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Good morning. Again, This is not teaching for sale, though. I hope it'll be edifying. One of the things that often congregants don't get a window into is, what happens at the church courts. What happens that your session meeting which you are invited to every month and we have at least one who attends faithfully and praise for us and therefore is aware a little bit more aware of what the what the elders are dealing with.

And how decisions are made. We do try to communicate with the congregation. The session meeting digest that you get, is not something that is prescribed in the church order or anything. It's just the session, wanting the congregation to be apprised of and involved in praying for the things as they go as they go on.

You're also invited to Presbytery meetings, a little bit more difficult in our Presbytery because it's spread out some of the Presbyteries, none of the churches ever have to drive. Yeah, more than an hour or two for a meeting. We never have to dry unless we host it less than an hour for for a meeting.

But you are invited to those, I would encourage you to attend at least one at some point especially when they're here. And then so the session is your local congregational church court. Like I had mentioned last week, that doesn't just mean judicial things. That means kind of leadership things like like you would think of, I don't know if you read or familiar with anything from a few hundred years ago, but being at court, you know where the game is, and where the decisions are made.

And arguments are made and things are proposed that kind of thing. So where we left off last week is as we're kind of just going straight through the meeting. And last week was recorded if you care to listen to that was Interchurch relations. Now the ARP as part of something called Napark North American Presbyterian and Reformed churches in order to be a part of Napark, a denomination, a church.

And her congregations must hold either to the three forms of unity. Which is a title for the Belgian Confession and the canons of Dort and the Heidelberg Catechism or the Westminster confession shorter, catechism and larger. Catechism. The The EPC, which I grew up in had applied to napark several times, and had never been admitted for reasons that will mention in a moment.

My last EPC general assembly, I was a candidate under care for the ministry in the EPC. Before before I transferred to what is now my former denomination. The CRC had just been kicked out for ordaining, for the ordination of women and general decline, tolerating theory of evolution, denying biblical creation, a number of things, and there was a delegate from the CRC at our EPC assembly during their interchurch relations, presentation, who spoke about how narrow-minded those nay parked people were.

And how the CRC was glad to be out with churches like us the wonderful. So, Evangelical EPC church children as well, hopefully in God's province, get to. And we talk about the ninth commandment and next next Lord's day, afternoons, sermon gossip and slander. Never

actually helps you. When I heard that presentation by the CRC delegate at that assembly some whatever.

Probably something years ago now. I'm old All that did for me was confirmed for me that I was probably in the wrong place in the EPC. Because I was one of those people for whom believing what Jesus teaches really does matter more than having other people have warm fuzzy, thoughts about me and doing what Jesus says in his church is the only hope we have because Jesus is the only Savior and everything.

We do relies on on his power and his for his glory. So fast forward a while the fast forward, some 20, something years. And I'm at this, this year's ARP General Synod and we were presented by our committee and we voted to send a letter of concern, to the Evangelical Presbyterian Church, as the as the PCA.

Not the PCA, a the PC usa, swings more liberal and tolerates more and more offensive doctrine and practice against the Lord. Jesus, there are congregations that are called conservative in the PC usa that are coming into the EPC. And the EPC that I left some 20-something years ago is is not the EPC of today.

It's it's drifting and before the AARP just kind of let the EPC know we are not in fraternal relations with you anymore. The thinking is we would send them a letter, telling them what our concerns are giving them an opportunity either to alleviate those concerns, if they're not true, which they are.

I was there or perhaps they would bring that back to their assembly and the Lord would grant them repentance which never right off what the Lord will do. We should just follow what the Lord says to do and have hope not just like you would do between brothers and Matthew 18 style.

The goal is that your brother would be regained, You're not just going through the process so that you can, you know, drop the hammer at the end of it. So that was the thinking of the AARP and the two main issues were the ordination of women and charismatic, theology and practice.

The idea that they're continues to be words from God, in addition to the completed word of the Bible and people say, well, both of those things were tolerated in the EPC for decades, ever since it's founding actually around 1980. So why send that now? And the answer is because they're accelerating in, in both of those errors.

And the other part of the answer. Praise God, was one of the men on the committee said, well, yes, it's not just that. The EPC aren't where they were before, but it's that, the ARP also isn't where we were before. As God reforms us, we need to follow the the scripture in Amos.

How can two walk together unless they are agreed? And so that is being sent. Please pray for that. Our hope for repentance is in God, and not man, which is good because at the EPC's assembly, two weeks later, they elected for the first time, a woman to be the moderator of the assembly.

So not just now ministers, but those, but she would preside over and lead the meeting of all of the elders. And ministers gathered there in the EPC. And one of the questions from the floor was if we're sending a lot of concern to the EPC. Why aren't we sending one to the PCA as a good question.

And the answer basically was one at a time. So not sure that that's entirely satisfying will say that one of the things that we had tried for decades when I was in the PCA to get accomplished was accomplished at the PCI Assembly. That's what past week. Thank you to.

Those of you for praying for our sister denomination, the PCA. They finally got out of the National Association of Evangelicals. We don't have time to go into entirely. Why? That's a good thing. But basically, it's a lobbying group. Supposedly speaking for evangelical, Christians, and lobbying for everything. That is against the Lord against love, genuine love of neighbor against God's law.

It's a horrible thing. And for years we were told by our stated clerk who during a significant part of the time that some other ministers and elders. And I were trying to get us out of the NAER stated clerk of the PCA was the president of the NAE wallet did all those things.

So he he would tell us every year. You know how how much of a voice this gives the PCA for biblical Christianity. And we would say, well, if we have that much of a voice and this is what the money is being spent on, and this is what it's doing.

I guess I said I wouldn't get into it, but we got into it anyway. Praise God, it wasn't that close. It was 60/40. Those of you who have been to an ARP session, Presbytery or Senate meeting, you'll say, what do you mean 60-40 sounds close? Because we generally reason until we achieve a fairly significant level of like-mindedness.

In the ARP. In the PCA, like-mindedness is not really a mark of Presbyterian assembly meetings. And another thing that the PCA did this week, if you'll allow me the the sidetrack, it is important to many of us, We have many of us have friends family who are connected to the PCA they did vote to change the book of church order.

It was almost 50/50 saying that someone who describes himself as unsexual cannot be an ordained minister in. The PCA Pray for the Presbyteries that coming year, has to be ratified by two-thirds of the Presbyteries. Last year, they passed at the assembly a couple of changes to their, to their church order to, to clarify things in that direction and it passed a lot more easily at the assembly and still, neither of those changes got the two-thirds of the Presbyteries and so, it died when it was sent down.

So, pray for the PCA that the Lord would continue helping them and turning them. And that was, what was passed at this year's assembly. Would be ratified by the press. Presbyterian's We'll say the the preaching at the PCS assembly apparently was very good. This year. I didn't, I didn't download or stream any of the sermons, maybe my family will listen to the one that was most recommended to me this evening, but I had told you last week that the preaching, a general assemblies, was one of the most discouraging things in my entire time in the PCA, and since it seems to have been better this week this year, I thought it just a matter of justice and fairness for me to report that apparently it was not so bad this time.

So, so back to Interchurch relations. The the letter of concern is not yet shared with the EPC. So if you if you think about them I doubt very many of us have interacting with the EPC. It's mostly a northern Midwestern denomination, but that, that's significant. A lot of churches, a lot of Christians in those congregations.

One of the things that we often are not as mindful of, as we should be when ministers and elders are having these debates at church courts. Is that the actual spiritual lives of the flocks? In the congregations are are significantly affected.

Let's see, there's a committee on investment which shouldn't exist. They basically reported that they are now no longer investing money for the denominations, but their researching options. The the change in the way things are done. Has restored to ministers in congregations, kind of direction of their own investment. They can research it themselves.

It's not a proper function of a senate. There's a committee on revisions a book at church order. Looks like it was written by lawyers in the PCA. It was actually written by lawyers. I don't think that's the case in the ARP. It was godly ruling elders, who led the PCA out of the declining Southern Church, the end of the 60s and early 70s.

And some of them were lawyers mostly in the Jackson, Mississippi area and they tried hard by, what they knew to put down on paper, what they thought would help the church not slide, I'll just leave that there. Anyway, the committee on Revisions whenever there is a suggested change to the church.

Order is important that you not introduce something that conflicts with something else somewhere else in the church order. So that's a group of elders and ministers that receives all the proposed changes and says, yeah, we studied the whole thing. And it doesn't seem to conflict or this proposed change conflicts, with these other places.

Those would have to be changed to something. Something like that. Nothing. That was being proposed conflicted. I think we'll just hit the highlights One of the things that you can pray for for the AARP. I mentioned last week this committee on restructuring the last few assemblies. One of the things that has been that the Lord has been moving, the ARP in is getting rid of this kind of centralized bureaucracy slash central.

Professional agencies that would do the ministry of of the ARP and going back to the historic practice which is that ministry has done by sessions and Presbyteries. And that when sessions and Presbyteries, ask the broader church for help or advice. The Senate gives that help or advice and so historically, it had been committees of the synod Elders and ministers from kind of this the broader church who provided this this kind of reference or coordination help for Presbyteries.

And historically Presbyteries didn't need this in it or it's committee. They would just if they had a project that was involved more than one of them or that was more than one could handle by itself. They would interact with each other and and do the work that the Lord had assigned to them.

But the church kind of actually, I don't know, my history enough to know how it arose in American culture thought, just referred to the church over time, the the church entrusted more and more to these central boards.