphasize our moment, our life, our walking with Him. But, there is actually something wonderfully enduring to know that we are in a covenantal *line* that begins from long before us and belongs "to a thousand generations." Regular doses of humility are like vitamins that maintain spiritual health.

It is this God of enduring grace across generations, this God of faithfulness to His promises, this God who has successfully preserved other sinners (Abraham) through faith... it is this God who meets Isaac in the moment of his life: "I will be with you." And it is this same God who is with us.

Isaac has had experience now of disobeying the instruction not to fear (v6–11), and also of responding in faith (v12–22). But Yahweh is appearing to him again. The new appearance reminds us that our growth in Christ is not continually and linearly upward. Isaac still needs to be reminded. He has other things ahead of him, in which he must heed the instruction, "Do not fear; only believe."

Last time, we have no reference to Isaac responding with worship. This time, the response in v25 reminds us much of his father, whom we frequently saw building altars to call upon the name of the Lord who had appeared to him. We even remember him calling upon "the name of Yahweh, the Everlasting God" right here, at Beersheba (21:33).

This worship is not only a most appropriate response to God, as Abraham himself previously had done; it is also a faith-building exercise. Here is a man who has been growing, but is not done yet. Here is a man who must continue not in fear but in faith. And, here he is strengthening that faith through worship. Let us, to whom promises have also been made, and who similarly have more of our life in this world before us, respond with worship to our God and His promises. And may God use that worship to strengthen our faith!

What promises has God made to you? How will you respond in a way that honors Him and builds faith?

Suggested songs: ARP44A "O God, We Have Heard of Your Works" or TPH243 "How Firm a Foundation"

## PRAYER REQUESTS

- Lord's Day worship/study, Daily worship/discipleship/evangelism in homes and community
- Pray with the Reformed sidewalk-counseling group @PP in Nashville for their Wednesday and Friday ministries
- Early Rain Covenant Reformed Presbyterian Church, Christians in Nigeria, and other persecuted churches like them; Pastor Wang Yi in prison.
- R&C H ministering among Muslim refugees in France w/children H&D
- Alan McClelland and his ministry at Ft. Rucker
- Repentance of the Church and the Nations, as well as comfort and strength through the advancement of the gospel against the backdrop of SARS-CoV-2 and its accompanying panic, especially joining the rest of the ARP at 9a.m. central every day
- Comfort and provision for the LeeAnn Billings family as they grieve, especially for new work, as the university just eliminated her position from the department
- Pray for the Jeffers family, whose granddaughter Isabelle (14) and then her mother Norma both attempted suicide; there's a long way to go medically, financially, and especially spiritually for all involved; please keep praying for them and for Sue's ministry to them
- Pray with D&V F for rapid, full recovery
- Pray for Kacey and family, going through difficult trial
- Pray with D&L L for her 85yo mother and her heart issues
- Pray with KC for her acquaintance Linda who doesn't seem to know the Lord, and just lost 21 year old son; and, for sister Diane and her husband Frank, who need a living faith in Christ; and for friend Patty, a believer, that she will continue to do well after treatment for uterine cancer
- Pray with D&A D for Austin's future plans after current national circumstances interrupted baseball and graduation
- Pray with D&M G that her mother would continue healing well and not smoking; for Sean; for Jeremiah and Julianna
- Pray with W&C G for her mother's health and caregivers; and for spiritual (and total) well-being of son Greg
- Pray with J&H H for his father's cancer and recovery from open-heart surgeries; and sweetness in his parents' remaining time together; for his youngest brother
- Pray for James Heard to make good choices and to walk with an serve the Lord in this next phase of his life.
- Pray with H&K H for their health (especially Karen's back, which keeps getting reinjured, and their schedule which it affects) and for many of their loved ones; needing Christian fellowship: her grandmother and father, widow Hope w/4 children, Brown family of 7 (wayward son Nicholas); needing health: her mom, sister Lisa and husband w/high bp, Martina, Donna, Joyce; needing spiritual life: Velvet and Reagan

(lost their sister/daughter to a brutal murder), neighbors Shawn, Merlin, & children; other widows: Libby, Naomi (w/daughter Stacia), Stephanie (w/many children, were missionaries); friend Andrea's New Age friends; Charles & Robert to be able to forgive; friends w/family problems: Dave, Lee, Melodie, Cole; spiritual growth and wife for friend Scott; their family's evangelism, recently firefighter Dalton; Riggs to grow mighty in the Lord; Harwell's sleep issues.

- Pray with R&M J for Meredith, young daughter of M's college friend Ashely (and husband Brad), who's taking medicine to shrink her brain tumor
- Pray with O&A L for her unbelieving mother w/heart condition, and her family's grieving over her brother
- Pray with CM **for comfort for Sheriff's Reserve James Wilson and family in the loss of his wife Andra**; and friend Michael Duval and his recovery from knee surgery
- **PRAISE with SM for successful surgery, and pray for recovery**
- Pray with C&T P for wisdom for him about what to do with two good career choices, and for the conversion of her brother Todd; **and for her dad and family in the loss of his wife Jolene, and C&T's trip to Kansas for the funeral.**
- **Pray with AR for friend Caleb Figura w/mysterious but debilitating gut illness**
- Pray with D&K R for their family's growth in godliness, especially dying to self, godly speech, and Lord's Day keeping; for Micah, Rachel, and baby girl due in July; and for local pastor/constable Darryl Thrasher, who has an aggressive, malignant brain tumor
- Pray with GR for friend Abby to come to faith in Christ
- Pray with JeR for believing friend Jeanette Cary's CHF, Fibromyalgia, & slow-healing wound
- Pray with J&M R for baby Bentley, and their family's adjustment and future with him
- Pray with J&S R for her nephew, who needs life in Christ; and for her and her family in the loss of her father, especially spiritual impact on her sisters and nephews; and for her sister Rebecca's pregnancy; and for the whole family, and especially his mother, as they grieve the passing away of his father
- Pray with S&V Y for his parents and siblings as they deal with his father's declining health and his mothers dementia
- Please pray with Pressly Memorial ARP in Red Level, AL, throughout the month of May
- Please pray for the TN-AL Presbytery to be enabled to plant a faithful church with the resources available and earmarked for that purpose
- Please pray for all ARP presbyteries, churches, and agencies
- Please pray for our nation, state, community and all the officials thereof

## Announcements

- **Welcome to Hopewell!** The Lord has mercifully preserved His gospel in this place for 200 years. We rejoice to worship Him, and are glad for you to do so with us today!
- **Keep it going.** This booklet includes “Hopewell @Home” daily devotionals to keep you in the Word this week in a way that prepares for next week’s service. If you would like to follow up on the Scriptures from this week’s service, you may wish to grab one of *last week’s* worship booklets, or look up the devotionals at <http://hopewellarp.org>

### Lord’s Day Schedule

- **Breakfast (9:50a) and Study Class (10a), every Lord’s Day morning.** We are studying how and where the Scriptures teach the theology that Hopewell ARP confesses together.
- **PUBLIC WORSHIP, 11a**
- **Children’s Catechism Class, Coffee, and Fellowship Time, IMMEDIATELY after worship.** Children are invited to come to the Fellowship Hall auxiliary room where next week’s catechism question will be introduced and explained from Scripture. **During that time, all others are invited to the Fellowship Hall for refreshments and fellowship**
- **Church-Family Meal, immediately after Catechism/Coffee.** During our weekly church-family meals, we have an open-mic sharing time.
- **CHURCH FAMILY WORSHIP, 2:30p.m.** An hour of singing Psalms and hymns, followed by a 10–15 minute devotional, currently in the book of Ephesians

### Upcoming Events

- **Weekly Prayer Meeting,** Wednesday, 6:30p.m. in the Fellowship Hall. We pray for a solid hour, splitting into groups to balance praying corporately with giving everyone an opportunity to pray out loud as much as possible. One of the great encouragements is to hear so much earnest, Scripture-informed prayer by children of all ages!
  - **200th Anniversary Conference,** October 2-4—speaker Dr. C.N. Willborn
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