

# THE LORD'S DAY WORSHIP

TEN O'CLOCK  
JANUARY 24, 2021

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 Praise:

Old Testament Reading ..... Isaiah 54:1-8  
New Testament Reading ..... John 8:12-20  
Prayer ..... Pastor Lucas Mann  
*Hymn of Praise* ..... *A Mighty Fortress is Our God* ..... Hymn #81  
*Hymn of Psalm* ..... (*How Sweet the Name of Jesus Sounds*) ..... Psalm 150

### Psalm 150

1 Praise ye the Lord. God's praise within  
his sanctuary raise;  
And to him in the firmament  
of his pow'r give ye praise.

2 Because of all his mighty acts,  
with praise him magnify:  
O praise him, as he doth excel  
in glorious majesty.

3 Praise him with trumpet's sound; his praise  
with psaltery advance:

4 With timbrel, harp, stringed instruments,  
and organs, in the dance.

5 Praise him on cymbals loud; him praise  
on cymbals sounding high.

6 Let each thing breathing praise the Lord.  
Praise to the Lord give ye.

## A Time for Hearing God's Word:

Message ..... Pastor Lucas Mann

## A Time for Surrender:

*Closing Hymn* ..... *The Church's One Foundation* ..... Hymn #270

*Benediction* ..... Jude 1:24-25

*Soli Deo Gloria*

## Opportunities of the Week

### Sunday, January 24

7:00 p.m. Evening Worship  
7:00 p.m. Children's Ministry  
8:00 p.m. Deacons Meeting

### Wednesday, January 27

7:00 p.m. Bible Study/LBC

**Senior Adult for the Month of January:** Mary Brock

## Church Contact Information:

**Office/Parsonage:** (864) 861-2196  
**Mailing Address:** P.O. Box 124, Ware Shoals, SC 29692  
**Church Office:** 6466 Poplar Springs Road, Ware Shoals  
**Office Hours:** Wednesday and Thursday, 8-4  
**Email:** balentine@poplarspringsws.org  
**Pastor:** Lucas Mann - (864) 909-7564  
**Pastor Hours:** M: 12 pm – 4pm  
Tu – F: 9 am – 11:30 am; 1:30 pm – 3 pm  
**Youth Pastor:** Travis Gosnell  
**Music Leader:** Deck Balentine  
**Pianist:** Jean Powell  
**Website:** www.poplarspringsws.org

## God and Government

By Kevin DeYoung  
(Part 3)

### 3. It is acceptable that there be some measure of separation between church and state.

Church and state occupy overlapping spheres, and government is always ultimately accountable to God. But if we can render some things to Caesar and render other things to God, it must be the case that they are not one and the same, that it is possible to have some separation between the realm of organized religion and the realm of government (see, for example, Andrew Melville's “two kings and two kingdoms”).

I keep saying “some” because there are all sorts of difficult issues that aren't going to be solved by Mark 12:17. On the one hand, we shouldn't pretend that civil legislation is somehow divorced from all moral or religious categories. It can't be done. If you forbid murder, you are legislating morality. So I'm not saying Christians shouldn't bring many of their convictions to bear on public

policy. But on the other hand, it seems that from this passage, Jesus did not have a vision for the state that meant it had to be ruled by all the laws of God. Jesus was not a theonomist.

In his book *Christ and Culture Revisited*, D. A. Carson argues that the state and religion (as an organized institution) occupy “distinct, even if overlapping spheres.” This does not mean Christ is not Lord of all, but it means he rules over the different spheres in different ways. After all, Jesus says in *John 18:36*, “My kingdom is not of this world.” It won’t be until the end of the age that we will be able to say, “The kingdom of this world has become the kingdom of our Lord and of our Christ” (*Rev. 11:15*). We are more like Israelites in exile in Babylon, maintaining a kingdom within a kingdom, than we are like the Israelites in the promised land where God’s rule and the nation’s rules were identical. That’s the foundational reason theonomy is wrong. We are not Israel in the promised land; we are Israelites as strangers and aliens in the world.

This is one of the big differences between Islam and Christianity, and why it remains to be seen if pure Islam can work in Western nations. I recall an anecdote from D. A. Carson about a Muslim man who said, “I find nothing in the Qur’an that tells us how to live as the minority, and I find nothing in the Bible that tells you how to rule as the majority.” Now that may be a bit of an overstatement, but it’s getting at something profound. Islam developed with the state and religion intertwined, while Christianity was, at the beginning, a persecuted minority religion that accepted the distinction between a spiritual kingdom and a civil kingdom. The rights protected in the First Amendment are not just a nod to tolerance; they are consistent with Christian convictions.

#### **4. God’s people are not tied to any one nation.**

When Jesus says, “Go ahead and give to Caesar what belongs to him,” he is effectively saying, “You can support nations that do not formally worship the one true God.” Or to put it a different way: true religion is not bound with only one country. This means the church will be transcultural and transnational.

I like how Mark Dever puts it in his sermon-turned-book on the same text: “Jesus’ approval of paying taxes to Rome was revolutionary. By this, Jesus shows us that the legitimacy of a government is not determined by whether it supports the worship of the one true God, or even allows for it. By Jesus not requiring those who follow Him only to support states which are formally allied to the true God as Old Testament Israel had done, Jesus unhitches His followers from any particular nation”.

Some of you are from a different country. And some of you may have heard or may think that Christianity is just a Western religion or maybe an American religion. But it’s not. It never has been. It started in the Middle East and was always meant to be international. Today there are more Anglicans in church in Nigeria than in England, more Presbyterians in South Korea than in the United States. The promise to Abraham way back in Genesis is that, through his family, God would bless the whole world. The scene around the throne in Revelation is of people from every tribe and language and culture. Christianity is not tied to just one certain nation. Following Christ is not an ethnic thing. You can be from any country and worship Jesus.

(to be continued)

# Poplar Springs Baptist Church



*“But He said to them, ‘Why are you testing Me? Bring Me a denarius to look at.’ And they brought one. And He said to them, ‘Whose image and inscription is this?’ And they said to Him, ‘Caesar’s.’ And Jesus said to them, ‘Pay to Caesar the things that are Caesar’s, and to God the things that are God’s.”* Mark 12:15–17

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**Pastor Lucas Mann**

**Worship: 10:00 am**