



SUNDAY WORSHIP SERVICE
August 9, 2026 | 10:30AM

W E L C O M E T O N E W H O P E !

We are so glad you found your way here today. To our members and returning visitors, welcome back! To those of you who are new, welcome! There are a couple of things you might like to know.

First, New Hope Presbyterian is a Bible-believing congregation seeking to worship and serve God in response to the grace of the Lord Jesus Christ, through the power of the Holy Spirit. Second, we believe gathered worship is the central event in the church's life together: it restores and shapes our whole lives in the pattern of the Gospel of Jesus Christ.

We also recognize that for some of you this is the first time (or the first time in a long time) in a more structured service of worship that calls for you to participate so actively. Relax! Everything you need is both printed in the Worship Guide you are holding and up on the screen. We encourage you to turn off the auto-pilot and join us in vibrantly and enthusiastically praising God, confessing, singing, and hearing the Scriptures. Worship is for all of God's people. Enjoy the service!

Wi-Fi Network: Sanctuary (no password) -OR- NewHope (password: "Letusin!")

We have hearing aid assist devices available in the Narthex. See a greeter.



GIVE ONLINE

Scan this code with
your phone's camera to
give on our website.



WELCOME

PRELUDE: *Amazing Grace/with Gymnopedie No. 1*
Traditional American Melody, Erik Satie, arr. Christopher Alexander



CALL TO WORSHIP

Hebrews 2:6b-9

As we gather this morning for worship, let us remember what the writer of Hebrews said about us and about Christ Jesus and His substitution for us:

⁶ ...“What is man, that you are mindful of him, or the son of man, that you care for him ⁷ You made him for a little while lower than the angels; you have crowned him with glory and honor, ⁸ putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. ⁹ But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

INVOCATION

CONGREGATIONAL HYMN: *We Are God's People* (TH 355)

CONGREGATIONAL SONG: *Good and Gracious King*

OFFERING & OFFERTORY: *Beautiful Savior*
Irish Folk Song, arr. Tom Fettke

PASTORAL PRAYER

CONGREGATIONAL HYMN: *Teach Me, O Lord, Your Way of Truth* (TH 149)

SERMON: "Do Not Be a Vengeful, Vigilante, Self-Justified Distributor of Justice"
Matthew 5:38-42
Rev. Richard Burguet

CONGREGATIONAL HYMN: *Gracious Spirit, Dwell with Me* (TH 335)

BENEDICTION

POSTLUDE

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

"Radical Truthfulness" (Matthew 5:33-37)

In the five verses we looked at last week, Senior Pastor Richard Burguet said Jesus is emphasizing the importance of truthfulness and being faithful to God's word and the vows we've made, no matter how painful it may be at times. We are not to diminish God's law in any way and to make sure our righteousness is rooted in our hearts and not in our outward activity. R.C. Sproul said that all faith is based on a covenant that requires a sworn oath to God. That's why it's imperative that we keep the oaths and vows we've made to the Lord, for everything else is evil and comes from Satan. If we're disciples of Christ, we should be characterized as persons of integrity who are always honest and truthful. Even if we don't take our views seriously, we cannot sidestep the truth. While we're not obligated to be truthful because we swore to be truthful, we are obligated to be truthful because we spoke. As God is our witness, we are to let our yes be yes and our no to be no so that we don't fall under condemnation. For it is better not to make a vow than to make a vow and not fulfill it (Ecclesiastes 5:5). Jesus is calling us as his disciples to always exhibit radical truthfulness (Zechariah 8:16-17). We are to strive to be like God, who never breaks his promises (Hebrews 13:13-15). While God's standards are high, they can only be achieved when we turn from our sin and come humbly to Jesus in repentance and faith. God not only wants us to be truthful, he wants us to be perfect as he is perfect (Matthew 5:48). And that can only be achieved when we honor and obey his every word and command and remain steadfast in our truthfulness as a disciple of Christ.

We Are God's People

355

We are his people, the sheep of his pasture. Ps. 100:3

Unison

1. We are God's peo - ple, the cho - sen of the Lord, born of his
 2. We are God's loved ones, the Bride of Christ our Lord, for we have
 3. We are the Bod - y of which the Lord is Head, called to o -
 4. We are a tem - ple, the Spir - it's dwell - ing place, formed in great

Spir - it, es - tab - lished by his Word; our cor - ner - stone is
 known it, the love of God out - poured; now let us learn how
 bey him, now ris - en from the dead; he wills us be a
 weak - ness, a cup to hold God's grace; we die a - lone, for

Christ a - lone, and strong in him we stand: O let us live trans -
 to re - turn the gift of love once giv'n: O let us share each
 fam - i - ly, di - verse yet tru - ly one: O let us give our
 on its own each mem - ber los - es fire: yet joined in one the

par - ent - ly, and walk heart to heart and hand in hand.
 joy and care, and live with a zeal that pleas - es heav'n.
 gifts to God, and so shall his work on earth be done.
 flame burns on to give warmth and light, and to in - spire.

Good and Gracious King

VERSES



I ap - proach the throne of glo - ry;
I will give to You my bur - den
O what grace that You would see me

no - thing in my hands I
as You give to me Your
as Your child and as Your



bring
strength.
friend.

but the prom - ise of ac - cep - tance
Come and fill me with Your Spir - it
Safe, se - cure in You for - ev - er,

from a good and gra - cious



King.

as I sing to You this praise.
I pour out my praise a - gain.

You de - serve the great - er glo - ry.



O - ver - come, I lift my voice

to the King in need of noth - ing;



emp - ty - hand - ed, I re - joice.

You de - serve the great - er glo - ry;



o - ver - come with joy, I sing.

By Your love I am ac - cep - ted;



You're a good and gra - cious King.

You're a good and gra - cious King.

BRIDGE



Ho - ly, ho - ly, Lord Al - might - y, good and gra - cious, good and gra - cious.



Ho - ly, ho - ly, Lord Al - might - y, good and gra - cious King.



You de - serve the great - er

You're a good and gra - cious King.

Teach Me, O Lord, Your Way of Truth

149

Teach me, O LORD, to follow your decrees; then I will keep them to the end. Ps. 119:33

♩ F Dm C F ♩ C Dm B♭ G⁷ C

1. Teach me, O Lord, your way of truth, and from it I will not de - part;
 2. In your com-mand-ments make me walk, for in your law my joy shall be;
 3. Turn now my eyes from van - i - ty, and cause me in your ways to tread;
 4. Turn a - way my re-proach and fear; your righ-teous judg-ments I con - fess;

F Dm C F ♩ F⁷ B♭ F B♭ F C⁷ F ♩

that I may stead-fast - ly o - bey, give me an un - der-stand-ing heart.
 give me a heart that loves your will, from dis-con - tent and en - vy free.
 O let your ser-vant prove your word and thus to god - ly fear be led.
 to know your pre-cepts I de - sire; re - vive me in your righ-teous-ness.

From Psalm 119:33-40
The Psalter, 1912; alt. 1990, mod.

BISHOP L.M.
 Joseph P. Holbrook, 1874



Gracious Spirit, Dwell with Me

I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Ezek. 36:27

1. Gra - cious Spir - it, dwell with me: I my - self would gra - cious be;
 2. Truth - ful Spir - it, dwell with me: I my - self would truth - ful be;
 3. Might - y Spir - it, dwell with me: I my - self would might - y be;
 4. Ho - ly Spir - it, dwell with me: I my - self would ho - ly be;

and with words that help and heal would thy life in mine re - veal;
 and with wis - dom kind and clear let thy life in mine ap - pear;
 might - y so as to pre - vail where un - aid - ed man must fail;
 sep - a - rate from sin, I would choose and cher - ish all things good,

and with ac - tions bold and meek would for Christ my Sav - ior speak.
 and with ac - tions broth - er - ly speak my Lord's sin - cer - i - ty.
 ev - er by a might - y hope press - ing on and bear - ing up.
 and what - ev - er I can be, give to him who gave me thee!

THE SIGNIFICANCE OF THE CODE OF HAMMURABI

Dr. Richard L. Pratt, Jr. | Third Millennium Ministries

How is the Book of the Covenant similar to and different from other legal codes of the Ancient Near East, like the Code of Hammurabi?



There are a number of ancient Near Eastern collections of laws, say from Egypt, from Babylon, those kinds of places, that do have significance as we try to interpret the book of the covenant in the book of Exodus. But, by far, the most important of those is the Code of Hammurabi. This is a well-known collection. It's dated usually around 1772 or so BC, and this collection of laws, coming from the great Babylonian King Hammurabi, is magnificent in the ways that it gives us insights into the book of the covenant that Moses gave to Israel under the inspiration of the Holy Spirit.

Now, there are just as many differences as there are similarities between these two collections, the book of the covenant and the Code of Hammurabi. So, we mustn't act as if somehow Moses got these from Hammurabi or something like that, because while Hammurabi does predate Moses by centuries, the reality is that there are differences as well. And the magnificence, in this discovery of Hammurabi's law code, probably the most significant thing that it gives us is the fact that... Well, it's two things, actually. First, that when you read the Code of Hammurabi, apart from the preface, the prologue and the epilogue of the code, it seems very disorganized. I mean, it seems like he jumps from one thing to another, to another, to another, this policy to that policy, this policy to that policy. And

this is helpful because, when interpreters of the Bible look at the book of the covenant, they usually want to push very hard to find some kind of rationale for the order of all the laws that are in the book of the covenant. But in reality, when you look at the book of the covenant in Exodus and compare it to Hammurabi's law code, you can see that it's just about as ad hoc as the Book of Hammurabi is as well. Moses goes through this, then he goes through this, this, this, this. There are only very loose associations. So there's no tight outline that can be justified for the book of the covenant and the book of Exodus.

There's a second thing, however, and that is a contrast, a great contrast. When you contrast the punishments that are given in the book of Hammurabi, you find that violations for different classes of people, violations against different classes of people had different levels of payment or punishment given to them. Moses' covenant, the book of the covenant is much more egalitarian; it's much more having to do with your offending God, and no matter what kind of person you're offending or hurting, this is the requirement, this is what's necessary: eye for an eye, tooth for a tooth; do what is just, not treat the upper class better than you treat the lower class.

But even beyond that, there's a third thing that I think that we'd have to say about this, and that is we learn from the book of Hammurabi's laws the function of this collection. The function was for Hammurabi to provide for local judges in various cities around his nation a standard, a set of precedents for judgments that they were to render out there in their various locations. You see, it was impossible for everyone to come to Hammurabi, everyone to come to him and get judgments directly from him. So his central court established these policies. But also, it was impossible for Hammurabi to write down every possible scenario that a local judge might face. And so, the Code of Hammurabi was written not to give direction for every single kind of case, but rather to give precedents for judges to apply with wisdom, and that, of course, is exactly what the book of the covenant was. As Moses was setting up the legal system of Israel. He provided them, the judges in local communities, with precedents, not with every single possible situation that might come up. It was the job of the judge to interpolate, to use wisdom that they had gained from experience to figure out how I have this law, I have this law, now how do I deal with this particular situation that sort of falls between those? And that helps us a great deal. So, there's a great deal of benefit to comparing the Code of Hammurabi with the code that we find in the book of the covenant.

Dr. Richard L. Pratt, Jr. is Co-Founder and President of Third Millennium Ministries who served as Professor of Old Testament at Reformed Theological Seminary and has authored numerous books.

PRAY THIS WEEK:

MISSIONS PARTNERS: For PCA Pastoral Intern Mike Watt as he precedes his family in their move to Korea with the Army, and that they will be able to find a good church in which to worship and serve once they're there.

CFL PRESBYTERY: For Hispanic Mission Church La Viña and Pastor Pablo Torres.

NEW HOPE: Praise for a great time of good food, fellowship, and vision sharing at the monthly Men's Breakfast kickoff on Saturday.

LAKE SIDE COVENANT: Praise that our daughter church, Lakeside Covenant is healthy and growing and training additional officers.

HOLY TRINITY CHURCH OF KHERSON, UKRAINE: From Vova: Praise to the Lord and thank you brothers and sisters at New Hope for your prayers for us. Our God is Great and Awesome! Please pray for unity in our church. Please pray that our people would come to truly know and trust God. The Lord continues to protect Holy Trinity church members and the church building even though the number of drone attacks has doubled from a few months ago.

IMAGES

Cover: "5479888." Photo by PBernfield from pixabay via canva.com.

Page 3: "Narrow Band of Ornament with Apples and Foliage" Love is Enough. William Morris. 1872. The Birmingham Museum.

Page 8: "Candle. Engraving." Artist and date unknown.

Pg 10: "Code of Hammurabi." Diorite stela inscribed with the Code of Hammurabi, 18th century BC. *Encyclopædia Britannica*.

YEAR-TO-DATE GIVING

General Fund

Budget _____ \$321,320

Contributions _____ \$296,503

Deficit _____ - \$24,817

AUGUST BIRTHDAYS

1 Vianne Stormant, Dan Read
3 Harley Verner
7 Tresa Schmidt
13 Emma Matulia, Jude Roach
15 Lydia Schriefer
17 Carolyn Costello
25 Nadine Wheeler, Jim Barnes, Robert Rothwell
27 Tiffany Roach
28 Callan Simson

AUGUST ANNIVERSARIES

5 Dave and Lynda Jacobs
8 Dan and Karen Read
9 Randy and Robin Somers
11 Ryan and Christi Stormant
19 Richard and Anne Burguet
23 Al and Loretta Stewart
30 Kenn and Mary Hall



NEW HOPE

PRESBYTERIAN CHURCH

TEACHING ELDER:

Rev. Richard L. Burguet, *Senior Pastor*
Rev. Robert Rothwell, *Assistant Pastor*

MINISTRY STAFF:

Dr. Randall Van Meggelen, *Music Director*
Tina Van Meggelen, *Children's Director*
Lyndsey Coyle, *Administrator*
Olga Kolpakova, *Accompanist*

RULING ELDERS:

Dr. David All, *Clerk of Session*
Ryan Stormant, *Treasurer*
Dr. Jim Barnes
Franz Frank
Kenn Hall
Dr. John Minatelli
Ashley Minnig
Dan Rick

DEACONS:

Bob Peyton, *Chairman*
Bill Haley, *Secretary*
Bill Brownlee
Mike DiGiacomo
Shane Overfield
Dan Read
Edmund Swearingen