

THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

November 4, 2018

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 GOD OF ABRAHAM, ISAAC AND JACOB,

We hope in your Word. There we see you, not on a fearful throne of judgement, but on a throne of grace, waiting to be gracious and exalted in mercy. There we hear you saying, not ‘Depart ye cursed’, but ‘Look unto me and be you saved, for I am God and there is none else.’ They that know your name put their trust in you. How many now glorified in heaven, and what numbers living on earth, are your witnesses, O God, exemplifying in their recovery from the ruins of the Fall the freeness, riches and efficacy of your grace! All that were ever saved were saved by you, and will through eternity exclaim, ‘Not unto us, but unto your name give glory for your mercy and truth’s sake.’ You have chosen to transact all your concerns with us through a Mediator in whom all fullness dwells and who is exalted to be Prince and Savior. To him we look, on him we depend, through him we are justified. May we derive relief from his sufferings without ceasing to abhor sin, or to long after holiness; feel the double efficacy of his blood, tranquillizing and cleansing our consciences; delight in his service as well as in his sacrifice; be constrained by his love to live not to ourselves but to him; cherish a grateful and cheerful disposition, not murmuring and repining if our wishes are not indulged, or because some trials are blended with our enjoyments, but, sensible of our desert, and impressed with the number and greatness of your benefits, may we bless and praise you at all times.

(The Valley of Vision Prayer Book)

Ringling of Bell Judah Gosnell

Announcements..... Deacon

A Time for Praise:

Prelude

Call to Worship

Scripture and Prayer Worship Leader

- *Hymn of Praise* *Holy, Holy, Holy! Lord God Almighty* Hymn #3

A Time for Offering:

- *Offertory Hymn* *Tell Me the Story of Jesus*..... Hymn #295

Offertory Prayer

Tithes and Offerings Ushers

A Time for Hearing God’s Word:

Choral Message *Indescribable* Arr. Allen

Message Pastor Lucas Mann

Pastoral Prayer

A Time for Surrender:

- *Hymn of Response* *Jesus, the Very Thought of Thee* Hymn #89

- 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

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (Jn. 1:12; Is. 26:3, 4; Ph. 3:9; Gal. 2:16).

Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:28), whereby a sinner, out of a true sense of his sin (Acts 2:37, 38), and apprehension of the mercy of God in Christ (Joel 2:12; Jer 3:22), doth, with grief and hatred of his sin, turn from it unto God (Jer 31:18, 19; Ez. 36:3 1), with full purpose of and endeavor after new obedience (2 Cor. 7: 1 1; Is. 1: 16, 17).

Q. What are the outward means whereby Christ communicates to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are his ordinances, especially the word, baptism, the Lord's supper, and prayer; all which means are made effectual to the elect for salvation (Mt. 28:19, 20; Acts 2:42, 46, 47).

Opportunities of the Week

Sunday, November 4

6:00 p.m. Choir Practice
7:00 p.m. Evening Service
7:00 p.m. Youth Ministry
7:00 p.m. Children’s Ministry

Wednesday, November 7

7:00 p.m. Bible Study

Sunday, November 11

12:00 p.m. Thanksgiving Dinner

Nursery this week:

Mary Brock
Crystal Thomson

Church Watch this month:

Tommy Bryant

Who Should We Invite to Thanksgiving Dinner?

by John Piper

Matthew 28:19 and 20 is called the Great Commission not because it is better than all the other commissions in the Bible, but because it includes all the other commissions. Go and make disciples of all nations includes the whole of our duty once we understand what making a disciple means. It means two things:

1) Bringing people to Christ through faith and baptism.

2) Teaching them to do all that Jesus commanded. The Great Commission is all-inclusive because it demands that we do all that Jesus commanded. Therefore, we are engaged in fulfilling the Great Commission whenever we help others obey Christ, and we will never be finished with the Great Commission until we do everything Christ has told us to do.

It is obvious, then, as a pastor that my agenda is set for me already. My sole task is to call people to Christ and then do all in my power to help them keep all of Jesus' commandments. And mission’s week, with its emphasis on calling people to faith worldwide, leads with an inescapable biblical logic to the task of "teaching them to observe all that I have commanded you." And that is where we are this morning.

In two and a half weeks most of us will have a thanksgiving feast. In order to fulfill the Great Commission that we observe everything Jesus commanded, we need to know whom Jesus wants us to invite to that feast. So, I want to talk about that while there is still time.

Bending the Law for Their Own Comfort

The text is Luke 14:12–14. It is Saturday, the Jewish sabbath, and Jesus has been invited to dinner by one of the leaders among the Pharisees (14:1), the most zealous of all law-keepers among the Jews. There is no evidence that I know of that Jesus was ever invited back a second time to a Pharisee's house. And it is not hard to see why. It seems like every time he opens his mouth, he undresses somebody's hypocrisy. There never was another man whose mouth was more closely tied to the human heart. Was there ever a word that came out of Jesus' mouth that did not touch the ultimate issues of the soul? No man ever spoke like this man. "For this very thing I was born and for this I came into the world: to bear witness to the truth. Everyone who is of the truth hears my voice" (John 18:37).

So, when Jesus spoke out at a Saturday dinner and when we hear him through the gospels today, a division is created. Those who are "of the truth" listen and obey. "My sheep hear my voice and I know them and they follow me" (John 10:27, 4). Those who are not of the truth do not have ears to hear or eyes to see. Jesus says to them, "Why do you not know what I say? It is because you are not able to hear my word . . . The one who is of God hears the words of God. This is the reason you do not hear, because you are not of God" (John 8:43, 47). So, let's take heed how we hear the words of Jesus, lest we be found indifferent or antagonistic to his teaching and so prove ourselves

to be outside the fold. I pray that the way we hear today will prove that we are all among the number of whom Jesus said, "Father, I have given them the words which thou gave me, and they have received them and know in truth that I came from thee."

The first thing Jesus does at this Saturday dinner is heal a man of dropsy. Perhaps he was lying outside the Pharisee's house as they entered (like Lazarus used to lay at the rich man's gate). Jesus asked the law-experts and Pharisees if they thought healing on the sabbath was lawful. They did not answer, but their silence clearly meant, No, it is not lawful. In Luke 13:14, the synagogue ruler had said, "There are six days in which work ought to be done, come on those days and be healed and not on the sabbath day." And so, Jesus says here at the dinner the same thing he said there in the synagogue: "Which of you, having a son or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?" (14:5). No answer.

Jesus leaves it for them and for us to draw the inference, namely: You law-experts and Pharisees have a keen interest in your own welfare. When the law seems to stand between you and the safety of your valuable ox, you have no difficulty relativizing the law. The preservation of your own comfort is clearly a higher commitment than rigorous sabbath keeping. But when it comes to another person's need, whose illness is no skin off your nose, then the law becomes conveniently rigid to protect you from involvement. O, the wickedness of religious people! whose highest love, whose god, is not the Lord but selfish convenience, and for whom the holy law of God is either rigid or robbery depending on whether it protects or threatens that convenience.

I talked to a woman recently who has made a policy of lying to an institution in this city in order to gain a certain convenience. I said, "That's wrong and it will not square with your claim to be a follower of Christ." She said, "I think the Lord understands." In other words, the law is rubber. But if you ask what she wants from her husband and what she thinks the Scriptures require of him, then the law is not rubber anymore. It is rigid. Inconsistent? Not really. It is a very consistent effort to manipulate God for the sake of one's convenience.

So, it is clear, isn't it? No one will go out of here today without understanding this, I hope: you can be at your furthest ebb from God in the very exercise of your religion. Man, at his worst, is religious man using his religion to protect himself from the inconvenience and disturbance of needy strangers.

Seeking the Praise of Men

That is the first thing Jesus does when he comes to dinner. Not the most ingratiating thing to do to your host, but perhaps the most loving. The second thing Jesus does is to undress the pride of the dinner guests right there in front of everybody. He has been sitting there watching them come in. And what does he look for? How they are dressed? Where they are from? What are their jobs? No. He looks for what they love. Jesus always watches until he knows where our treasure is. Because where your treasure is, is where your heart is, and Jesus wants the heart! So Jesus watches and he sees what their treasure is: they love the praise of men. They love to be esteemed for occupying the seats of honor. And he watches how they move in and out of conversations,

weaving their way unnoticed to the best seats. Nobody fools Jesus. He is master, absolute master, of every situation!

What does Jesus think about the guest's whose treasure is the praise of men? In short, he thinks they will go to hell if their values don't change. Listen to what he said in two other places about this form of idolatry. Luke 11:43: "Woe to you Pharisees! for you love the best seat in the synagogues and salutations in the market places." Luke 20:46, 47: "Beware of the scribes who like to go about in long robes and love salutations in the market places and the best seats in the synagogues and the places of honor at the feasts, who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation." Two things go hand in hand with loving the places of honor at the feast: exploitation of the weak and condemnation. If your treasure is the praise of men and a widow's house stands in your way, you will just destroy it. But in the end, your own house will collapse in the flood of God's judgment. So Jesus here says in Luke 14:11, "Everyone who exalts himself will be humbled and he who humbles himself will be exalted." If you pursue the seats of honor on earth you will have no seat at all in heaven (cf. Matthew 18:3; 5:20).

(to be continued)

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.

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Pianist: Jean Powell
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Poplar Springs Baptist Church



“When you are invited by someone to a wedding feast, do not sit down in a place of honor. But go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”
Luke 14:8,10,11

THE LORD'S DAY, NOVEMBER 4, 2018

**6000 Poplar Springs Road
Ware Shoals, SC 29692
(864) 861-2196
www.poplarspringsws.org**

Interim Pastor Lucas Mann

Sunday School: 10:00 am

Worship: 11:00 am