

# THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

October 21, 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*

Almighty God,

I am loved with everlasting love, clothed in eternal righteousness, my peace flowing like a river, my comforts many and large, my joy and triumph unutterable, my soul lively with a knowledge of salvation, my sense of justification unclouded.... I bless you that you will keep the sinner you have loved, and has engaged that he will not forsake you, else I would never go to heaven. I wrong the work of grace in my heart if I deny my new nature and my eternal life. If Jesus were not my righteousness and redemption, I would sink into the nethermost hell by my misdoings, shortcomings, unbelief, and lack of love. If Jesus were not by the power of his Spirit my sanctification, there is no sin I should not commit.... All the treasures of a million worlds could not make me richer, happier, more contented, for his unsearchable riches are mine. One moment of communion with him, one view of his grace, is ineffable, inestimable. But O God, I could not long after your presence if I did not know the sweetness of it; and such I could not know except by your Spirit in my heart, nor love you at all unless you did elect me, call me, adopt me, and save me. I bless you for the covenant of grace.

(The Valley of Vision Prayer Book)

**Ring of Bell** ..... Judah 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* ..... *Wonderful Words of Life* ..... Hymn #406

Offertory Prayer

Tithes and Offerings ..... Ushers

## A Time for Hearing God’s Word:

*Choral Message* ..... *He Is Risen, He Is Lord* ..... Arr. Berry

Message ..... Pastor Lucas Mann

Pastoral Prayer

## A Time for Surrender:

- *Hymn of Response* ..... *Footsteps of Jesus* ..... Hymn #685

- 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. Which is the tenth commandment?**

A. The tenth commandment is Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's (Ex. 20:17).

#### **Q. What is required in the tenth commandment?**

A. The tenth commandment requires full contentment with our own condition (Heb. 13:5; 1 Tim. 6:6), with a right and charitable frame of spirit toward our neighbor, and all that is his (Job 31:29; Rom. 7:15; 1 Tim. 1:5; 1 Cor. 8:4, 7).

#### **Q. What is forbidden in the tenth commandment?**

A. The tenth commandment forbids all discontentment with our own estate (1 Kings 21:4; Esther 5:13; 1 Cor. 10:10), envying or grieving at the good of our neighbor (Gal. 5:26; James 3:14, 16), and all inordinate motions and affections to anything that is his (Rom. 7:7, 8, 13:9; Deut. 5:21).

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## Opportunities of the Week

### **Sunday, October 21**

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  
8:00 p.m. Deacons Meeting

### **Tuesday, October 23**

5:45 p.m. Prayer Group 9  
6:45 p.m. LBA Semi-Annual Meeting

### **Wednesday, October 24**

7:00 p.m. Bible Study

### **Saturday, October 27**

9:00 a.m. Men’s Breakfast in FB

**Nursery this week:** Megan Balentine  
Theresa Engel

**Church Watch this month:** Jerry Crawford

# Fueling Reformation

by R.C. Sproul

I’m always puzzled when I see church billboards announcing a coming revival. They give the times and the dates when the church will be engaged in revival. But I wonder, how can anybody possibly schedule a revival? True revivals are provoked by the sovereign work of God through the stirring of His Holy Spirit in the hearts of people. They happen when the Holy Spirit comes into the valley of dry bones (Ezek. 37) and exerts His power to bring new life, a revivification of the spiritual life of the people of God.

This kind of thing cannot be manipulated by any human program. Historically, no one scheduled the Protestant Reformation. The Welsh revival was not on anyone’s agenda, nor was the American Great Awakening penciled into someone’s date book. These epic events in church history resulted from the sovereign work of God, who brought His power to bear on churches that had become virtually moribund.

But we have to understand the difference between revival and reformation. Revival, as the word suggests, means a renewing of life. When evangelism is a priority in the church, such outreach will often bring about revival. However, these revivals of spiritual life do not always result in reformation. Reformation indicates changing forms of church and society. Revivals grow into reformations when the impact of the gospel begins to change the structures of the culture. Revival can produce a multitude of new Christians, but these new Christians have to grow into maturity before they begin to make a significant impact on the surrounding culture.

Reformation can involve a change for the better. We must not be so naïve as to think that all change is necessarily good. Sometimes when we feel that we are in the doldrums or that progress has been stultified, we cry out for change, forgetting for the moment that change may be regressive rather than progressive. If I drink a vial of poison, it will change me, but not for the better. Nevertheless, change is often good.

In our day, we have seen the rise of what has been called the “New Calvinism,” which tends to focus primarily on the so-called five points of Calvinism. This movement within the church has attracted a great deal of attention, even in the secular media.

Yet it would be wise to not identify Calvinism exhaustively with those five points. Rather, the five points function as a pathway or a bridge to the entire structure of Reformed theology. Charles Spurgeon himself argued that Calvinism is merely a nickname for biblical theology. He and many other titans of the past understood that the essence of Reformed theology cannot be reduced to five particular points that arose centuries ago in Holland in response to controversy with the Armenians, who objected to five specific points of the system of doctrine found in historic Calvinism. For the purposes of this article, it might be helpful to look at both what Reformed theology is and is not.

Reformed theology is not a chaotic set of disconnected ideas. Rather, Reformed theology is systematic. The Bible, being the Word of God, reflects the coherence and unity of the God whose Word it is. To be sure, it would be a distortion to force a foreign system of thought upon Scripture, making Scripture conform to it as if it were some kind of procrustean bed. That is not the goal of sound systematic theology. Rather, true systematic theology seeks to understand the system of theology that is contained within the whole scope of sacred Scripture. It does not impose ideas upon the Bible; it listens to the

ideas that are proclaimed by the Bible and understands them in a coherent way.

Reformed theology is not anthropocentric. That is to say, Reformed theology is not centered on human beings. The central focal point of Reformed theology is God, and the doctrine of God permeates the whole of Reformed thought. Thus, Reformed theology, by way of affirmation, can be called theocentric. Indeed, its understanding of the character of God is primary and determinant with respect to its understanding of all other doctrines. That is to say, its understanding of salvation has as its control factor — its heart — a particular understanding of God's sovereign character.

Reformed theology is not anticatholic. This may seem strange since Reformed theology grew directly out of the Protestant movement against the teaching and activity of Roman Catholicism. But the term catholic refers to catholic Christianity, the essence of which may be found in the ecumenical creeds of the first thousand years of church history, particularly those of the early church councils, such as the Council of Nicea in the fourth century and the Council of Chalcedon in the fifth century. That is to say, those creeds contain common articles of faith shared by all denominations that embrace orthodox Christianity, doctrines such as the Trinity and the atonement of Christ. The doctrines affirmed by all Christians are at the heart and core of Calvinism. Calvinism does not depart on a search for a new theology and reject the common base of theology that the whole church shares.

Reformed theology is not Roman Catholic in its understanding of justification. This is simply to say that Reformed theology is evangelical in the historical sense of the word. In this regard, Reformed theology stands strongly and firmly with Martin Luther and the magisterial Reformers in their articulation of the doctrine of justification by faith alone, as well as the doctrine of sola Scriptura. Neither of these doctrines is explicitly declared in the five points of Calvinism; yet, in a sense, they become part of the foundation for the other characteristics of Reformed theology.

All this is to say that Reformed theology so far transcends the mere five points of Calvinism that it is an entire worldview. It is covenantal. It is sacramental. It is committed to transforming culture. It is subordinate to the operation of God the Holy Spirit, and it has a rich framework for understanding the entirety of the counsel of God revealed in the Bible.

So, it should go without saying that the most important development that will bring about reformation is not simply the revival of Calvinism. What has to happen is the renewal of the understanding of the gospel itself. It is when the gospel is clearly proclaimed in all of its fullness that God exercises His redeeming power to bring about renewal in the church and in the world. It is in the gospel and nowhere else that God has given His power unto salvation.

If we want reformation, we have to start with ourselves. We have to start bringing the gospel itself out of darkness, so that the motto of every reformation becomes post tenebras lux — “after darkness, light.” Luther declared that every generation must declare freshly the gospel of the New Testament. He also said that anytime the gospel is clearly and boldly proclaimed, it will bring about conflict, and those of us who are inherently adverse to conflict will find it tempting to submerge the gospel, dilute the gospel, or obscure the gospel in order to avoid conflict. We, of course, are able to add offense to the gospel by our own ill-mannered attempts to proclaim it. But there is no way to remove the offense that is inherent to the gospel message, because it is a stumbling block, a scandal to a fallen world. It will inevitably bring conflict. If we want reformation, we must be prepared to endure such conflict to the glory of God



**Plans are to have a Reformation Day soup and sandwich dinner on October 31<sup>st</sup> @ 6:30 pm. Lucas will bring a message about the history of the Reformation.**

**All the youth and children are encouraged to dress in Bible costumes and come join us.**

**If you would be willing to bring some soup, sandwiches, dessert or drinks, please see the signup sheet on the bulletin board.**

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



*“I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the Lord, who sanctifies Israel, when my sanctuary is in their midst forevermore.”*

*Ezekiel 37:26 – 28*

**THE LORD'S DAY, OCTOBER 21, 2018**

**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**