

A little over a year ago, as a result of increased understanding about biblical worship from the preaching and teaching, one member came to the Session with a difficulty about participating in the worship as it then stood. There was much sympathy for this difficulty on the Session, who asked Pastor Hakim to preach a series directly on the public worship of God as Scripture teaches it (and, therefore, as we also confess Scripture to teach it).

This [sermon series](#) took place January 12–April 5 of this year... PRAISE GOD for the providential timing of this, as it was in perfect season for equipping and encouraging us to understand, value, and practice the public worship of God, despite the willingness of many to compromise it or sacrifice it altogether.

As a result of the preaching, it became clear to many that there were places where our worship could be brought more into line with the Lord Jesus's will in Scripture as He leads us from heaven, and to assist each worshiper in attending well upon that worship. The Session discussed and prayed for these things for months, asking Pastor Hakim to produce a paper, examining these things in detail. During this time, the Lord's providence to us also included the release of the *Spirit and Truth* film, and the children's catechism class moving through the 2<sup>nd</sup> commandment, both of which reinforced among the congregation what the Session also was learning.

After receiving the paper, the Session asked for a specific proposal (which you will find at the end of this document), along with a brief summary of the reasoning behind it. This proposal was received at the November 16 meeting, and the plan is to distribute this information and have at least one Sabbath School class for Q&A in advance of implementing the bulk of the changes when Pastor returns from vacation, January 3 (weekly Supper will begin January 17).

The primary principle here is the second commandment. Especially as understood in light of the redemptive work of Christ, it emphasizes to us the importance of worshiping only as commanded by Scripture. **The worship is the Lord's, and the Lord Jesus Himself has passed through the heavens to lead our public worship personally from the throne of glory in a very direct way. Anything not commanded by Him is not only offensive, but also disconnects it from our Lord's worship leadership in glory, without which we cannot rightly hope either to magnify Him or grow by His grace.**

What we confess to be Scriptural via WCF 21:

21.1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

21.2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

21.3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

21.4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

21.5. The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

21.6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshiped everywhere, in spirit and truth; as, in private families daily, and in secret, each one by himself; so, more solemnly in the public assemblies, which are not carelessly or willfully to be neglected, or forsaken, when God, by his Word or providence, calleth thereunto.

So, in that public worship that God calls by His Word (i.e. ordinary), we are to have—and only to have: praying, reading, preaching, singing, sacraments.

And, on that public worship that God calls by His providence (i.e. upon special occasions), we are to add as providentially called for: religious oaths, vows, solemn fastings, and thanksgivings

*Some additional observations...*

The weekly "proclamation of forgiveness" portion is really something that God Himself has ordained to do at the table, whereat our eating the bread and drinking the cup "shows for the Lord's death until He comes." Where it sits right now is in place of "the absolution" from papist worship, where everyone is to feel/receive forgiveness just for being there and hearing it. We mitigate that a little bit by saying beforehand "all who rest only upon Jesus Christ and His merit," but it seems that God's wisdom is better by actually showing forth Christ Himself at the table. Recognizing that God has given us a place in His worship to hear and do this ought to help us reform not only by the removal of that which slightly alters the papist innovation, but also by partaking of the Lord's Supper together every week.

Anything that we do exactly the same, every single week, makes it seem like this particular form is something that the Lord Himself has commanded to be used in all public worship. This is least problematic with the Lord's Prayer, since at least it is Scripture, and the Lord Jesus says to pray "like' this.

There are several points at which we make it more difficult for the congregation to pray by requiring reading, synchronization, etc. Also, "scripted" prayer presents obstacles to sincerity of "reverence, humility, fervency, faith, love." I recommend that we keep these to a minimum. A good place for one is that final prayer, because it flows from the sermon, in which our hearts and minds have been engaged in an extended period of time. Being thus "warmed up" to those particular ideas and statements helps overcome the hindrance of scriptedness and trying to read together in synch.

Although the recitation of creeds is not a part of the public worship of God in Scripture, and thus we do not confess creeds to be part of public worship, we do see in Scripture that response and affirmation are often part of the preaching action, which fits well with what we confess in the phrase "the sound preaching and conscionable hearing of the Word." We should all be thinking/saying such affirmation internally, throughout the preaching. But, we see it done audibly sometimes in Scripture, and it is difficult to imagine doing this in an orderly manner outside some unison statement. A great "AMEN!" would suit well, in my opinion; but, I don't mind continuing to recite from our Confession and Catechisms as a sort of "training wheels" approach to this.

The liturgy that can be distilled from the Westminster Directory is included in the ARP Directory for worship, and I have included it in a footnote. It is, for obvious reasons, consistent with our Confession. The proposed new liturgy is very similar, slightly adapted to meet the Hopewell ARP congregation where we are.

<u>Current Liturgy</u>	<u>New Liturgy</u>
<ul style="list-style-type: none"> <li>• Scripture reading for call to worship</li> <li>• Scripted prayer (for help) with everyone trying to say it at the same time</li> <li>• Song (adoration)</li> <li>• Another scripted prayer (confession of sin) with everyone trying to say it at the same time</li> <li>• “Proclamation of forgiveness” with Scripture reading</li> <li>• Collection for the ministries of the church (and, less than ¼ of the time, for the poor)</li> <li>• Singing the same song every week, that isn’t even from Scripture (doxology)</li> <li>• Three Scripture readings from three different places</li> <li>• Singing the same song every week, that isn’t even from Scripture (gloria patri)</li> <li>• Song (Psalm of the month)</li> <li>• Scripture reading to call us to prayer</li> <li>• Elder-led prayer</li> <li>• Recited prayer—same prayer every week</li> <li>• Sermon</li> <li>• Unison recitation from our standards, affirming our belief of and commitment to what has been proclaimed from the Scripture</li> <li>• Song (application/response)</li> <li>• Less than ¼ of the time... Lord’s Supper</li> <li>• Scripted prayer of commitment</li> <li>• Benediction (understood to be a form of preaching, as only ministers of the gospel may give them)</li> <li>• Departing song</li> </ul>	<ul style="list-style-type: none"> <li>• Scripture Call to Worship</li> <li>• Elder-led extemporaneous prayer of adoration</li> <li>• Song</li> <li>• 2 readings (since the third is covered already in the evening sermon)</li> <li>• Elder-led extemporaneous prayer of confession of sin, and prayer for help. [Sometimes, but not always, concluded with the Lord’s Prayer in unison, as the elder leads us into or doesn’t]</li> <li>• Song (Psalm of the month)</li> <li>• Sermon, concluding with prayer for application and pastoral prayer.</li> <li>• Congregational affirmation of the proclaimed Word (currently called “Confession of the Faith”)</li> <li>• Song</li> <li>• Weekly Lord’s Supper (for reasons stated above, it might be helpful if we did not sing the same song at the table every single week)</li> <li>• Scripted prayer of commitment and devotion (at the table)</li> <li>• Benediction (at/from the table)</li> </ul>

Note 1: The order of worship distilled from the Westminster Directory for Public Worship, which the ARP Directory of Worship includes.<sup>1</sup>

Note 2: What about collections??

<sup>1</sup> Among the “sample” orders of worship in the ARP Directory for worship are many that include a number of things that we would immediately recognize as inappropriate for public worship (such as several elements from the 1993 PCUSA Book of Common Worship liturgy). Even the listing of the Westminster Directory in the ARP DoW incorrectly includes the collection for the poor as part of the public worship, whereas the quote from that Directory above demonstrates that while there were collections for the poor whenever the Lord’s Supper was celebrated, it was not considered a part of the public worship and was specifically prohibited from hindering the parts of the public worship. Also, the listing in the ARP DoW incorrectly includes “The Lord’s Prayer” as an element, where the actual Directory only recommends that it sometimes be used/included in the Pastoral Prayer. These errors have been corrected below. Note that the order of service that I have recommended above follows this almost exactly, with one more song and the “training wheels” congregational affirmation included as part of the public action of preaching and hearing. **(1) Call to Worship, (2) Opening Prayer, (3) OT Reading, (4) NT Reading, (5) Metrical Psalm (i.e. Scripture paraphrase), (6) Prayer of Confession and Petition, (7) Sermon, (8) Pastoral Prayer (sometimes including the Lord’s Prayer), (9) Metrical Psalm, (10) The Lord’s Supper: Exhortation/warning/invitation; Prayer of consecration and thanksgiving; Minister partakes and distributes; Congregation communes at the table; Exhortation and thanksgiving, (11) Benediction.**

<sup>2</sup> Regarding Collections. Collecting resources for the ministry of the church and for the poor is everywhere commanded in Scripture. That is beyond question. But, the apostle Paul in 1Cor 16:2–6 indicates that as for timing he wishes that it not occur during his possibly several month stay with that church. A more exhaustive study of the manner by which the collection was done shows that while it was to be brought by every individual as he came to worship, the Scripture never records or implies the activity of contributing and collecting being done as an action of the corporate worship assembly. The collection being a possible distraction from public worship is recognized by the 1645 Westminster Directory for Public Worship (published by the Assembly, along with the Confession and Catechisms, and which says “The collection for the poor is to be so ordered, that no part of the public worship be thereby hindered.” It is not a new desire to pull the collection into the public worship of God, even in the Presbyterian churches. Just three years later, it was enough of a problem that the General Assembly just three years later (1648) had to declare, “Collections of the poor, in time of divine service, (which is practiced in some churches abroad) are discharged, as being a very great and unseemly disturbance thereof. And kirk sessions are ordained to appoint some other means for receiving these collections.” Thus, we can see fairly easily simply why we do not confess them to be a part of the public worship of God.

**(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](https://tinysa.com/hopewellarp))**

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Let's pray.

Our Father in heaven and our. Covenant. God how we thank You embracing. That as it is your pleasure to glorify yourself, especially in your son. It has been your pleasure especially to do that. Come by glorifying him not only as God but as the God man. And in order that he might be.

Selected from among men to be the great and exalted high priest of the final and forever administration of your covenant of grace. That he became a man. And learned obedience as a man. And has evaded in our place and offered himself a sacrifice and passed through the heavens. We thank you for making us to know you especially in him.

We thank you for seeding us with him in the heavenly places so that he is glorified especially. In leading our worship and glory. And especially on our. As you present him before our faith. And as you work out his life and righteousness in us.

O Lord we have. Just begun to scratch the surface. Of your glory in the gospel of grace. But what we know thus far and the small extent to which we have begun to appreciate it and large as our heart with delight in you and devotion to you. We thank you for that worship that you have commanded both in display of the gospel and in application of the gospel.

We thank you for the spiritual work that you have done. Among so many of us in so many of us these last weeks and months and years. For many of us many many years. And the fruition that we find not only in revival but in that reformation that always comes with it.

We thank you for the long line of such works that we have seen in Scripture and in history. And the knowledge that you O God, who do this now? Are the same as we read and know in our Bibles. And have heard of throughout the history of your work in the church.

So we pray your blessing on this time as we consider what we are about to do and hear and answer some of the questions connected to it. We glorified it and do your church good we pray. In Jesus' name. Amen.

All right, so two weeks time if you've got one of the sheets, it'll look almost like the box on the right except for weekly Lord's Supper. Is not going to start until the 17th of January. So today we'll be the last time Lord willing the way as planned that we have Lord's Supper until the 17th of January.

Questions.

And if we run out of questions about the work that we can do questions about anything, although I'm not necessarily prepared to answer all the. Yes, Mr. Phil.

That is what we anticipate and that's what's been discussed several times. That's more of a treasury question. Gabrielle was the Trevor. She very graciously accepts my money anyway that I get it to her. I'm sure she will extend the same extend the same grace to all as I don't know her as one to play favorites.

Yes, it was Emily.

Well, the Lord's Prayer as it is used in the Elder Lent prayers can now appear in three different places in the service. A lot depends on whichever elder is praying at the time. Most services, you'll have one of the other three leading the first two prayers and I will be leading prayer after the sermon.

In addition to sometimes praying at rotely anticipate that as I hope many fathers already do and if not this is one of the things that is a benefit of having a substance driven worship instead of form driven worship. There's always both form and substance, but one of those is going to be driving.

If dads don't already do this. I hope that you something that we're growing in and of course when the young men are dads if they've been doing this for years, it'll be something that is much more natural and skilled for them is leading prayer that is obviously patterned after the Lord's prayer so that as the children know it they will see that we are not just praying words that Jesus gave us that we are praying in a way that.

Jesus gave us so so sometimes you'll have a prayer in which you actually have, you know, our father in heaven hallowed be your name and then a few sentences Halloween his name your kingdom come you sentences praying for the condominium things like that. I don't know how much of this the other elders have been exposed to in in their ecclesiastical history and they're history of being in church so that's something that will be growing in and doing better.

I hope and even if it's been something we've been doing all our whole life if something that people will be continuing to grow in and do better aside.

Yes that lists that that list was approved as a whole. I delivered a much longer paper than this to the session on the September prayer. September session meeting and then at the October session meeting. We after a month of review we approved to make some changes at that session meeting

the the session asked for a specific example of what it might look like and then at the and I provided that that ended up being this list and then at the November session meeting the session said yes, let's do this starting in January.

So yeah so that that was decided at the November session meeting the one on the right hand, yeah.

Obviously we don't have.

Well, I don't think evening worship is listed. Um, But that's something that didn't get past yet was evening service. I didn't even really been discussed how that would look. Yes, Jeremiah.

Hit again. Using that. But what I'm gonna do is different for instance the same to every week, it would be the same as doing it would have a similar effect as doing gloripatrix doxology every week. Lord's prayer every week actually has an advantage over those two because it is scripture and it is a particular pattern that Christ gave us.

So if we ended up having Lord's Prayer every week, they could be helpful that it came in a different place in the service. You know, one of the things that routine does especially but not only for children and if you do something the same way for a couple of years and you change it even adults are like wait a minute, you know, yeah so it does tend to become unwritten law over time which for those of you who you start doing family worship at a particular time every day as a helpful thing because if you don't feel like doing it and your kids says, wait a minute, this is when we do family works at yeah, yeah, so, If you use Gloria every week if you use doxology every week, especially if you use it the same place in the service, it does it becomes form driven it communicates, this is the the thing that to do right now.

Actually, not in favor of recitation of creeds per se because that is not something that is in the Bible explicit or implicit a part of the assembled work. Er The way that we have been doing it however it's not the same thing every week. It is part of the preaching event and you do have in assembled worship in the Bible some form of ascent to or agreement with or even dialogue which.

You know, it would be. Historically in reform Presbyterian history unusual but not necessarily unbiblical to have some dialogue at the end of the sermon because we see that often in in the scripture. So, Currently the way we are using it is. Actually the opposite of treating the well the confessions and catechisms a scripture it is exposing the congregation to the confessions and catechisms in a way that is subordinate to were submitted to the actual proclamation of the word so they see that these things didn't come from a council, you know, the the councils got it from the Bible and that's the value of it.

Right so the Gloria is a useful Trinitarian song and the doxology is a useful trinitarian song. But if we use the same song then the same place everywhere doesn't matter which song even if it was assault right at some point that form takes on the nature of an element it becomes in and of itself a component of the worship rather than a form of one of the components of the worship.

Yes, just uh,

Yes, so one of the ordinary elements is the sacraments ideally the Lord would be adding to our number every week. I'm also for weekly baptism there are certain providential hindrances, but yes the Lord's Supper is an element of worship it is the one New Testament feast we've been given there are multiple places, you know, I think of first Corinthians 11.

Where there were a number of other things that Paul was going to address before he came you have a follow up.

I think biblically it is.

The feast of God are commanded. While there has been some questions since the reformation and it actually had more to do with the difficulty of maintaining church discipline which had not been done in the in the papers church for hundreds of years. There was a. A certain preparationism everyone was to prepare for the supper but self-discipline and preparation for the supper and shepherding discipline in preparation for the supper.

Were not yet practiced and they were not yet skilled at it and they didn't want to take the supper in an incorrect man, that's what was holding Calvin back for instance by the time you get to the the second reformation which which took took hold in Scotland, but fizzled under pressure from magistrates and and the the people on the continent.

There had already been revivals and lags in which there was a concern about preparing them well. So in Scotland the way that that that ended up looking is they tried to have frequent supper once a year. What that meant was you would have a preparationist season once a year at your home church and your elders would give you your token, but the neighboring churches would stagger their seasons.

At different times of the year so that you could still take it frequently if you had been qualified yeah and some of that is. Yeah and over administration trying to address a spiritual difficulty or a spiritual problem. I think if you look at the biblical theology of it God takes attendance at his beasts very seriously.

The under the the mosaic administration of the covenant you have seven feasts three big ones seven all together all required not attendance or non-compliance is not good very similar to non-attendance or compliance upon circumcision. God almost killed medicine before the whole exodus thing got started because he failed to administer the sacrament to his job.

So you know, there are questions of how often does the Lord Jesus lead and attend and expect his people to attend to his supper for Corinthians 11 when you gather together they're taking a supper but he's saying it's not the Lord's Supper that you are assembling to take because you're taking in the wrong way.

But the implication is that they should be assembling to take this upper you also have in acts number of statements in which they're gathering is sometimes described under the summary of to break bread. You have Paul addressing the Lord's suffering first Corinthians. With. Many other things that he's going to address but this one had to be addressed beforehand and that goes along with the implication that they were they were taking it every week you have the dates of when he administered the supper intro as not lining up with the data the Passover so that the idea that.

That the taking of the supper was connected annually to the the Passover doesn't hold exegetical water as it were so yes believe biblically it's required to take the Lord's Supper every week yeah as far as order of concern goes it is more required to take it rightly if you take it wrongly every week, you're not taking the Lord's Supper.

So there are you know, there are considerations but it would be wrong. I think to assemble for the worship the Lord Jesus leads from heaven to have instruction in his word that this is part of the worship that he commands to have example and good and necessary consequences or inference that it was weekly and was intended to be weekly and then to do it less than weekly.

It's not a not a you know, one of the problems among in many in many parts of the you've got to use fewer quotes sometimes reformed church weekly sufferers you have a sasser total kind of view of it not just a means of grace as a sign and seal unto faith in which it's a it's a it's a visible word words that addresses you through the other senses.

But an infused grace sort of. You know, I only know Latin that I was taught for theological reasons. I don't ask me stuff about Latin but X operate operata just from the doing of it it works sort of idea, so there are to and I'm talking about today contemporarily yeah among those who are recognizing some of the things that I've just described from scripture for why the supper is actually commanded to be weekly and as we go further along and reformation those churches that are being more.

More biblical will be doing that. There there are those who slide into that that sort of an attitude towards the supper so one of one of my duties as a preacher and a pastor who knows that that's an issue in the current church will be to connect the gospel and the Lord Jesus as he is preached from every passage to what we are about to do at the table so that we come in a way of faith as.

A means of grace and not a mechanism of grace where you just take the actions embrace automatically happens.

Yes Mitsy.

Every week which you're being the supper.

Right, okay, so I've been making a mistake and I've been forgetting I was told earlier than I'm supposed to repeat the questions this is the first one I remember so the question is if you're going to take this upper weekly, how do you guard against familiarity breeds contempt and apathy and those kinds of things well the first way you guard against it is remembering that Jesus commands it and that he's the one who leads you in it and applies it to you.

One of the things that I think has helped both my preaching and the way my preaching is received is that knowledge about the preaching. There is a hunger for the word that has increased with knowing that this is what Jesus is doing during the preaching that doesn't mean that there aren't people coming with apathy and with the familiarity to the preaching that breeds content and trying to figure out what are the patterns in my speaking that say we're almost done that.

We can do the same with praying, you know, if one or more of the elders have a particular way of winding up or whatever very easy to check out during any kind of prayer you do the same with singing so so all of those things are are difficulties. I know you like to read.

I don't know if my there's a there's a book that I lend out and then it never comes back and then I bought another several of those. One of them is above called gospel worship by Jeremiah Burroughs. He called it that in the 1600s and then in the kind of neo-reformed movement that is now fizzling into you know, chaos in over the last 20 or 30 years they started talking about gospel everything and suddenly I could hand out to every young thing that that had become a pastor this wonderful Puritan book on worship.

In his section on preparation for the supper, there are a few pages on how.

What we are to do in the preparation of for the supper is not a work of super irrigation that we're not people who believe in a certain set of requirements from God that are most of the time and then you know, we have kind of these super seasons but that that we are to be keeping the heart and the mind continually in a way that we would be ready to take the software at any moment.

So,

The way to guard against apathy and familiarity that breeds content is to guard against apathy and the familiarity of the breeds content and as you do so. I mean, the you know, you think about the, The oh, you know, it's once a month and it's always so wonderful. Well, if it's been designed to give you the all that so wonderful every week.

And you know as well as I do sister usually it's you know Monday morning when we wake up or probably Lord's day evening before we get to bed where we already need the it's a wonderful all over again and yet we will have that ivory. There is this widening of the feasts widening of the sacraments and widening of the feasts from mosaic covenant to new every girl who has been baptized in here and every age.

You have received the covenant sign of initiation because Jesus came and those signs that belong to the mosaic administration of the covenant were. Were enlarged and multiplied when Christ came as the new covenant representative. It's one of the biggest problems of crado onlyest baptism right is you say the new covenant came it's wider it's better but we're only applying the sign of initiation to a few and we're doing it late and we're doing it only when we're really sure of.

What's in our hearts and what's in our minds rather than when we're really sure of Christ. And then you have all of the existential crisis that comes even after you've received your cradle only as baptism and now you're not sure if you meant it at the time, right? And so was what was in my heart and my mind?

So there's a widening with baptism. There's a widening with with the software. You don't go from seven feasts a year to one. You go from seven feasts a year to well one, but fifty two. Feasts a year. It's part of you know, you see in the in church history with the decline of the the supper as a feast with Christ, right?

That was the big thing about you had to do the feasts in Jerusalem because God was making his presence known to his people in one place in particular and so the people were brought to feast before him and he would use that language before me. And they were pleased with God.

Well, the Lord's Supper is a feast with Jesus right and so in church history when the the feast with Jesus and means of grace idea of the Lord's Supper goes down the let's make up a whole bunch of Christian feasts goes up. Well, we don't need to make a whole bunch.

We have one that is infinitely better and we get it fifty two times a year. So,

And hopefully just thinking about your apathy will be blessed and God to you to cure your apathy. I'm not always as excited as I am about the Lord's Supper as I had been the last three minutes. But the Lord got me there by your question about the right. Yeah.

Other questions. Jeremiah.

Because I know it's easy to descriptive prayers you can just agree.

But. I also find the opposite to make sure as well that there's certain ways in which the script occurs being able to read them actually helps me focus. So, I like that. I guess this is not so much requested that.

Well, we're having a scripted prayer at the end. Um,

There's always difficulty in prayer this side of glory. Because there's always flesh to combat. When we try to do a scripted prayer. We are trying to do multiple difficult things at once. Read and pause all together. Read with the same expression. If you fail on either one of those two things now you're catching up and and thinking about how you just failed and lots of things are getting in your way.

Trying to do those things and engaging the substance this is one of the reasons why I've been trying earlier and earlier in the week and doesn't always work. I yeah, I'm very fallible. I'm trying to do a lot of things but try and by sometimes Wednesday to get the green workshop booklet link on the website updated so people can read the scripted prayers.

If you have. Elders who know that. God wants us to pray from scripture. And they are leading not in unprepared prayer. Extemporaneous and unprepared are not the same thing, okay, they are leading in what I would call and hope and I've heard from some of our elders and I'm grateful for study prayer.

Okay, especially if the study prayer is based upon the text that we have just read and this is something that. You know, I I hope that when our daughters are grown up and our mothers at the table and dad is out at work and they're leading their families and when our dads are grown up and they're boys are grown up and are leading their families every day that it will be something that comes naturally to them kind of like the use of the Lord's prayer thing that you read something from scripture, you have some explanation of it and then you pray and the way that Bible content becomes prayer.

Content. Is really something that is much better caught than taught. God is taught this for worship leadership and seminary. But I've learned to do it from not skipping chapel just because it was optional. And you know, there were a handful of us and it wasn't you know, it wasn't not anything particularly, you know credit to us, you know for me it was hunger from having grown up evangelical Presbyterian, which we joked for everyone is Presbyterian.

And I had not had worship like this. I had not been led in in prayer like this and was just so hungry and it was so new and it was so good so.

You may find that reading from the Bible and having explained from the Bible maybe in a line or two right before this, of course is up to the elder who needs a big part of what we're doing is moving to substance driven worship. Right the reason why a lot of those who are kind of coming into

being reformed come into form driven worship is because they have been accustomed to substance less worship and the form driven at least, you know, imports some substance on the back of it but you know, if you have the substance driven worship you have an elder who reads the scripture, maybe gives you a one or two sentence summary of what we have just heard and then leads immediately into different.

And is calling upon God's name according to that substance children who grow up with that is the door locked.

Children who grow up with that. Will be able to follow it more and more things are things are difficult for us as as adults children are actually more intelligent more adaptable and you know, I would love for even an adult who spent a couple of years a lot more optimistic for the children of offense adults, but even an adult who spent a couple years well and then goes into another church context when they have prayer that isn't being driven by the Bible.

Yeah, even if they can't. Specify that you know, exactly what's off they would know that there's something wrong. Because they're so accustomed to the Lord putting his word not only in our mouths, but shaping the way we cry to him by that word. You know already there are a bunch of things we do if you you come to the prayer meetings, you know that we're doing things at the prayer meeting in a way to try to inculcate that.

So yeah, there's some thought given to that guys. I suppose yeah an elder who wanted to have this a scripted prayer on Sunday could try to figure out a way to distribute that yes just I. Okay, I guess this is kind of an ass. Just a question. So there's a lot of things coming at us here.

There's a lot of different topics we have but we're suffering. We have where the change in the frequency and some of the liturgies going back. I think we've changed in the authority or it did not be a part of we took out. And I would like for myself to be able to feel like I'm following the deception.

I'm I'm learning as well. So my ass is that.

The other elders perhaps. Go up and explain okay, take us through how you got to where you got on the Lord's Supper and Mathematical Method or how you've got to where you go on the other? Hand That might delay.

Be able to.

Follow. Okay, well a couple of things on that. One of the things that the session wanted to guard against when we talked about. Talking you know to the the congregation giving the congregation time to have this in front of them offering a Q&A in which questions could be answered was the idea that the congregation.

Is somehow dictating what happens and and when so you know, there's no delay you mentioned the idea of delay starting on the third and this is this is what's starting. One of the things we follow the Lord in is being Presbyterian. That the elders from Scripture. Decide. As to you know, whether we can have more classes in we've had an entire series through Hebrew an entire sermon series on worship and the different parts of it.

You know, whether we can have a different class and who teaches it. You know, the session can discuss that at some point. Mr. Phil.

Following.

The points of.

Course.

You have the points that you.

Certainly description.

But I would think it wouldn't be out of line because we're not. Reciting something. Putting in front of us. Some of the.

Like. Not that I'm saying incorporate this. Knot. But for example, if you read value of vision, they're very scripted prayers and yet they're also full of scripture. Prayers and you. Start and stop as is necessary for you to assimilate in the midst of which when we're. Part of the objection is when?

We're reciting something. Unison. It emphasizes the unison as opposed to how I personally.

Know that that's fine and I actually was thinking about until I saw someone who's here for worship and realized that we're ten minutes over already. Reading to you from the preface for the directory of public worship from the assembly, which has to do with why not book of common prayer.

Why not written prayers? Why not scripted prayers? But we don't have time for that. So, let's pray.

Our Father in heaven. We are so grateful to you. For your great mercy and. Patience with us even as you are working out and applying to us the redemption that you have purchased in Christ and that you have planned and guaranteed and that your spirit who you have given to us as a seal and a guarantee is now working out.

Right that you would continue to do this for us we ask especially for your help as we transition to that which in many ways is more spiritually demanding upon us O God, you are the one who provides the spiritual resources. And so grow us and help us and grant that Christ would be more glorified in heaven and on earth as a result in the worship of this congregation, which we ask in his name amen.