

THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

August 25, 2019

We gather today as “the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of the new covenant ... ” Hebrews 12:23-24a

A Time for Preparation

Silent Prayer of Preparation for Worship

GLORIOUS JEHOVAH, MY COVENANT GOD,

All your promises in Christ Jesus are yea and amen, and all shall be fulfilled. You have spoken them, and they shall be done, commanded and they shall come to pass. Yet I have often doubted you, have lived at times as if there were no God. Lord, forgive me that death in life, when I have found something apart from you, when I have been content with ephemeral things. But through your grace I have repented. You have given me to read my pardon in the wounds of Jesus, and my soul does trust in him, my God incarnate, the ground of my life, the spring of my hope. Teach me to be resigned to your will, to delight in your law, to have no will but yours, to believe that everything you do is for my good. Help me to leave my concerns in your hands, for you have power over evil, and brings from it an infinite progression of good, until your purposes are fulfilled. Bless me with Abraham’s faith that staggers not at promises through unbelief. May I not instruct you in my troubles but glorify you in my trials. Grant me a distinct advance in the divine life. May I reach a higher platform, leave the mists of doubt and fear in the valley, and climb to hill tops of eternal security in Christ by simply believing he cannot lie, or turn from his purpose. Give me the confidence I ought to have in him who is worthy to be praised, and who is blessed for evermore. (The Valley of Vision Prayer Book)

Ringling of Bell Judah, Felicity & Ezra Gosnell

Announcements..... Deacon

A Time for Praise:

Prelude

Call to Worship

Scripture and Prayer Worship Leader

- *Hymn of Praise* *O Worship the King* Hymn #104

A Time for Offering:

- *Offertory Hymn* *We Have Come to Join in Worship* Hymn #207

Offertory Prayer

Tithes and Offerings Ushers

A Time for Hearing God’s Word:

Choral Message *You Are So Beautiful to Me* Arr. Mengel

Message Pastor Lucas Mann

Pastoral Prayer

A Time for Surrender:

- *Closing Hymn* *Take the Name of Jesus with You* Hymn #235

- *Benediction*

“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all!” (2 Corinthians 13:14)

The London Baptist Confession of Faith, 1689

Chapter 4: Of Divine Providence

Paragraph 4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs, in a manifold dispensation to His most holy ends; yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

Paragraph 5. The most wise, righteous, and gracious God doth often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

Opportunities of the Week

Sunday, August 25

6:00 p.m. Choir Practice
7:00 p.m. Evening Worship
7:00 p.m. Youth Ministry
7:00 p.m. Children’s Ministry
8:00 p.m. Church Conference

Wednesday, August 28

7:00 p.m. Bible Study/Prayer Meeting
The London Baptist Confession of Faith 1689

Church Watch this month: Mike Posey, Jr.

Senior Adult of the Month: Grace Bryant

We thank you for worshipping with us today. We trust that your heart has been encouraged, your spirit filled, and that you will leave here equipped for the work to which God has called you. If you would like to find out more information about Poplar Springs Baptist Church, please visit our website: www.poplarspringsws.org or call (864) 861-2196.

What is Providence?

By R.C. Sproul

One way in which the secular mind-set has made inroads into the Christian community is through the worldview that assumes that everything happens according to fixed natural causes, and God, if He is actually there, is above and beyond it all. He is just a spectator in heaven looking down, perhaps cheering us on but exercising no immediate control over what happens on earth. Historically, however, Christians have had an acute sense that this is our Father’s world and that the affairs of men and nations, in the final analysis, are in His hands. That is what Paul is expressing in Romans 8:28—a sure knowledge of divine providence. “And we know that for those who love God all things work together for good, for those who are called according to his purpose.”

Immediately thereafter, Paul moves into a predestination sequence: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified” (vv. 29–30). Then Paul concludes: “What then shall we say to these things?” (v. 31a). In other words, what should be our response to the sovereignty of God and to the fact that He is working out a divine purpose in this world and in our lives? The world repudiates that truth, but Paul answers this way:

If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ... No, in all these things we are more than conquerors through him who loved us. (vv. 31b–37)

One of the oldest sayings of the ancient church summarizes the essence of the relationship between God and His people: Deus pro nobis. It means “God for us.” That is what the doctrine of providence is all about. It is God’s being for His people. “What then shall we say to these things?” Paul asks. If God is for us, who can be against us, and who can separate us from the love of Christ? Is it going to be distress, peril, the sword, persecution, suffering, sickness, or human hostility? Paul is saying that no matter what we have to endure in this world as Christians, nothing has the power to sever the relationship we have to a loving and sovereign providence.

The word providence is made up of a prefix and a root. The root comes from the Latin videre, from which we get the English word video. Julius Caesar famously said, “Veni, vidi, vici”—“I came, I saw, I conquered.” The vidi in that statement, “I saw,” comes from videre, which means “to see.” That is why we call television “video.” The Latin word provideo, from which we get our word providence, means “to see beforehand, a prior seeing, a foresight.” However, theologians make a distinction between the foreknowledge of God and the providence of God. Even though the word providence means the same thing etymologically as the word foreknowledge, the concept covers significantly more ground than the idea of foreknowledge. In fact, the closest thing to this Latin word in our language is the word provision.

Consider what the Bible says about the responsibility of the head of a family: “If anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8). The responsibility is given to the head of the

household to be the one who provides and makes provision; that is, that person has to know in advance what the family is going to need in terms of the essentials of life, then meet those needs. When Jesus said, “Do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on” (Matt. 6:25), He was not advocating a careless approach to life. He was talking about anxiety. We are not to be frightened; we are to put our trust in the God who will meet our needs. At the same time, God entrusts a responsibility to heads of households to be provident, that is, to consider tomorrow and to make sure there is food and clothing for the family.

The first time we find the word providence in the Old Testament is in the narrative of Abraham’s offering of Isaac upon the altar. God called Abraham to take his son Isaac, whom he loved, to a mountain and offer him as a sacrifice. Quite naturally, Abraham anguished under a great internal struggle with God’s command, and as Abraham prepared to obey, Isaac asked him, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” (Gen. 22:7). Abraham replied, “God will provide for himself the lamb for a burnt offering, my son” (v. 8). Abraham spoke here of Jehovah jireh, “God will provide.” That is the first time the Bible speaks of God’s providence, which has to do with God’s making a provision for our needs. And of course, this passage looks forward to the ultimate provision He has made by virtue of His divine sovereignty, the supreme Lamb who was sacrificed on our behalf.

Content in His Providence

By R.C. Sproul

Blaise Pascal, the famous French philosopher and mathematician, noted that human beings are creatures of profound paradox. We’re capable of both deep misery and tremendous grandeur, often at the same time. All we have to do is scan the headlines to see that this is the case. How often do celebrities who have done great good through philanthropy get caught up in scandals?

Human grandeur is found in part in our ability to contemplate ourselves, to reflect upon our origins, our destiny, and our place in the universe. Yet, such contemplation has a negative side, and that is its potential to bring us pain. We may find ourselves miserable when we think of a life that is better than that which we enjoy now and recognize that we are incapable of achieving it. Perhaps we think of a life free of illness and pain, yet we know that physical agony and death are certain. Rich and poor alike know that a life of greater wealth is possible but grow frustrated when that wealth is unobtainable. Sick or healthy, poor or rich, successful or unsuccessful—we are all capable of growing vexed when a better life remains outside of our grasp.

Scripture prescribes only one remedy to this frustration: **contentment**.

Biblical contentment is a spiritual virtue that we find modeled by the Apostle Paul. He states, for example, “I have learned in whatever situation I am to be content” (Phil. 4:11). No matter the state of his health, wealth, or success, Paul found it possible to be content with his life.

In Paul’s era, two prominent schools of Greek philosophy agreed that our goal should be to find contentment, but they had very different ways of getting there. The first of these, Stoicism, said imperturbability was the way to contentment. Stoics believed that human beings had no real control over their external circumstances, which were subject to the whims of fate. The only place they could have any control was in their personal attitudes. We cannot control what happens to us, they said, but we can control how we feel about it. Thus, Stoics trained themselves to achieve imperturbability, an inner sense of peace that would leave them unbothered no matter what happened to them.

The Epicureans were more proactive in their search for contentment, looking to find a proper balance between pleasure and pain. Their aim was to

minimize pain and maximize pleasure. Yet even achieving a goal in this arena can result in frustration. We might never obtain the aimed-for pleasure, or, having obtained it, we might realize that it does not bring what we thought it would.

Paul was neither a Stoic nor an Epicurean. Epicureanism leads eventually to an ultimate pessimism—we can’t get or maintain the pleasure we seek, so what’s the point? The Apostle’s doctrine of the resurrection and the renewal of creation does not allow for such pessimism. Creation “will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God” (Rom. 8:18–25; see 1 Cor. 15). Paul also rejected the passive resignation of Stoicism, for he was no fatalist. Paul actively pressed toward his goals and called us to work out our salvation with fear and trembling, believing that God works in and through us to bring about His purposes (Phil. 2:12).

For the Apostle, true contentment was not complacency, and it was not a condition, on this side of glory, that could admit no feelings of discontent and dissatisfaction. After all, Paul frequently expresses such feelings in his epistles as he considers the sins of the church and his own shortcomings. He did not rest on his laurels but worked zealously to solve problems both personally and pastorally.

Paul’s contentment pertained to his personal circumstances and the state of his human condition. Whether he suffered lack or enjoyed material prosperity, he had “learned” to be content wherever God placed him (Phil. 4:12). Note that this was something he learned. It was not a natural gifting but something he had to be taught.

What was the secret to contentment that he had learned? Paul tells us in Philippians 4:13: “I can do all things through him who strengthens me.”

In short, the Apostle’s contentment was grounded in his union with Christ and in his theology. He saw theology not as a theoretical or abstract discipline but rather as the key to understanding life itself. His contentment with his condition in life rested on his knowledge of God’s character and actions. Paul was content because he knew his condition was ordained by his Creator. He understood that God brought both pleasure and pain into his life for a good purpose (Rom. 8:28). Paul knew that since the Lord wisely ordered his life, he could find strength in the Lord for any and all circumstances. Paul understood that he was fulfilling the purpose of God whether he was experiencing abundance or abasement. Submission to God’s sovereign rule over his life was the key to his contentment.

As we continue to wrestle with the desires of the flesh, we can be tempted to believe God owes us a better condition than we presently enjoy. To believe such a thing is sin, and it leads to great misery, which is overcome only by trusting in the Lord’s sustaining and providential grace. We will find true contentment only as we receive and walk in that grace

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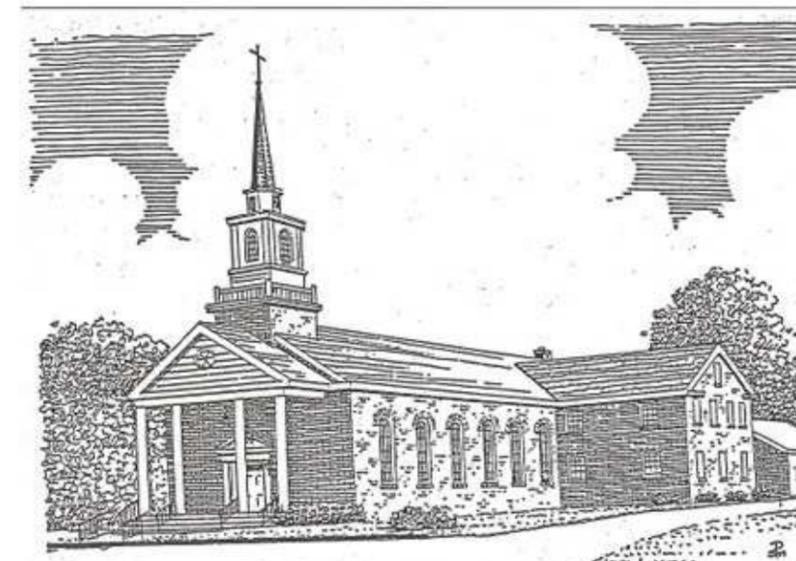
Youth Pastor: Travis Gosnell

Music Leader: Deck Balentine

Pianist: Jean Powell

Website: www.poplarspringsws.org

Poplar Springs Baptist Church



Poplar Springs Baptist Church

Ware Shoals, S.C.

“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.”

Romans 8:28

THE LORD’S DAY, AUGUST 25, 2019

6000 Poplar Springs Road

Ware Shoals, SC 29692

(864) 861-2196

www.poplarspringsws.org

Pastor Lucas Mann

Sunday School: 10:00 am

Worship: 11:00 am