

# THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

September 1, 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*

THOU ETERNAL GOD,

Thine is surpassing greatness, unspeakable goodness, super-abundant grace. I can as soon count the sands of ocean’s ‘lip’ as number your favors towards me. I know but a part, but that part exceeds all praise. I thank you for personal mercies, a measure of health, preservation of body, comforts of house and home, sufficiency of food and clothing, continuance of mental powers, my family, their mutual help and support, the delights of domestic harmony and peace, the seats now filled that might have been vacant, my country, church, Bible, faith. But, O, how I mourn my sin, ingratitude, vileness, the days that add to my guilt, the scenes that witness my offending tongue. All things in heaven, earth, around, within, without, condemn me – the sun which sees my misdeeds, the darkness which is light to you, the cruel accuser who justly charges me, the good angels who have been provoked to leave me, Your countenance which scans my secret sins, Your righteous law, Your holy Word, my sin-soiled conscience, my private and public life, my neighbors, myself – all write dark things against me. I deny them not, frame no excuse, but confess, ‘Father, I have sinned’. Yet still I live, and fly repenting to your outstretched arms; You will not cast me off, for Jesus brings me near, You will not condemn me, for he died in my stead, You will not mark my mountain of sin, for he levelled all, and his beauty covers my deformities. O my God, I bid farewell to sin by clinging to his cross, hiding in his wounds, and sheltering in his side. (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* ..... *When Morning Gilds the Skies* ..... Hymn #215

## A Time for Offering:

- *Offertory Hymn* ..... *What a Friend We Have in Jesus* ..... Hymn #630

Offertory Prayer

Tithes and Offerings ..... Ushers

## A Time for Hearing God’s Word:

*Choral Message* ..... *The Happy Jubilee* ..... Arr. Allen

Message ..... Pastor Lucas Mann

Pastoral Prayer

## A Time for Surrender:

- *Closing Hymn* ..... *There Is a Redeemer* ..... Hymn #308

- *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 5: Of Divine Providence

**Paragraph 6.** As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden; from them he not only withholds his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraws the gifts which they had, and exposes them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others.

**Paragraph 7.** As the providence of God does in general reach to all creatures, so after a more special manner it takes care of his church and disposes of all things to the good thereof.

## Opportunities of the Week

### Sunday, September 1

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, September 4

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

### Sunday, September 8 - 15

Week of Prayer for State Missions: PAVE THE WAY

**Church Watch this month:** Mike Posey, Jr.

**Senior Adult of the Month:** Grace Bryant

# God is Just Judge and Merciful Justifier

By John MacArthur

Imagine you’re a judge. Your job is to uphold and execute the law. It’s the only standard you must adhere to, and you must do it unflinchingly. One day a man stands before you—a vile, wicked murderer. The evidence against him is ironclad. There’s no doubt about his guilt—he openly admits it. He confesses what he did and says he’s very sorry. Then he asks you to forgive him. And in spite of what the law says, in spite of your responsibility to dispatch justice, you grant him complete forgiveness and let him walk free. We’d certainly be horrified if human judges operated that way.

But that’s exactly what our Judge has done. In spite of the clear standard of His law, and in spite of the overwhelming evidence of our sin and corruption, He sweeps aside our crimes, washes away our guilt, and sets us free from the due penalty of our sin. How can He do that and uphold His own holy law?

Paul gives us the glorious answer in 2 Corinthians 5:21— just fifteen Greek words that sum up the entire gospel and encapsulate God’s ministry of reconciliation. Paul writes, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” That is the doctrine of substitution, and that’s how God can be both our just Judge and merciful justifier.

God “made Him who knew no sin”—which can only be a reference to Jesus Christ—“to be sin on our behalf.” As we’ve already seen, Scripture testifies over and over to Christ’s sinless perfection. The writer of Hebrews calls Him “holy, innocent, undefiled” (Heb. 7:26). Pontius Pilate—who had every incentive to find some flaw in the character and reputation of Jesus—said, “I find no guilt in Him” (John 19:6). The Father even spoke of the Son’s implicit sinlessness, saying, “This is My beloved Son, in whom I am well-pleased” (Matt. 3:17). That same perfect, spotless, undefiled Son was “made... to be sin on our behalf ” (2 Cor. 5:21).

Don’t make the mistake, as some do, when it comes to understanding how God made Christ to “be sin.” Many preachers in the Word of Faith movement, for example, teach that Paul is telling us that Jesus actually became a sinner on the cross. They say His sin forced Him to go to hell for three days, and that after He had suffered sufficiently, He was released through the resurrection. That is a blasphemous, ludicrous heresy. Ephesians 5 tells us Christ surrendered Himself without spot or blemish (vv. 25–27). On the cross He cried out, “My God, My God, why have You forsaken Me?” (Matt. 27:46). If He was a sinner, He would not have had to ask why He was punished.

So, what is Paul saying when he tells us that God made Christ “to be sin on our behalf”? It means God treated Him as if He were a sinner. More than that, actually—God poured out on Him the full fury of His wrath against all the sins of all the people who would ever believe, as if Christ had committed them Himself. As a righteous Judge, He had no other choice. The just God of the universe had to punish sin justly—He had to pour out the full penalty on His Son to grant forgiveness to His elect people. And His justice demands that every sin that has ever been committed, by every person who has ever lived, will be punished—either in the eternal torment of hell or on Christ at the cross.

It’s a humbling and profound thought that God treated Jesus on the cross as if He had lived my life and punished Him for every sin I have ever

committed or ever will commit, to the full satisfaction of His justice. And for all who were included in the atonement—provided by the sacrifice of the Son by the glorious grace and mercy of God—the same is true.

All the judgment, all the torment, all the excruciating punishment was poured out on Christ as He died in our place. That's a breathtaking reality, especially when you consider that Jesus was only on the cross for about three hours. In that brief window of time, Christ paid for all the sins of all those whom God would one day reconcile to Himself. In the span of a scant few hours, He was "offered once to bear the sins of many" (Heb. 9:28). "He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed" (Isa. 53:5). First Peter 2:24 sums it up simply but powerfully: "He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness." Through His suffering, Christ purchased our forgiveness. Through His sacrifice, He cleared the way for our reconciliation to God. He is our Redeemer King, our Lord and Lamb.

Amazingly, some people don't seem to think Christ's sacrifice was enough. They attempt to extend the atonement Christ purchased on the cross to the whole of humanity, as if He died for the whole human race. In so doing, they make His atoning sacrifice merely potentially effective. It must be actualized by the believing sinner. According to that notion, the price has already been paid for all humans—it's simply up to the sinner to cash it in. But a just God can't punish sin twice. He wouldn't lay the penalty for the sins of everyone on His Son only to later mete out that same punishment on those who didn't believe. A righteous Judge doesn't deliver double punishment. God did not punish His Son for our sins and then punish the unbelieving sinner for the same sins.

Furthermore, such a notion would mean that Jesus Christ did the same thing, in dying, for those in hell as He did for those in heaven. It would mean that He did not actually, really atone for anyone's sins. He just offered a potential atonement that is converted to a real one by the willing sinner. Christ died for no one in particular if He died for everyone. As Christ Himself explained, "I am the good shepherd; the good shepherd lays down His life for the sheep. . . . I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down my life for the sheep" (John 10:11, 14–15). It's clear there was no limit to the punishment Christ could endure on the cross, but there would be no sense in enduring God's wrath if it didn't purchase redemption for those He would one day reconcile to Himself. Put simply, Christ is not the Redeemer for those who will not be redeemed.

There's more. Paul saves arguably the best news for last. Second Corinthians 5:21 concludes that God made Christ to be sin for us "so that we might become the righteousness of God in Him." Not only has God imputed our sins to Christ, He has imputed Christ's righteousness to us. God treated Jesus as a sinner, though He was not, so that He could treat us as if we were righteous, though we are not. In the most personal terms, God treated Christ on the cross as if He had lived my life, so He could treat me as if I had lived His life. That's the beautiful glory of the gospel. God sees us covered with the righteousness of His Son.

Many people—including some Bible scholars—wonder why Christ had to live through the humility of the incarnation for thirty-three years. Why didn't God just send Him down for a weekend—to be crucified on Friday and return

to heaven on Sunday? Why wouldn't that suffice? Why did the Lord have to endure all the stages of life—most of them spent living in total obscurity?

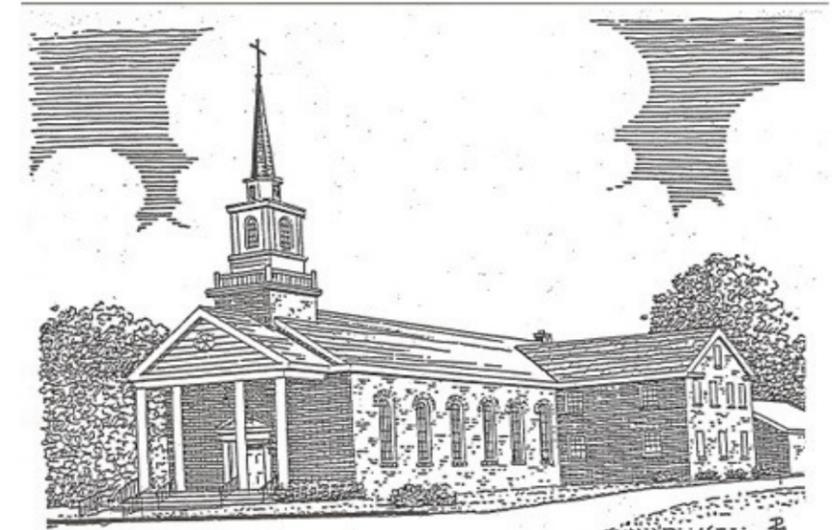
The answer is the glorious truth we know as the doctrine of imputation. The writer of Hebrews says, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Heb. 4:15). Christ had to live a complete life, fulfilling all righteousness, so it could one day be credited to us. The comprehensive nature of God's reconciliation is staggering. When God looked at the cross, He saw us; when He looks at us, He sees His Son. Our Lord did not just take on the punishment of our sins—He lived a holy, blameless life credited to us by faith. And we now stand before God fully reconciled to Him, cloaked in the righteousness of our blessed Redeemer.

**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:**

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**Hours:** Wednesday and Thursday, 8-4  
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**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.

***"Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need."***  
**Hebrews 4:14–16**

**THE LORD'S DAY, SEPTEMBER 1, 2019**

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

**Pastor Lucas Mann**

**Sunday School: 10:00 am**

**Worship: 11:00 am**