

# THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

July 21, 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*

O LOVE BEYOND COMPARE,

You are good when you give, when you take away, when the sun shines upon me and when night gathers over me. You have loved me before the foundation of the world and in love did redeem my soul; you love me still, in spite of my hard heart, ingratitude and distrust. Your goodness has been with me during another year, leading me though a twisting wilderness, in retreat helping me to advance and when beaten back making sure headway. Your goodness will be with me in the year ahead; I hoist sail and draw up anchor, with you as the blessed Pilot of my future as of my past. I bless you that you have veiled my eyes to the waters ahead. If you have appointed storms of tribulation, you will be with me in them; if I have to pass through tempests of persecution and temptation, I shall not drown; if I am to die, I shall see your face the sooner; if a painful end is to be my lot, grant me grace that my faith fail not; if I am to be cast aside from the service I love, I make no stipulation; only glorify yourself in me whether in comfort or trial, as a chosen vessel meet always for your use. (The Valley of Vision Prayer Book)

**Ring of Bell** ..... Judah, Felicity & Ezra Gosnell

**Announcements**..... Deacon

## A Time for Praise:

### *Prelude*

### *Call to Worship*

Scripture and Prayer ..... Worship Leader

- *Hymn of Praise* ..... *Rejoice, Ye Pure in Heart* ..... Hymn #169

## A Time for Offering:

- *Offertory Hymn* ..... *’Tis So Sweet to Trust in Jesus* ..... Hymn #581

Offertory Prayer

Tithes and Offerings ..... Ushers

## A Time for Hearing God’s Word:

*Choral Message* ..... *Be Thou My Vision* ..... Arr. Semsen

Message ..... Pastor Lucas Mann

Pastoral Prayer

## A Time for Surrender:

- *Closing Hymn* ..... *More Love to Thee* ..... Hymn #634

- *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 1: Of the Holy Scriptures

**Paragraph 1.** The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation. Therefore it please the Lord at sundry times and in diversified manners to reveal Himself, and to declare His will unto His church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God’s revealing His will unto His people being now completed.

## Opportunities of the Week

### Sunday, July 21

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. Deacons Meeting

### Wednesday, July 24

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

### Saturday, July 27

8:00 a.m. Men’s Breakfast

**Church Watch this month:** Tommy Bryant

**Senior Adult of the Month:** Sue Elledge

**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](http://www.poplarspringsws.org) or call (864) 861-2196.**

# The London Baptist Confession of Faith of 1689

"...for with the heart man believes, resulting in righteousness and with the mouth he confesses, resulting in salvation." – *Romans 10:10*

**FOREWORD** by Charles Spurgeon

‘I have thought it right to reprint in a cheap form this excellent list of doctrines, which were subscribed to by the Baptist Ministers in the year 1689. We need a banner because of the truth; it may be that this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines . . . May the Lord soon restore unto His Zion a pure language, and may her watchmen see eye to eye.’ So wrote the young C.H. Spurgeon, then in the second year of his ministry at New Park Street Chapel, Southwark, in a preface addressed to All the Household of Faith, who rejoice in the glorious doctrines of Free Grace with which he prefixed this Confession when he published it in October, 1855.

The Confession itself was first compiled by the Elders and Brethren of many congregations of Christians, baptized upon their profession of faith, in London and the country (as they then described themselves) in the year 1677. It was based upon, and drew its inspiration from the Confession drawn up by the Westminster Assembly of Divines a generation earlier, and indeed differs only from it in its teaching upon those matters, such as baptism, the Lord's Supper, and church government, upon which among the Reformed churches the Baptists differ from the Presbyterians. For fear of persecution, the compilers of the 1677 Confession did not subscribe their names to it, but when, in September, 1689, following the Revolution of the previous year, the Ministers and Messengers of the churches were able to meet in more peaceful times, thirty-seven of them, including all the most eminent Baptist ministers of the day, set their names to the recommendation with which it was circulated among the churches. Thereafter for between 150 and 200 years it remained the definitive Confession of Faith of the Particular (or Calvinistic) Baptist churches of England and Wales.

Mr. Spurgeon did not, however, when he republished this Confession, merely preface it with certain words of general commendation. He also addressed to his own church at New Park Street some practical words of advice as to how they should use the Confession. These are still relevant today.

‘This little volume,’ he wrote, ‘is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the scriptural proofs, will be ready to give a reason for the hope that is in them.

Be not ashamed of your faith; remember it is the ancient gospel of the martyrs, confessors, reformers, and saints. Above all, it is the truth of God, against which all the gates of Hell cannot prevail. Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.’ This new edition of the Confession is sent out as a private venture by a small group of Baptists who are convinced that it has a message for this generation and believe its publication to be long

overdue. They hope it will achieve a wide circulation among the churches and receive the close study which they believe it will richly repay.

In England during the 1630's and the 1640's Congregationalists and Baptists of Calvinistic persuasion emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of the established religion of crown and Parliament. The infamous Clarendon Code was adopted in the 1660's to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive acts haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their Westminster Confession of 1646. Congregationalists adopted virtually the same articles of faith in the Savoy Confession of 1658. Feeling their substantial unity with paedobaptists suffering under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the Westminster Confession of Faith was approved and published. It has ever since borne the name of the Second London Confession. The First London Confession had been issued by seven Baptist congregations of London in 1644. That first document had been drawn up to distinguish newly organized Calvinistic Baptists from the Arminian Baptists and the Anabaptists. Because this second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

A preface to the original publication of 1677 says in part: “. . . It is now many years since diverse of us . . . did conceive ourselves under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, of had entertained prejudices against our profession . . . This was first put forth about the year 1643, in the name of seven congregations then gathered in London . . .” (These early Baptists were conscious that the 1644 Calvinistic Baptist Confession predated the 1646 Presbyterian Confession and the 1658 Congregationalist Confession).

“Forasmuch as this confession is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles . . .”

#### CLOSING STATEMENT & SIGNATORIES:

We the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

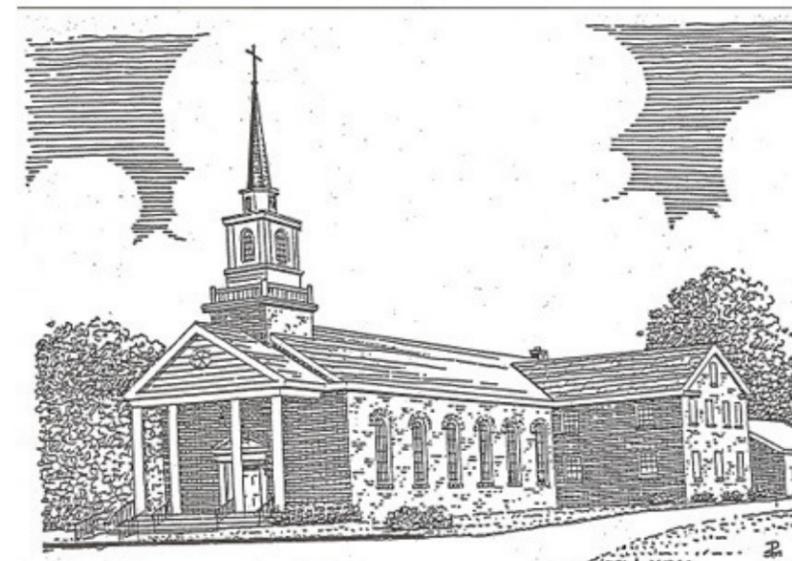
Hansard Knollys, Pastor, Broken Wharf, London  
William Kiffin, Pastor, Devonshire-square, London  
John Harris, Pastor, Joiner's Hall, London  
William Collins, Pastor, Petty France, London  
Hurcules Collins, Pastor, Wapping, London  
Robert Steed, Pastor, Broken Wharf, London  
Leonard Harrison, Pastor, Limehouse, London  
George Barret, Pastor, Mile End Green, London  
Isaac Lamb, Pastor, Pennington-street, London  
Richard Adams, Minister, Shad Thames, Southwark  
Benjamin Keach, Pastor, Horse-lie-down, Southwark  
Andrew Gifford, Pastor, Bristol, Frvars, Som. & Glouc.  
Thomas Vaux, Pastor, Broadmead, Som. & Glouc.  
Thomas Winnel, Pastor, Taunton, Som. & Glouc.  
James Hitt, Preacher, Dalwood, Dorset  
Richard Tidmarsh, Minister, Oxford City, Oxon  
William Facey, Pastor, Reading, Berks  
Samuel Buttall, Minister, Plymouth, Devon  
Christopher Price, Minister, Abergayenny, Monmouth  
Daniel Finch, Minister, Kingsworth, Herts  
John Ball, Tiverton, Devon  
Edmond White, Pastor, Evershall, Bedford  
William Prichard, Pastor, Blaenau, Monmouth  
Paul Fruin, Minister, Warwick, Warwick  
Richard Ring, Pastor, Southampton, Hants  
John Tomkins, Minister, Abingdon, Berks  
Toby Willes, Pastor, Bridgewater, Somerset  
John Carter, Steventon, Bedford  
James Webb, Devizes, Wilts  
Richard Sutton, Pastor, Tring, Herts  
Robert Knight, Pastor, Stukeley, Bucks  
Edward Price, Pastor, Hereford City, Hereford  
William Phipps, Pastor, Exon, Devon  
William Hawkins, Pastor, Dimmock, Gloucester  
Samuel Ewer, Pastor, Hemstead, Herts  
Edward Man, Pastor, Houndsditch, London  
Charles Archer, Pastor, Hock-Norton, Oxon

In the name of and on the behalf of the whole assembly.

#### Church Contact Information:

**Church/Fellowship Building:** (864) 861-2190  
**Office/Parsonage:** (864) 861-2196  
**Mailing Address:** P.O. Box 124, Ware Shoals, SC 29692  
**Church Office:** 6466 Poplar Springs Road, Ware Shoals, SC 29692  
**Hours:** Wednesday and Thursday, 8-4  
**Email:** balentine@poplarspringsws.org  
**Pastor:** Lucas Mann  
(864) 909-7564  
**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.

**“THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”** **Romans 10:8-11**

**THE LORD'S DAY, JULY 21, 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**