

# THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

March 10, 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 GOD,

It is the flame of my life to worship thee, the crown and glory of my soul to adore thee, heavenly pleasure to approach thee. Give me power by thy Spirit to help me worship now, that I may forget the world, be brought into fullness of life, be refreshed, comforted, blessed. Give me knowledge of thy goodness that I might not be over-awed by thy greatness; Give me Jesus, Son of Man, Son of God, that I might not be terrified, but be drawn near with filial love, with holy boldness; He is my Mediator, Brother, Interpreter, Branch, Daysman, Lamb; him I glorify, in him I am set on high. Crowns to give I have none, but what thou hast given I return, content to feel that everything is mine when it is thine, and the more fully mine when I have yielded it to thee. Let me live wholly to my Savior, free from distractions, from carking care, from hindrances to the pursuit of the narrow way. I am pardoned through the blood of Jesus — give me a new sense of it, continue to pardon me by it, may I come every day to the fountain, and every day be washed anew that I may worship thee always in spirit and truth. -- (Valley of Vision Prayer Book

**Ringling of Bell** ..... Judah & Felicity Gosnell

**Announcements**..... Deacon

## A Time for Praise:

### *Prelude*

### *Call to Worship*

Scripture and Prayer ..... Worship Leader

- *Hymn of Praise* ..... *Blessed Assurance* ..... Hymn #572

## A Time for Offering:

- *Offertory Hymn* ..... *There Is a Fountain* ..... Hymn #336

Offertory Prayer

Tithes and Offerings ..... Ushers

## A Time for Hearing God’s Word:

*Choral Message*..... *In the Bleak Midwinter* ..... Arr. Keveren

Message ..... Pastor Lucas Mann

Pastoral Prayer

## A Time for Surrender:

- *Hymn of Response* ..... *Moment by Moment* ..... Hymn #545

- Benediction

### *Postlude*

“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)

### *Affirmation of Faith – the Baptist Catechism, 1813*

#### **65. How is the Sabbath to be sanctified?**

A. The Sabbath is to be sanctified by a holy resting all that day (Ex. 20:8, 10), even from such worldly employments and recreations as are lawful on other days (Ex. 16:25-28; Neh. 13:15-22); and spending the whole time in the public and private exercises of God’s worship (Lk. 4:16; Acts 20:7; Ps. 92:1; Is. 66:23), except so much as is to be taken up in the works of necessity and mercy (Mt. 12:1-13).

#### **66. What is forbidden in the fourth commandment?**

A. The fourth commandment forbids the omission or careless performance of the duties required (Ez. 22:26; Amos 8:5; Mal. 1:13), and the profaning the day by idleness (Acts 20:7, 9), or doing that which is in itself sinful (Ez. 23:38), or by unnecessary thoughts, words, or works, about worldly employments or recreations (Jer 17:24-27; Is. 58:13).

#### **67. What are the reasons annexed to the fourth commandment?**

A. The reasons annexed to the fourth commandment, are God’s allowing us six days of the week for our own lawful employments (Ex. 20:9), his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day (Ex. 20:11).

## Opportunities of the Week

### **Sunday, March 10**

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

### **Wednesday, March 13**

7:00 p.m. Bible Study

**Church Watch this month:** Jerry Crawford

# Puritan Prayer for World

## Mission

By Joel Beeke

*Reformed, experiential Christianity* birthed the pioneer missionary efforts of men such as John Eliot (1604–1690), David Brainerd (1718–1747), William Carey (1761–1834), Adoniram Judson (1788–1850), and John G. Paton (1824–1907). This mission effort was small and struggling until it exploded into the modern missionary movement begun by Carey at the end of the eighteenth century. Persecution from Roman Catholic authorities in Europe, numerous wars, the need to first evangelize homelands in Europe and North America, the deaths of missionaries by disease and martyrdom, and the slowness of the church to respond to the Great Commission all hindered the development of Reformed missions. However, from the start, Reformed and Puritan Christians fervently prayed for worldwide evangelization and revival. In some respects, the Great Awakening and today’s missionary movement may be regarded as an answer to centuries of persevering prayer. What motivated the Reformed and the Puritans to pray for the world? What guided their prayers for missions? This series seeks to provide answers to these questions.

### **The Puritan Motivation for Missionary Prayer: The Destiny of the Human Soul**

Both the Reformation and Puritanism sought to strip away human ideas accumulated in the church over centuries and restore the divine Word to its authoritative place, directing and energizing God’s people. Since the Bible is a missionary book written by the God who sent His Son into the world to save sinners, it provided the Reformers and the Puritans with compelling reasons to pray for the lost world.

Christians of all times have been deeply affected by Christ’s words in Matthew 16:26, “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Calvin commented,

“Christ reminds us that the soul of man was not created merely to enjoy the world for a few days, but to obtain at length its immortality in heaven. What carelessness and what brutal stupidity is this, that men are so strongly attached to the world, and so much occupied with its affairs, as not to consider why they were born, and that God gave them an immortal soul, in order that, when the course of the earthly life was finished, they might live eternally in heaven! And, indeed, it is universally acknowledged, that the soul is of higher value than all the riches and enjoyments of the world “ (John Calvin, *Commentary on Matthew 16:26*).

John Flavel (1628–1691) observed that the human soul was specially created by God and thus has intrinsic worth and excellence, including the capacity for divine grace and glory. God prepared a place in heaven for souls that He purchased with the blood of His own Son. The actions of the soul have eternity stamped upon them, for every obedient action is a seed of joy and every sinful action a seed of sorrow (John Flavel, *The Works of John Flavel*, 3:153–161). Flavel said, “The soul of man is the prize about which heaven and hell contend: the great design of heaven is to save it, and all the plots of hell to ruin it.” (Flavel, *Works*, 3:161) But though the soul is so precious, it may be lost forever in hell. (Flavel, *Works*, 3:180–181)

The value of a human soul remains the same, regardless of one’s nationality or social status. Matthew Henry (1662–1714) noted of Christ’s

preaching in Matthew 9:35–38, “He visited not only the great and wealthy cities, but the poor, obscure villages; there he preached, there he healed. The souls of those that are meanest [least] in this world are as precious to Christ, and should be to us, as the souls of those that make the greatest figure.... Jesus Christ is a very compassionate friend to precious souls.” (Matthew Henry, *Matthew Henry’s Commentary*, 5:104). Such considerations led Reformed Christians to value the souls of all their fellow human beings and to pray for the extension of gospel preaching to the entire world.

### **The Puritan Motivation for Missionary Prayer: The Efficiency of the Holy Spirit**

The Reformation rediscovered the work of the Holy Spirit as opposed to that of human religious activity, such as the priestly administration of the rites of the church. Zechariah 4:6 says God’s temple will be built “not by might, nor by power, but by my spirit, saith the Lord of hosts.” Calvin said, “We ought to be so dependent on God alone, as to be fully persuaded that his grace is sufficient for us” (Calvin, Commentary on Zech. 4:1–6). This belief led men and women to rely upon God in prayer and to resist their innate tendency to rely upon human ability. John Howe (1630–1705) wrote, “There is as great an aptness to trust in other means and let out our hearts to them. An arm of flesh signifies a great deal, when the power of an almighty Spirit is reckoned as nothing. And persons are apt to be very contriving, and prone to forecast, how such and such external forms would do our business and make the church and the Christian interest hugely prosperous” (Iain Murray, *The Puritan Hope*, 243).

Scripture and experience also awakened Reformers to the reality of large-scale outpourings of the Holy Spirit for the conversion of many sinners, lifting up the church to new degrees of holiness. John Knox (ca. 1510–1572) wrote of a remarkable work of God in Scotland in 1559, saying, “God did so multiply our number that it appeared as if men had rained from the clouds” (Murray, *The Puritan Hope*, 243). The Holy Spirit can do great things, far beyond our limited aspirations.

Confidence in the promises of God and the power of the Holy Spirit should thus lead us, in the words of Howe, “to wait patiently and pray earnestly” for a worldwide spiritual harvest. We can be sure as well that “he will give his Spirit to them that ask him” (Murray, *The Puritan Hope*, 254-55).

#### *The Instrumentality of the Gospel*

John Calvin and the Puritans taught the doctrine of sovereign or unconditional election: that God has chosen certain individuals and ordained them to eternal life, to glorify His grace in their salvation (Eph. 1:4–6). At the same time, they said that God brings His elect to faith and salvation through the preaching of the gospel (Eph. 1:13). Therefore, the Reformers and Puritans labored to spread the gospel (Beeke, *Puritan Reformed Spirituality*, 54–72, 143–69). They trained and sent out gospel preachers and prayed for the propagation of the gospel in the lost world.

William Perkins (1558–1602), a patriarch of English Puritanism, said a fundamental principle of Christianity is that Christ and His benefits must be applied to the soul by faith, and faith comes only by the hearing of the Word (*Workes*, 1:2). The gospel is “the instrument, and, as it were, the conduit pipe of the Holy Ghost, to fashion and derive faith into the soul: by which faith, they which believe, do, as with a hand, apprehend Christ’s righteousness” (*Workes*, 1:70). Perkins taught people to pray for God to send gospel preachers into the world. He wrote in his exposition of the Lord’s

Prayer, “When we shall see a people without knowledge, and without good guides & teachers, or when we see one stand up in the congregation not able to teach, here is matter for mourning.... It is time to say, Lord, let thy kingdom come.” Perkins said Christians must pray for gospel ministers and “pray that their hearts may be set for the building of God’s kingdom, for the beating down of the kingdom of sin and Satan, and for the saving of the souls of his people” (*Workes*, 1:336, 339. These pages are consecutive in the book; the latter should read 337).

Christ has given His church the commission to make disciples of all nations (Matt. 28:18–20). So Matthew Henry wrote, “Salvation by Christ should be offered to all, and none excluded that did not by their unbelief and impenitence exclude themselves” (*Commentaries*, 5:361–62). In light of Christ’s compassion and command to pray for laborers (Matt. 9:35–38), Henry said, “All that love Christ and souls, should show it in their earnest prayers to God...that he would send forth more skillful, faithful, wise, and industrious laborers into his harvest; that he would raise up such as he would own in the conversion of sinners and the edification of saints; would give them a spirit for the work, call them to it, and succeed them in it” (*Commentaries*, 5:105). God’s appointment and use of this great means of grace for the salvation of men encourages us to pray for the calling, training, and sending forth of men who will preach the gospel to the very ends of the earth.

**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.**

### **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](mailto:balentine@poplarspringsws.org)

**Interim Pastor:** Lucas Mann  
(864) 909-7564

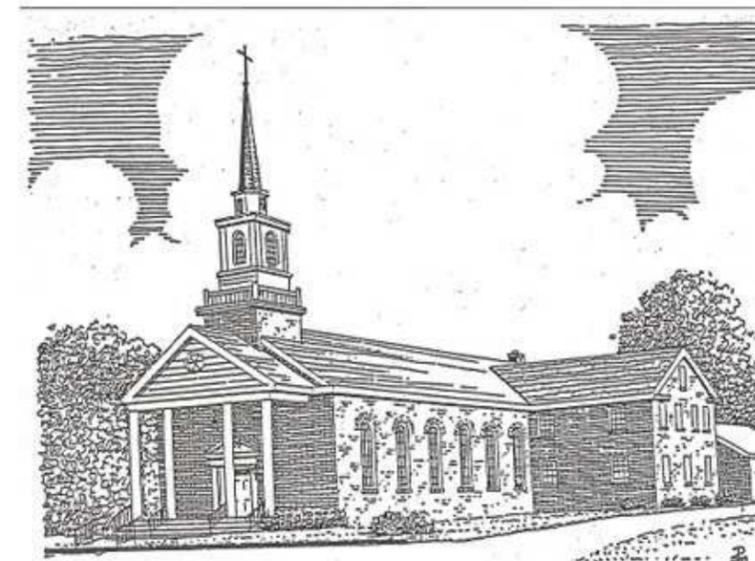
**Youth Pastor:** Travis Gosnell

**Music Leader:** Deck Balentine

**Pianist:** Jean Powell

**Website:** [www.poplarspringsws.org](http://www.poplarspringsws.org)

# Poplar Springs Baptist Church



Poplar Springs Baptist Church

Ware Shoals, S.C.

*“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”*  
*Ephesians 1:3 – 6*

**THE LORD’S DAY, March 10, 2019**

**6000 Poplar Springs Road**

**Ware Shoals, SC 29692**

**(864) 861-2196**

**[www.poplarspringsws.org](http://www.poplarspringsws.org)**

**Interim Pastor Lucas Mann**

**Sunday School: 10:00 am**

**Worship: 11:00 am**