

THE LORD’S DAY WORSHIP

ELEVEN O’CLOCK

September 15, 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

O GOD OF GRACE,

You have imputed my sin to my substitute, and have imputed his righteousness to my soul, clothing me with a bridegroom’s robe, decking me with jewels of holiness. But in my Christian walk I am still in rags. My best prayers are stained with sin. My penitential tears are so much impurity. My confessions of wrong are so many aggravations of sin. My receiving the Spirit is tinctured with selfishness. I need to repent of my repentance. I need my tears to be washed. I have no robe to bring to cover my sins, no loom to weave my own righteousness. I am always standing clothed in filthy garments, and by grace am always receiving change of raiment, for you always justify the ungodly. I am always going into the far country, and always returning home as a prodigal, always saying, Father, forgive me, and you are always bringing forth the best robe. Every morning let me wear it, every evening return it, go out to the day’s work in it, be married in it, be wound in death in it, stand before the great white throne in it, enter heaven in it shining as the sun. Grant me never to lose sight of the exceeding sinfulness of sin, the exceeding righteousness of salvation, the exceeding glory of Christ, the exceeding beauty of holiness, the exceeding wonder of grace.

(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* *Rise Up, O Church of God* Hymn #433

A Time for Offering:

• *Offertory Hymn* *Guide Me, O Thou Great Jehovah* Hymn #682

Offertory Prayer

Tithes and Offerings Ushers

A Time for Hearing God’s Word:

Choral Message *Cross of Love Medley* Arr. Adams

Message Mr. Ken White

Pastoral Prayer

A Time for Surrender:

• *Closing Hymn* *Living for Jesus* Hymn #605

• *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 6: Of the Fall of Man, Of Sin, and Of the Punishment Thereof

Paragraph 2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body.

Paragraph 3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

Opportunities of the Week

Sunday, September 15

11:00 a.m. Budget/Leadership/Deacon Vote

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 18

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

Sunday, September 22

12:00 p.m. Covered Dish Luncheon

Church Watch this month: Larry Powell

Senior Adult of the Month: Jane Askew

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.

Adam’s Fall and Mine

By R. C. Sproul

Part 2

This theory seems speculative, perhaps even bizarre. Its advocates, however, appeal to two pivotal biblical texts as warrant for this view. The first is found in Ezekiel 18:2-4:

What do you mean when you use this proverb concerning the land of Israel, saying:

“The fathers have eaten sour grapes, and the children’s teeth are set on edge?”

As I live, says the Lord God, you shall no longer use this proverb in Israel. Behold, all souls are Mine; The soul of the father as well as the soul of the son is Mine; The soul who sins shall die.

Later in this chapter, Ezekiel writes:

Yet you say, “Why should the son not bear the guilt of the father?” Because the son has done what is lawful and right, and has kept all My statutes and done them, he shall surely live.

The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. (Ezekiel 18:19, 20).

Here the realist finds a definitive text for his case. God clearly declares that the son is not held guilty for the sins of his father. This would seem to pose serious difficulties for the whole idea of people falling “in Adam.”

The second pivotal text for realism is found in the New Testament Book of Hebrews:

Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him (Hebrews 7:9, 10).

This text is part of a lengthy treatment by the author of Hebrews concerning the role of Christ as our Great High Priest. The New Testament declares that Jesus is both our king and our priest. It labors the fact that Jesus was from the line of Judah, to whom the royal kingdom was promised. Jesus was a son of David, who also was of the line of Judah.

The priesthood of the Old Testament was not given to Judah, but to the sons of Levi. The Levites were the priestly line. We normally speak, therefore, of the Levitical priesthood or the Aaronic priesthood. Aaron was a Levite. If this is so, how could Jesus be a priest if he was not from the line of Levi?

This problem vexed some ancient Jews. The author of Hebrews argues that there was another priesthood mentioned in the Old Testament, the priesthood of the mysterious figure named Melchizedek. Jesus is said to be a priest of the order of Melchizedek.

This lengthy portion of Hebrews is not satisfied, however, merely to prove that there was another priesthood in the Old Testament besides the Levitical priesthood. The major point of the argument here is that the priesthood of Melchizedek was *superior* to the priesthood of Levi.

The author of Hebrews rehearses a bit of Old Testament history to prove his point. He calls attention to the fact that Abraham paid tithes to Melchizedek, not Melchizedek to Abraham. Melchizedek also blessed Abraham; Abraham did not bless Melchizedek. The point is this: In the relationship between Abraham and Melchizedek it was Melchizedek who served as the priest, not Abraham.

The key thought to the Jew is cited in verse 7: “Now beyond all contradiction the lesser is blessed by the better.”

The author of Hebrews continues to weave the thread of his argument. He argues that, in effect, the father is superior to the son. That means that Abraham is ahead of Isaac in the patriarchal pecking order. In turn, Isaac is ahead of Jacob, and Jacob ahead of his sons, including his son Levi. If we carry this out, it means that Abraham is greater than his great-grandson Levi.

Now if Abraham is greater than Levi and Abraham subordinated himself to Melchizedek, then it means that the priest Melchizedek is greater than Levi and the entire line of Levi. The conclusion is clear. The priesthood of Melchizedek is a higher order of priesthood than the Levitical priesthood. This gives supreme dignity to the high priestly office of Christ.

It was not the chief concern of the author of Hebrews to explain the mystery of the fall of Adam with all this. Yet he says something along the way that the realists jump on to prove their theory. He writes that "Levi paid tithes through Abraham." Levi did this while he was "still in the loins of his father."

The realists see this reference to Levi doing something before he was even born as biblical proof for the concept of the preexistence of the human soul. If Levi could pay tithes while he was still in the loins of his father, that must mean that Levi in some sense already existed.

This treatment of this passage of Hebrews begs the question. The text does not explicitly teach that Levi really existed or preexisted in the loins of his father. The text itself calls it a "manner of speaking." The text does not demand that we leap to the conclusion that Levi "really" preexisted. The realists come to this text armed with a theory they did not find from the text and then read the theory into the text.

The argument from the text of Ezekiel also misses the point. Ezekiel was not giving a discourse on the fall of Adam. The Fall is not in view here. Rather, Ezekiel is addressing the commonplace excuse that men use for their sins. They try to blame someone else for their own misdeeds. That human activity has gone on since the Fall, but that is about all this passage has to do with the Fall. In the Fall Eve blamed the serpent, and Adam blamed both God and Eve for his own sin. He said, "The woman whom *You* gave to be with me, she gave me of the tree, and I ate" (Gen. 3:12).

Ever since, men have tried to pass the buck of their own guilt. Still, the realists argue, a principle is set forth in Ezekiel 18 that has bearing on the matter. The principle is that men are not held accountable for other people's sins.

To be sure, that general principle is set forth in Ezekiel. It is a grand principle of God's justice. Yet we dare not make it an absolute principle. If we do, then the text of Ezekiel would prove too much. It would prove away the atonement of Christ. If it is never possible for one person to be punished for the sins of another, then we have no Savior. Jesus was punished for our sins. That is the very essence of the gospel. Not only was Jesus punished for our sins, but his righteousness is the meritorious basis for our justification. We are justified by an alien righteousness, a righteousness that is not our own. If we press Ezekiel's statement to the absolute limit when we read, "The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself," then we are left as sinners who must justify themselves. That puts us all in deep weeds.

To be sure, the Bible speaks of God's "visiting" the iniquities of persons on the third and fourth generations. This refers to the "fallout" or consequences of sin. A child may suffer from the consequences of his father's sin, but God does not hold him *responsible* for his father's sin.

The principle of Ezekiel allows for two exceptions: the Cross, and the Fall. Somehow, we don't mind the exception of the Cross. It is the Fall that rankles us. We don't mind having our guilt transferred to Jesus or having his righteousness transferred to us; it is having the guilt of Adam transferred to us

that makes us howl. We argue that if the guilt of Adam had never been transmitted to us then the work of Jesus would never have been necessary.

THE FEDERAL OR REPRESENTATIVE VIEW OF THE FALL

For the most part, the federal view of the Fall has been the most popular among advocates of the Reformed view of predestination. This view teaches that Adam acted as a representative of the entire human race. With the test that God set before Adam and Eve, he was testing the whole of mankind. Adam's name means "man" or "mankind." Adam was the first human being created. He stands at the head of the human race. He was placed in the garden to act not only for himself but for all of his future descendants. Just as a federal government has a chief spokesman who is the head of the nation, so Adam was the federal head of mankind.

The chief idea of federalism is that, when Adam sinned, he sinned for all of us. His fall was our fall. When God punished Adam by taking away his original righteousness, we were all likewise punished. The curse of the Fall affects us all. Not only was Adam destined to make his living by the sweat of his brow, but that is true for us as well. Not only was Eve consigned to have pain in childbirth, but that has been true for women of all human generations. The offending serpent in the garden was not the only member of his species who was cursed to crawl on his belly.

When they were created, Adam and Eve were given dominion over the entire creation. As a result of their sin the whole world suffered. Paul tells us:

"For the creation was subjected to futility not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now." (Romans 8:20-22).

The whole creation groans as it awaits the full redemption of man. When man sinned, the repercussions of the sin were felt throughout the whole range of man's domain. Because of Adam's sin, not only do we suffer, but lions, elephants, butterflies, and puppy dogs also suffer. They did not ask for such suffering. They were hurt by the fall of their master.

That we suffer as a result of Adam's sin is explicitly taught in the New Testament. In Romans 5, for example, Paul makes the following observations:

"Through one man, sin entered the world, and death through sin" (v. 12).

"By the one man's offense many died" (v. 15).

"Through one man's offense judgment came to all men, resulting in condemnation" (v. 18).

"By one man's disobedience many were made sinners" (v. 19).

(To Be Continued)

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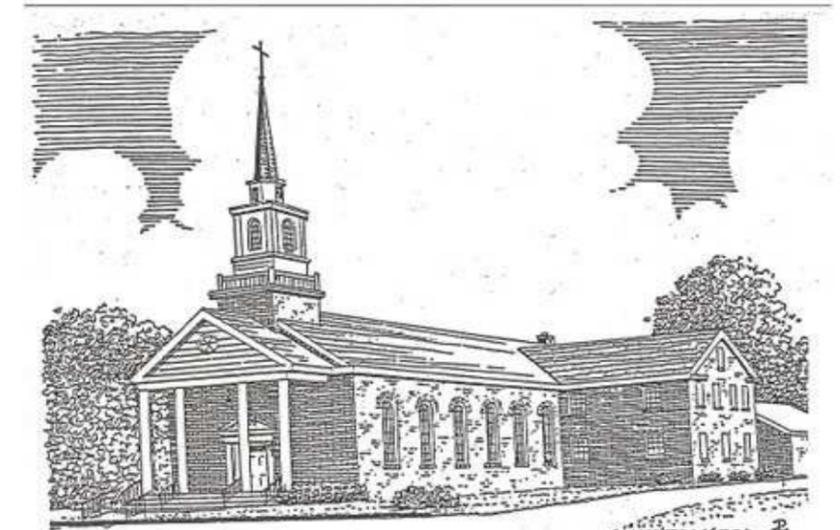
Youth Pastor: Travis Gosnell

Music Leader: Deck Balentine

Pianist: Jean Powell

Website: www.poplarspringsws.org

Poplar Springs Baptist Church



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Ware Shoals, S.C.

"For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now."

Romans 8:20-22

THE LORD'S DAY, SEPTEMBER 15, 2019

6000 Poplar Springs Road

Ware Shoals, SC 29692

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Pastor Lucas Mann

Sunday School: 10:00 am

Worship: 11:00 am