

THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

October 6, 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

My Father,

In a world of created changeable things, Christ and his Word alone remain unshaken. O to forsake all creatures, to rest as a stone on him the foundation, to abide in him, and be borne up by him! For all my mercies come through Christ, who has designed, purchased, promised, affected them. How sweet it is to be near him, the Lamb, filled with holy affections! When I sin against you, I cross your will, love, life, and have no comforter, nor creature, to go to. My sin is not so much this or that particular evil, by my continual separation, disunion, distance from you, and having a loose spirit towards you. But you have given me the greatest gift: Jesus your Son, as Mediator between yourself and my soul, as a middle-man who in a pit holds both him below and him above, for only he can span the chasm breached by sin and satisfy divine justice. May I always lay hold upon this Mediator, as a realized object of faith, and alone worthy by his love to bridge the gulf. Let me know that he is dear to me by his Word; I am one with him by the Word on his part, and by faith on mine; if I oppose the Word, I oppose my Lord when he is most near; if I receive the Word, I receive my Lord when he is nigh. O you who have the hearts of all men in your hand, form my heart according to the Word, according to the image of your Son, so, shall Christ the Word, and his Word be my strength and comfort. (The Valley of Vision Prayer Book)

Ringing of Bell Judah, Felicity & Ezra Gosnell

Announcements..... Deacon

A Time for Praise:

Prelude

Call to Worship

Scripture and Prayer Worship Leader

- *Hymn of Praise* *Victory in Jesus* Hymn #353

A Time for Offering:

- *Offertory Hymn* *What Wondrous Love Is This* Hymn #314

Offertory Prayer

Tithes and Offerings Ushers

A Time for Hearing God’s Word:

Choral Message *Ten Thousand Years* Arr. Speck, Goss & Zaloudik

Message Pastor Lucas Mann

Pastoral Prayer

A Time for Communion:

- *Hymn of Preparation* *Jesus Paid It All* Hymn #305

- *Prayer of Confession*

- *Partaking the Lord’s Supper*

A Time for Surrender:

- *Closing Hymn* *Blest Be the Tie That Binds* Hymn #426

- *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 7: Of God’s Covenant

Paragraph 3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

Opportunities of the Week

Sunday, October 6

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, October 9

7:00 p.m. Bible Study/Prayer Meeting

Church Watch this month: Jerry Crawford

Senior Adult of the Month: Leon Hughes

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.

The Everlasting Covenant

By A. W. Pink

(Part 2)

In like manner, there are many, many statements in the New Testament concerning Christ Himself which are only pertinent and intelligible in the light of His having acted in fulfillment of a covenant agreement with the Father. For example, in Luke 22:22 we find Him saying, “And truly the Son of man goes as it was determined: determined when and where but in the everlasting covenant! Plainer still is the language in John 6:38,39: For I came down from heaven, not to do mine own will, but the will of him that sent me: and this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” Three things are there to be seen: (1) Christ had received a certain charge or commission from the Father; (2) He had solemnly engaged and undertaken to execute that charge; (3) The end contemplated in that arrangement was not merely the announcement of spiritual blessings, but the actual bestowal of them upon all who had been given to Him.

Again, from John 10:16 it is evident that a specific charge had been laid upon Christ. Referring to His elect scattered among the Gentiles He did not say them also I will bring, but them also I must bring. In His high priestly prayer. we hear Him saying, Father, I will that they also whom thou hast given me, be with me, where I am (John 17:24). There Christ was claiming something that was due Him on account of or in return for the work He had done (v. 4). This clearly presupposes both an arrangement and a promise on the part of the Father. It was the surety putting in His claim. Now a claim necessarily implies a preceding promise annexed to a condition to be performed by the party to whom the promise is made, which gives a right to demand the reward. This is one reason why Christ, immediately afterward, addressed God as righteous Father, appealing to His faithfulness in the agreement.

The everlasting covenant or covenant of grace is that mutual agreement into which the Father entered with His Son before the foundation of the world respecting the salvation of His elect, Christ being appointed the mediator, He willingly consenting to be their head and representative. That there is a divine covenant to which Christ stands related, and that the great work which He performed here on earth was the discharge of His covenant office, is very plain from many Scriptures, first of all, from the covenant titles which He bears. In Isaiah 42:6 we hear the Father saying to the Son: I the Lord have called thee in righteousness, and will hold throe hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.” As a covenantee in it, Christ is thus given unto His people, as the pledge of all its blessings (cf. Rom. 8:32). He is the representative of His people in it. He is, in His n person and work, the sum and substance of it. He has fulfilled all its terms, and now dispenses its rewards.

In Malachi 3:1 Christ is designated the messenger of the covenant, because a came here to make known its contents and proclaim its glad tidings. He came forth from the Father to reveal and publish His amazing grace for lost sinners. In Hebrews 7:22 Christ is denominated the surety at a better covenant. A surety is one who is legally constituted the representative of others, and thereby comes under an engagement to fulfill certain obligations in their name and for their benefit. There is not a single legal obligation which the elect owed unto God but what Christ has fully and perfectly discharged; He has paid the whole debt of His insolvent people, settling all their liabilities. In Hebrews 9:16 Christ is called the testator of the covenant or testament, and

this, because to Him belong its riches, to Him pertain its privileges; and because He has, in His unbounded goodness, bequeathed them as so many inestimable legacies unto His people.

Once more, in Hebrews 9:15 and 12:24 Christ is styled “the mediator of the new covenant, because it is by His efficacious satisfaction and prevailing intercession that all its blessings are now imparted to its beneficiaries. Christ now stands between God and His people, advocating their cause (1 John 2:1) and speaking a word in season to him that is weary Isa. 50:4). But how could Christ sustain such offices as these unless the covenant had been made with Him (Gal. 3:17) and the execution of it had been undertaken by Him (Heb. 10:5-7)? Now the God of peace, which brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20): that one phrase is quite sufficient to establish the fact that an organic connection existed between the covenant of grace and the sacrifice of Christ. In response to Christ’s execution of its terms, the Father now says to Him, By the blood of thy covenant I have sent forth thy prisoners those given to Him before the foundation of the world, but in Adam fallen under condemnation) out of the pit wherein is no water” (Zech. 9:11).

The covenant relationship which the Gown mediator sustains unto God Himself is that which alone accounts for and explains the fact that He so frequently addressed Him as “my God.” Every time our blessed Redeemer uttered the words “my God” He gave expression to His covenant standing before the God-head. It must be so; for considering Him as the Second Person of the Trinity, He was God, equally with the Father and the Holy Spirit. We are well aware that we are now plunging into deep waters; yet if we hold fast to the very words of Scripture we shall be safely borne through them, even though our finite minds will never be able to sound their infinite depths. Thou art my God from my mother’s belly” (Ps. 22.:10), declared the Savior. From the cross He said, My God. On the resurrection morning He spoke of “my God” (John 20:17). And in the compass of a single verse (Rev. 3:12) we find the glorified Redeemer saying my God no less than four times.

What has been pointed out in the above paragraph receives confirmation in many other Scriptures. When renewing His covenant with Abraham, Jehovah said: “I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee” (Gen. 17:7). That is the great covenant promise: to be a God unto anyone sides that He will supply all their need (Phil. 4:19)—spiritual, temporal, and eternal. It is true that God is the God of all men, inasmuch as He is their Creator, Governor and judge; but He is the God of His people in a much more blessed sense. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people” (Heb. 8:10). Here again we are shown that it is with respect unto the covenant that, in a special way, God is the God of His people.

Before leaving Hebrews 8:10 let us note the blessed tenor of the covenant as expressed in the words immediately following: “And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (vv. 11, 12). What conditions are there here? What terms of fulfillment are required from impotent men? None at all: it is all promise from beginning to end. So too in Acts 3:25 we find Peter saying, “Ye are the children of the prophets, and of the covenant which God made with our fathers.” Here the covenant (not “covenants”) is referred to generally; then it is specified

particularly: saying unto Abraham, and in thy seed shall all the kindreds of the earth” be laid under conditions? No; be required to perform certain works? No; but, “shall be blessed, without any regard to qualifications or deeds of their own entitled by virtue of their interest in what was performed for them by their covenant head.

Let us consider now the various features of the everlasting covenant.

1. The Father covenanted with Christ that He should be the federal head of His people, undertaking for them, freeing them from that dreadful condemnation wherein God foresaw from eternity they would fall in Adam. This alone explains why Christ is denominated the “last Adam,” the “second man” (1 Cor. 15:45, 47). Let it be very carefully noted that in Ephesians 5:23 we are expressly told “Christ is the head of the church, and He is the savior of the body.” He could not have been the Savior unless He had first been the head; that is, unless He had voluntarily entered into the work of suretyship by divine appointment, serving as the representative of His people, taking upon Him all their responsibilities and agreeing to discharge all their legal obligations; putting Himself in the stead of His insolvent people, paying all their debts, working out for them a perfect righteousness, and legally meriting for them the reward or blessing of the fulfilled law.

It is to that eternal compact the apostle makes reference when he speaks of a certain “covenant that was confirmed before of God in [or to] Christ in Galatians 3:17. There we behold the covenant parties: on the one side, God, in the Trinity of His persons; and on the other side Christ, that is, the Son viewed as the God man mediator. There we learn of an agreement between Them: a covenant or contract, and that confirmed or solemnly agreed upon and ratified. There too, in the immediate context, we are shown that Christ is here viewed not only as the executor of a testament bequeathed to the saints by God, or that salvation was promised to us through Christ, but there twice over we are specifically told (v. 16) that the promises were made to Abraham’s seed, which is Christ. Thus, we have the clearest possible Scriptural proof that the everlasting covenant contained something which is promised by God to Christ Himself.

(to be continued)

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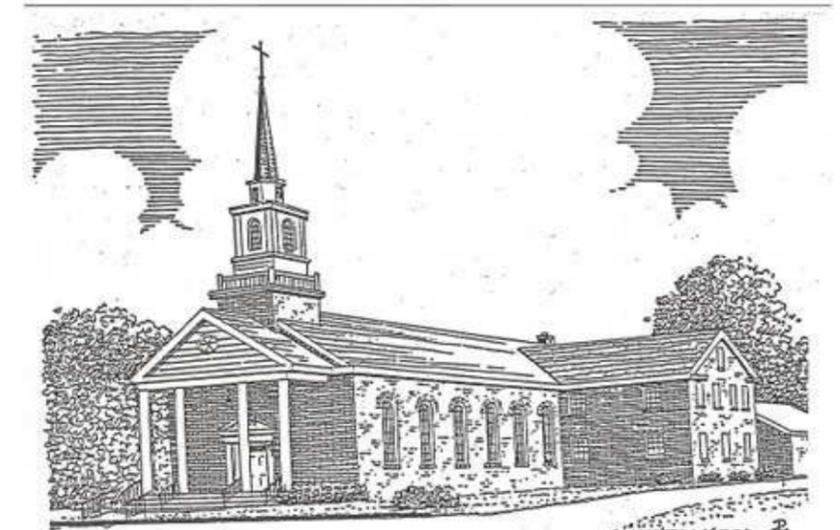
Youth Pastor: Travis Gosnell

Music Leader: Deck Balentine

Pianist: Jean Powell

Website: www.poplarspringsws.org

Poplar Springs Baptist Church



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Ware Shoals, S. C.

“So, also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven.”

1 Corinthians 15:45–47

THE LORD’S DAY, OCTOBER 6, 2019

6000 Poplar Springs Road

Ware Shoals, SC 29692

(864) 861-2196

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Pastor Lucas Mann

Sunday School: 10:00 am

Worship: 11:00 am