



the
Visionary
 THE ATONEMENT

The Atonement is a Substitution 2
 Definite Atonement 4
 The Atonement: Its Penal Nature 6
 What They're Reading 8
 Vacation Bible School 2018 10
 New Members 12
 2018 Officer Ordination 14
 Let the Redeemed of the Lord, Say So! 16

Men's Ministry 2018 17
 Youth Activities 18
 WIC Update 19
 Library Fees 20
 Pulpit Planner 21
 Minutes & Actions of the Session 22
 Treasurer's Report 23

The Atonement is a Substitution

Pastor Carl Robbins

There is no more central doctrine for the Christian than that of substitutionary atonement. When the Apostle Paul is giving the shorthand account of the Gospel in 1 Corinthians 15, he summarizes it this way: *“Christ died for our sins.”*

The Bible clearly and repeatedly states that Christ’s suffering and death were “vicarious.” This means that in order to remove our guilt and penalty for our sin, Jesus took upon Himself all the guilt for our sins and the full penalty that we deserved. Jesus died as our substitute. Think of the familiar texts that teach this:

- ♦ Isaiah 53:4-6, *“Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.”*
- ♦ 2 Corinthians 5:21, *“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”*
- ♦ 1 Peter 2:21,24, *“...Christ also suffered for us...who Himself bore our sins in His own body on the tree”*

The Greek prepositions that are used to explain Christ’s death also teach a vicarious atonement.

ANTI – The Greek preposition ‘ANTI’ means literally ‘in the place of’ or ‘in exchange for.’ Jesus said, *“the Son of Man did not come to be served, but to serve, and to give His life a ransom for (ANTI) many.”* (Matthew 20:28; cf. Mark 10:4)

HUPER – Most passages which speak of Christ’s death employ the Greek preposition ‘HUPER,’ meaning ‘on behalf of.’

“This cup is the new covenant in My blood, which is shed for (HUPER) you.” (Luke 22:20)
“Christ also suffered...the just for the unjust” (1 Peter 3:18)

Only Jesus meets the biblical conditions for a substitute. Because of God’s nature (holy, just, and righteous) and man’s predicament (guilty of sin and liable to the punishment of eternal death), the only possible way to save man is for a substitute to eliminate his guilt and pay the penalty. But why did it have to be Jesus Christ? Why the sinless Son of God? There are many reasons why only the God-Man, Jesus Christ, could be the substitute for His people.

- ♦ The Substitute had to be a sinless man, one who was fully human (as Jesus was) and completely unstained by any moral guilt in word, thought, or deed. This is why (in the Old Testament) the sacrificial animals had to be perfect. All of these foreshadowed the moral perfection of Jesus. Now, Christians are redeemed *“with the precious blood of Christ, as of a lamb without blemish and without spot.”* (1 Peter 1:19)
- ♦ Jesus also had to be God in order to offer a sacrifice of infinite value to the Father. If the Messiah was a mere man or a mighty angel (as some cults allege), He would not have been able to atone for millions of people from *“every tribe, and tongue,...and nation.”* (Rev. 5:9)
- ♦ Because Jesus was God, He had power over life and death. *“No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to*

take it again.” (John 10:18) With both a human and divine nature, our Lord not only resisted all the assaults of Satan and temptations of life, but He conquered death itself.

Christ, who is both God and man, is not only the only one who meets every biblical condition of a substitute, but He is also the only one who could properly intercede (mediate) between God and man.

What does our need for a substitute say about us?

When I played basketball for the tiny Christian College where Sandy and I did our undergrad, I went into a shooting slump during the last few games of the season. And I remember the dreaded sound of the scorer’s table horn, blowing to signal a **substitute** coming in for me. At the beginning of the season, I would play the entire game, then just the first half, then just the first quarter. The worse my play grew, the sooner I needed a substitute. I needed a substitute because I was inadequate. I think the actual phrase my coach used was, “You’re stinkin’ it up out there.”

The fact that WE NEED a substitute shows that WE are morally inadequate and deeply flawed.

Have you come to grips with how desperately you need a perfect substitute before a Holy God???

That God will ACCEPT a substitute shows His astounding mercy and kindness. But that God will PROVIDE the Substitute... this is a demonstration of love beyond compare!

I’m still astounded at the kindness and mercy of God that He will even ALLOW a substitute, when WE have personally offended Him and defied Him and broken His laws times without number. But when I stop to consider and meditate on this truth, that God will SUPPLY THE SUBSTITUTE... Never again will I think

that He is harsh and demanding. No, never. Our God’s care and concern for His elect exceeds comprehension.

Martin Luther said “When the merciful Father saw that we were being oppressed and held under a curse by our own sin, He sent His Son into the world, heaped all the sins of all men upon Him and said to Him, ‘Be Peter the denier, Paul the persecutor, blasphemer, and assaulter, David the adulterer, Adam the transgressor, and the thief on the cross...and see to it that you pay and make satisfaction to the utmost.’”

The great Scottish professor of the 1800’s, John Duncan (known as “Rabbi” Duncan for His expertise in the OT), used to say to His students, “Do you know what the cross was? It was damnation! And Jesus took it... lovingly.”

Pastor Carl Robbins
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Definite Atonement

Pastor Dan Dodds

Have you ever heard someone say, “I’m a four-point Calvinist?” Most of those who make such claims have at least one point of Calvinism that bothers them. It is what is traditionally known as the “L” in the TULIP acronym employed to summarize Calvinism.

Let’s recall what the letters stand for: First, ‘T’ is for total depravity. This refers to the doctrine of sin in which we hold that there is no part of us unaffected and uninfected by sin. Second is ‘U’ for unconditional election, referring to the fact that no conditions had to be met by us for God to elect (to choose) His people. Third is ‘L’ for limited atonement, meaning that the benefits of Christ’s death are only applied to the elect. Fourth is ‘I’, irresistible grace, reminding us that God’s grace and salvific, monergistic work in us is not something that we can thwart or reject. Finally, the ‘P’ is for perseverance of the saints. All people chosen by God and regenerated by Him, He will cause to persevere to the end.

The five points of Calvin were not penned by Calvin. In fact, it was those who stood in opposition to Calvin (the Remonstrants) who picked five doctrines out of his writings that they opposed. They took the opposite position of Calvin on those five issues and, hence, the five points.

Though many believers affirm several of the five points, one is a sticking point for many – the doctrine of limited atonement. There are those who claim they believe in ‘un’limited atonement. However, unless you are a universalist (believing that God will save everyone) you do in fact believe that the atonement is limited and that the benefits that Christ accomplished on the cross will only apply to those whom God chooses.

So, if most believers affirm the limited nature of the atonement, their real differences must lie elsewhere. In actuality, the real question is not “is

the atonement limited?” but “WHO limits the atonement?” There are two possible answers: either the atonement is limited by man (each person decides whether or not he will trust Christ) or the atonement is limited by God (it is only applied to those whom God has called/regenerated).

Why are there two options here? How does each side justify their position? Those who hold to man limiting the atonement believe that man’s free will cannot, in any way, be ‘violated’ in the salvation process, i.e., that God must leave people alone to make their own choices, and when they freely exercise their will to choose God, God applies the salvific work of Christ to that individual. In the end, the desire to protect their notion of the doctrine of free will drives their position on the nature of the atonement.

Calvinists, on the other hand, understand that we all died in the garden through our covenant head, our representative, Adam. We all exercised our free will (through a representative) and death has reigned over all ever since. Given man’s total depravity (remember the ‘T?’), we know that men cannot do anything to please or to choose God. Therefore, God **must** choose us (there’s the ‘U’). And, since God does not choose everyone, His atoning work is limited to those He chooses (‘L’). Those He chooses will be regenerated and enjoy the golden chain of salvation from calling to consummation. They will make it all the way to the end (‘P’) all for the glory of God.

Calvinists’ doctrine of free will includes teaching on the sinful nature of man that keeps him from choosing God. Thus, if anyone is saved, God gets all the glory. Rather than (erroneously) affirming an autonomous will of man, Calvinists exalt the glory of God in a salvation that is made possible and applicable to sinners. His glory reigns from the beginning to the end of salvation.

Pastor Dan Dodds
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*“Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.
All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of
us all.”*

ISAIAH 53:4-6

The Atonement: Its Penal Nature

Pastor Scotty Anderson

The orthodox view of the atonement is that Christ's death on the cross was both substitutionary and penal. The penal aspect points to the fact that God imputed, or accounted, the guilt of our sins to Christ such that he was punished for sins not His own, but which were attributed to believers. Furthermore, the death of Christ was to satisfy the wrath of God against sin according to His holy and righteous nature. In short, Christ paid the penalty our sin deserved and that penalty was death.

There are several historic and contemporary views of the atonement that attempt to deflect that hard edge. They're worth mentioning for the sake of contrast. The moral theory teaches that Christ's death was an example for us to be willing to die for the truth. The governmental theory says that Christ's death represents God's displeasure and freedom to punish sin and thus Christ dies because of the Father's displeasure with sin and not His displeasure with the Son as a substitute. The mystical theory denies that any blood had to be shed because salvation was tied to the Incarnation alone. The ransom theory holds that the death of Christ was a payoff to Satan to free sinners from his claim on them. Another version of this is the Christus Victor view that sees in the death of Christ the liberation of sinners as part of the cosmic divine drama.

Why do such theories abound and continually come into fashion? For one, they have some biblical merit to them. To be sure, the death of Christ on the cross was an event with cosmic significance and with a multitude of implications. You can find individual Scriptures that point toward elements of displeasure with sin, ransom, and the victory of the Cross. But the real impetus behind these theories seems to be more a squeamishness at the indication of God's wrath against sin and His willingness to inflict both

suffering and a death sentence against His own Son. And, I agree, we should stumble at hearing that. In fact, this is what Paul says happens among the Jews and Judaizers: they stumble at the preaching of Christ crucified (1 Cor 1:23; Gal 5:11). It's horrifying reality to come to terms with. Is God that holy? Is sin that offensive? Is the love of God that great?

However much we would like to avoid or deny those implications, we have no grounds for denying what is overwhelmingly taught. Christ's death was propitious. It satisfied God's wrath against sin. The Bible throughout indicates this truth. It goes without saying that the Old Testament sacrificial system pictured such; but, at the same time, it was not reality because the sacrificial animals could not take away sin (Heb 10:4, 11). The prophet Isaiah gives no room for avoidance: *"But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all."* (Isaiah 53:5-6) The New Testament speaks with equal clarity: *"for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed."* (Romans 3:23-25) To this we could add mountains of verses and passages (e.g., Rom 8:3; 1 Cor 5:7; Gal 1:4; Eph 5:2; Heb 2:17; Heb 9; Heb 10; 1 John 2:2; Rev 5:6-12; Rev 7:14, Rev 13:8).

What can never be escaped, however, is that Christ died for our salvation. And death is, of both its institution and nature, a penalty for sin: *"And the Lord God commanded the man, saying, 'Of*

every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:16-17) Death is the penalty for sin that satisfies the righteous demands of God.

Now, maybe I should have led with this, but why is it important for us to understand the penal nature of the atonement? Why do we need to believe that Christ suffered God’s wrath against sin? If for no other reason, it’s because it’s what the Bible overwhelmingly teaches, the whole Bible - Old and New Testaments. But why does it teach us this? God could have done it without explaining it. The answer is found in this: Jesus paid the highest penalty that can be paid because God’s holiness demanded it. God cannot tolerate sin in His presence, and when Christ offered Himself as our substitute, our sins were punished in Christ.

Now, ask yourself which of the following scenarios would be the most profound and life altering for you?

- ◆ A significant person dies so you can have an example of what courage looks like
- ◆ A significant person dies to prove the government’s authority to punish evil doers
- ◆ A significant person dies as a ransom to secure your freedom from a hostage taker
- ◆ A significant person voluntarily takes the punishment of death you deserve in your place so that you are spared those consequences

Jesus didn’t merely run into the burning house to rescue you and accidentally die in the process. That would be profound enough. Instead, Jesus took your place as the target of the firing squad where you had been rightly sentenced to die.

And the result is not merely that you are released from the consequence of your crime, but the Judge embraces you as His child. To accept that truth is of a greater order of magnitude and demands a greater degree of gratitude. You weren’t just an innocent victim tragically saved while your rescuer perished; you were a criminal, rightly condemned, spared because of a righteous man.

Do you see the horror of sin, your sin, in Christ’s death? Do you see the holiness of God that demands sin be paid for? Do you see the wisdom of God that He would allow the One to be offered in place of the many? Do you see the love of God for you that He would offer His Son to bear your guilt so that you could be saved? It’s a terrible reality, hard to accept, that Christ was punished for sin when the guilt is yours. But when you do accept it, it produces a gratitude like no other.

Pastor Scotty Anderson
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“For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

JOHN 3:17

What They're Reading

Reading recommendations from the pastoral staff

Pastor Robbins

Everything Nancy Percy has written, I have snapped up and read. In the March 2011 edition of *the Visionary*, I reviewed *Saving Leonardo* and urged you to devour it. *Total Truth* and *Finding Truth* are also both outstanding. But now comes Percy's most timely book. Hot off the press is *Love Thy Body: Answering Hard Questions about Life and Sexuality*. In this very important and well-researched book, Percy addresses abortion, homosexuality, and transgenderism, and she demonstrates that beyond the politically correct slogans is a dehumanizing worldview. In addition, she demonstrates that Christianity has always upheld the dignity of the physical body.

John Perritt is a pastor at Pear Orchard PCA in Jackson, Mississippi, and is one of the clearest, simplest writers in the market today. I cannot recommend strongly enough both of his books. *What Would Judas Do?* is meant to be read as a 31-day devotional, to show the nature of true and saving faith. It is piercing, convicting, and extremely helpful. *Your Days Are Numbered* takes a biblical look at the way in which we spend our time. In 1985, I read Jonathan Edwards' sermon (from 1734) on Ephesians 5:16, entitled *The Preciousness of Time and the Importance of Redeeming It*. It was a paradigm-shifter for me. But, most Christians will never read Edwards - the print is too small, the language too difficult, the reasoning too close. Thankfully, Perritt's book accomplishes the same thing, just in 13 bite-sized chapters. You can read it in two weeks by reading for ten minutes a day. It is wise, convicting, non-legalistic, and helpful in terms of setting priorities for you and your children.

Pastor Dodds

The Gospel for Real Life, Jerry Bridges. This basic theology covers the essentials of the gospel and implications for day to day life.

Pastor Anderson

How the Irish Saved Civilization, Thomas Cahill - Cahill gives a rapid history of the rise and fall of the Roman Empire and highlights the surprising, and somewhat astonishing, way in which Christianity and Western Civilization were rescued by the Irish through a combination of geography, prudence, and williness. I would call this book fun and informative.

Social Intelligence, Daniel Goleman - While this is a few years old, it was considered groundbreaking at the time (2006). Goleman examines the most current research in neuroscience and popularizes it to show how we're hard wired for relationships and where hardwiring makes a difference. Even though it's neither Christian nor conservative, you might be encouraged to read that actual science (in spite of the ridiculousness of our culture) recognizes that men and women are wired differently and that "genes are not destiny."

A Treatise of the Vocations, William Perkins - Perkins provides useful and largely still valid explanations on how Christians should think about vocation. He's clearly writing in a time when Providence provided few career options; but, in terms of what constitutes a "fit" vocation, he's very helpful. You don't need to be job hunting to benefit from his wisdom because he

speaks very much to how we serve wherever we serve.

Closing the Window: Steps to Living Porn Free, Tim Chester - This is one of any number of good resources for dealing with the evils of pornography. It's well written without going into too much detail or without being too vague. One of the better aspects of this book is his defining of pornography through the aspect of lust which broadens the scope beyond just looking at explicitly sexual images. His multifaceted approach in the "fight section" is broad enough to give differing types of people several different tools for resisting temptation.

"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."

1 JOHN 2:2

Practical tip:

Where do you get the finest books for the best price? At the WRPC Library, or on the web at www.heritagebooks.org

VACATION BIBLE SCHOOL 2018





VACATION BIBLE SCHOOL 2018

New Members & Baptized



Nicholas Shepherd

Membership Vows

5/27/2018



Savannah Bowman

Membership Vows

5/27/2018

Toby & Carolyn Chapman

Membership Vows

5/27/2018



2018 Officer Ordination





Rich Rollings, Deacon



Doug Pinkham, Deacon



Mike Leake, Deacon



Bruce Jobe, Elder



Charles Livingston, Deacon



Jon Chilton, Elder

New



Dan Keller, Deacon

Officers

Let the Redeemed of the Lord... Say So! (Psalm 107:2)

A personal testimony from Larry Oveson

I grew up in an unbelieving household with six kids in South Bend, Indiana. Everyone I knew walked to school and I met my best friend, John, from my neighborhood in Kindergarten. John's family were believers and proactively reached out to this poor little heathen from the 'hood. His household was calm, especially compared to mine, and you couldn't help but notice that they prayed before every meal and were actually nice to each other. He invited me to come to church and my parents didn't object, so every Sunday for a couple of years, I would go to church and Sunday School with my almost adoptive family. John's parents treated me like their own child, even correcting me as needed since I was at their house so much. However, this weekly exposure to the gospel and godly correction ended when we moved away during second grade.

From second grade until ninth grade, we moved about every year. With six kids to feed, my dad took every promotion he could get and changed jobs often. He worked a lot and when he was home, he was angry most of the time. This was not the life he thought he would have, getting married right out of high school and having five kids by the time he was 24. The only fatherly advice I can remember came when I was in fourth grade. I had hurt myself, probably doing something dumb, and was crying. My dad hated to see his boys cry, so he yelled at me to stop my blankity-blank crying and cuss it out! When you are taught and encouraged to speak like a drunken sailor throughout your formative years, it's hard to break that habit later in life.

The only redeeming part of my formative years was when we would travel back to South Bend to visit family and I got to visit John and his family. A number of times, we would be there during VBS, so John would invite me and I would get a dose of the gospel. It was during one of these



visits that I made a profession of faith with John and a church teacher. Of course, that visit ended and I went back to my godless life, but I did remember that I was supposed to experience "a change," so I waited for my change to happen and was a bit disappointed that it wasn't more dramatic. I believe the Lord used John's influence and the profession I made to protect me from various and sundry sins that so easily beset my siblings. I didn't get in trouble with the Law, I didn't steal much, and my lies weren't as heinous as they could have been; in other words, I was the best sinner I knew. I don't know if I became a believer at twelve, but the Lord used John and his family to prepare me for His calling later.

The Lord used two very important people in my life once I started high school: a new girlfriend that was glad to meet me at church (so I was there even if she couldn't make it) and a teacher in my public high school that eventually became my Calculus teacher. Mr. Chase, from

time-to-time, would seek out young men that he thought had potential for the Kingdom and invite them to a Bible study in his home. I was initially drawn by his wife's amazing brownies, but it was through his teaching of the Scriptures that the Lord slowly revealed to me my utter sinfulness, that being less sinful than my siblings was not good enough, that His requirements were higher than my mom's, and that I needed to ask for His forgiveness for BEING sinful and not just for participating in sin.

My girlfriend (future wife) and I continued on to Furman, got involved in WDA that later became RUF, and joined a Bible-believing church. The Lord brought divinely-appointed individuals into my life to compensate for the lack of instruction in the home to bring me to Himself and preserve me to this point. If there is a moral to this story, it is to reach out to those heathen friends of your kids and share the gospel with them, invite them to VBS, pray for them, and love them as your own.

Ladies' Fall Bible Studies

The **MORNING** Bible Study for ladies will begin on September 13 and run through November 15, ten weeks straight through.

This study will be using the Nancy Guthrie series again on *Seeing Jesus in the Old Testament*. We will use Book 2 entitled, *The Lamb of God*, which covers Exodus, Leviticus, Numbers, and Deuteronomy. The time will be 9:30 - 11:15 in the gym.

The **EVENING** Bible Study for ladies' will also begin on September 13 and end on November 15. This study will be on the books of the Bible: *Jonah, Hosea, Micah and Isaiah*. We will meet at the home of Suzanne Patterson. Time to be announced.

Men's Ministry 2018

ONGOING

Men at the Gates: We meet weekly to discuss the book we're reading. (We've been meeting for 12 years and read two to four books each year.) Meetings are held on Tuesdays at 6:15 AM in the church library and Thursdays at 12:15 PM at IHOP (Woodruff Rd and I385). We are currently studying a biography of *John Paton, Missionary to the Cannibals of the South Seas*.

Men's Prayer Meeting: Meets in the church office on Fridays at 6:30 AM

SERVICE

Ridge Haven: We are booked to go to Ridge Haven in November to build another cabin. We will provide more information on this as the date approaches.

FELLOWSHIP

Camping: On October 12-13, we will host a father/son campout at Lake Hartwell. We have reserved the entire peninsula for our group for tent camping. There are also RV sites for those who would like to camp near electricity.

Meat & Greet: Men's gathering and dinner from 6-8 PM on October 18th - details to follow

OTHER

Committee Members: If you would like to be on the Men's Committee please see Dan Dodds. Help is always appreciated.

Please put these dates on your calendar. If you have questions, contact Dan Dodds.

Youth Activities

Pastor Scotty Anderson

We have just finished Vacation Bible School for elementary age children and are in the midst of summer conferences for Middle and High School students. These are all part of a comprehensive plan to grow up our kids into maturity.

As always, the heart of these activities is the biblical teaching that takes place. But that's not the only benefit or we'd just send you a few sermons to listen to and save ourselves a LOT of time, money, energy, and sleep. The soul of these intense weeks is that what takes place, takes place together.

The teaching is part of a unified theme learned in the company of fellow believers. The activities (whether a VBS craft or beach volleyball tournament) happen together. The meals take place together. It's very much like the sacramental life of the church (no, I'm not saying VBS is a sacrament!) in that more is happening than what's obvious in the material aspects of it. It's not just spoken words, water, wine, or bread.

Neither is it just a busy week. On these occasions, our young people are experiencing intense connections with each other, centered around Gospel truths, making precious memories, traveling roads together (whether to recreation or to Florida), singing the truths of the Bible, and sharing in emotions they don't normally have in the everyday.

Yes, that's right. I'm endorsing the emotional aspects of camp. God calls us to share in emotions. *"Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion."* (Romans 12:15-16)

In the same way we can unite over a college football team or through the hardship of basic military training or experiencing a concert together, these exceptional weeks in the year are

part of the ordinary way in which we strengthen bonds with the church of Jesus Christ, both locally and universally.

Hopefully they will also have made some memories - so ask a kid if they've been to camp and what it meant to them. And, please ask if they made any memories.

- ◆ **June 18-22**
Vacation Bible School at WRPC
- ◆ **July 9-14**
Senior High RYM
Panama City Beach, FL (Week #2)
- ◆ **July 23-27**
Junior High / Middle School
Conference
Ridge Haven, NC

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

1 JOHN 4:10

Women In The Church (WIC)

Betty Smith, WIC President

What is happening at WRPC for women this summer?

CORPORATELY, it's all about fellowship.

Fellowship groups are underway. If you signed up for a fellowship group, you've likely had your first meeting and a blessed time with your sisters in Christ.

Fellowship dinner - Thursday, August 2, is our second fellowship dinner. If you missed the first one, you won't want to miss this one. We will be dining at Chuy's Mexican Restaurant on Woodruff Road from 6:30-8:30. A definite headcount is needed for the restaurant so please be sure to join us if you sign up (begins July 14).

INDIVIDUALLY, it's also about Bible study.

Summer is relaxed in so many ways; but, even though we aren't having scheduled Bible studies, please don't neglect your own personal study. Commit to a study plan for the summer, whether a formal study with a book to guide you or time alone in God's Word. Draw close to the Lord and have Him direct your paths. Meditate on His precious Word. Try memorizing Scripture.

Proverbs 3:5-6, *"Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths."*

Also, try to read a few books that will develop your walk with the Lord. Recently, I asked some women in the church what Christian book they were reading. This is a short list of possibilities, but maybe it will guide you to a meaningful read.

- ◆ *Northanger Abbey*, Jane Austen (there are free online videos of lectures on this by Hillsdale College; highly recommended)

- ◆ *Trusting God*, Jerry Bridges
- ◆ *Housewife Theologian*, Aimee Byrd
- ◆ *Womanly Dominion*, Mark Chanski
- ◆ *Let Me Be a Woman*, Elisabeth Elliot
- ◆ *Comforts from the Cross*, Elise Fitzpatrick
- ◆ *My Brother's Keeper*, Rod Gragg
- ◆ *What Grieving People Wish You Knew*, Nancy Guthrie
- ◆ *Theology of Biblical Counseling*, Heath Lambert
- ◆ *Who Shall Ascend the Mountain of the Lord?*, L. Michael Morales
- ◆ *Eight Twenty Eight*, Ian and Larissa Murphy
- ◆ *In The Splendor of Holiness*, Jon D. Payne
- ◆ *Loving Jesus More*, Phil Ryken
- ◆ *The Peacemaker*, Ken Sande
- ◆ *Free Grace and Dying Love*, Susannah Spurgeon

Information on our fall Bible studies is back a page, on page 17. Be sure to join one of the studies for even more teaching and fellowship.

Library Fees

Dan Boggs, WRPC Library Committee

At the Library Committee's request, the Session has approved a policy for late fees for overdue library books. The request was based on WRPC's practice of doing all that we do in consideration of Christian principles. Late fees are assessed to promote stewardship, responsibility, respect for property, and to encourage an "others" orientation.

The Committee desires to encourage use of the library in a way that recognizes and respects that the library resources are limited and are meant to be shared. We also wish to maximize the circulation of library assets. We believe that charging late fees will help accomplish both of these things. In addition, the Committee considers late fees a proper tool for instilling accountability when failing to abide by a commitment to care for an item and return it on time. Finally, and perhaps most importantly, we view the use of the WRPC library's resources as a matter of Christian stewardship.

"The practice of stewardship is the supreme challenge of the Christian life. The Bible makes stewardship the key to Christian behavior."
– *The Deacon's Handbook: A Manual of Stewardship*

The policy for WRPC library late fees is as follows:

- ◆ The loan period is three weeks.
- ◆ Items may be checked out up to five consecutive times (15 weeks).
- ◆ A late fee of 10 cents per day will apply to overdue items.
- ◆ To help borrowers avoid late fees, they may renew an item by bringing it into the library when it is open. They may

also ask a Library Committee member to renew the item (the item does not need to be present for this to happen).

- ◆ If an item is overdue by three months or more, we will ask the borrower to either purchase a replacement item or pay the library to purchase the replacement.
- ◆ Late fees are not enforced in cases where financial hardship or other special circumstances exist, as the library desires to be Christ-centered and treat all borrowers with dignity.

Library Committee Members

- ◆ Bob Boettner
- ◆ Dan Boggs
- ◆ Jenna Dodds
- ◆ Barbara Holmes
- ◆ Jack Parsons
- ◆ June Shaw
- ◆ James Sisk
- ◆ Chad Warner (chairman)

Pulpit Planner for July-August 2018

AM Sermons

- July 1** Pastor Robbins will continue “The Sermon on the Mount” series by preaching “The 6th Commandment Restated” from Matthew 5:21-26
- July 8** “The 7th Commandment Restated” is the subject of Pastor Robbins’ exposition of Matthew 5:27-32
- July 15** The ethics of the Christian’s speech is the focus of Pastor Robbins’ sermon, “Let Your Yes Be Yes” from Matthew 5:33-37
- July 22** We will hear from Pastor Robbins on how the Lord Jesus teaches us to “Turn the Other Cheek” from Matthew 5:38-42
- July 29** Pastor Robbins will walk us through our Lord’s imperative to “Love Your Enemies” from Matthew 5:43-48
- Aug 5** The Christian’s duty to engage in “Secret Charity” is the subject of Pastor Robbins’ exposition of Matthew 6:1-4
- Aug 12** Pastor Dodds will lead us in an examination of “Jesus & Pilate” from Mark 15. The Sacrament of Holy Communion will be served.
- Aug 19** Pastor Robbins looks at Jesus’ words on “Secret Prayer” from Matthew 6:5-8
- Aug 26** “The Preface to the Lord’s Prayer” is in view as Pastor Robbins expounds Matthew 6:9

PM Sermons

- July 1** Our newly elected elders and deacons will be installed and ordained. Pastor Robbins will preach a special Ordination Sermon.
- July 8** Pastor Robbins continues the exposition of the Book of Judges by preaching on “Jephthah’s Quarrel” from Judges 12. The Sacrament of Holy Communion will be celebrated.
- July 15** We embark on a four-week journey through the life of one of the most fascinating and compelling persons in all of Scripture as Pastor Robbins focuses on “The Birth of Samson” from Judges 13
- July 22** “The Marriage of Samson & the Riddle” is in view as Pastor Robbins examines Judges 14
- July 29** Pastor Robbins preaches Judges 15, “Samson Wreaks Havoc on the Enemies of God”
- Aug 5** The famous romantic relationship between “Samson & Delilah” (even portrayed in movies and literature) is the subject of Pastor Robbins’ sermon on Judges 16:1-20
- Aug 12** Pastor Dodds expounds Mark 15, focusing on “Abuse, Mockery, & Torment”
- Aug 19** Pastor Robbins unpacks Judges 16:21-31, examining “The Death of Samson”
- Aug 26** Judges 17 is under the microscope as Pastor Robbins expounds “An Individual Case of Rampant Idolatry”

Minutes and Actions of the Session

C.F. Marcinak, Clerk of Session

Administration

- ◆ Examined and approved candidates for deacon and elder
- ◆ Received regular reports from the Treasurer on church finances
- ◆ Approved a recommendation for the Library to charge fines for overdue books
- ◆ Approved a conflict of interest policy to govern elders and deacons
- ◆ Conducted annual reviews of the pastor and associate pastors
- ◆ Received and accepted the resignation of Michael Bolick from active service on the diaconate

Christian Education

- ◆ Approved holding only one J-term class in July, on the Nicene Creed, to prepare the congregation for the use of the Nicene Creed as a confession of faith in worship

Fellowship

- ◆ Approved a schedule of Sunday evening fellowship events for the summer

Presbytery and General Assembly

- ◆ Received a report on the spring meeting of Calvary Presbytery

Worship

- ◆ Defeated a proposal to move evening worship to 5 p.m.

Membership

- ◆ Approved removal of the Sam Hopper family from the roll following their

joining with Brookwood church

- ◆ Received Mr. and Mrs. Toby Chapman as communing members based on letter of transfer from Trinity PCA, Spartanburg
- ◆ Received Mr. Nicholas Shepherd as a communing member based on his profession of faith
- ◆ Received Miss Savannah Bowman as a communing member based on letter of transfer from First Scots PCA, Beaufort

Shepherding Matters

- ◆ Continued to shepherd the flock and to visit and pray for the sick
- ◆ Monitored the work of the ad hoc committee to fight pornography

“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”

JOHN 1:29

Treasurer's Report

Eddie Roberts, WRPC Treasurer

WRPC uses a fiscal year for budgeting purposes that runs April through March. For 2018/2019, budgeted revenues are \$1,300,000 and budgeted expenses are \$1,300,868. As of the end of May, total cash on hand is \$597,000.

Our financial report through May 2018 is shown below.

If you have any questions about WRPC's finances, please contact Eddie Roberts or Will Zettler.

May 2018					
Accounts	YTD Actual	YTD Budget	YTD Budget Remaining	Fav / Unfav	Total Year Budget
Total Revenues	\$ 247,774.23	\$ 216,666.66	\$ (31,107.57)	Fav	\$ 1,300,000
Total PERSONNEL	\$ 107,903.95	\$ 106,668.68	\$ (1,235.27)	Unfav	\$ 626,542
Total IN HOUSE MINISTRIES	\$ 5,929.55	\$ 14,505.80	\$ 8,576.25	Fav	\$ 87,035
Total FACILITY AND OPERATIONS	\$ 50,342.71	\$ 53,149.98	\$ 2,807.27	Fav	\$ 318,900
Total MISSIONS	\$ 43,541.40	\$ 45,669.34	\$ 2,127.94	Fav	\$ 268,391
Total Expenses	\$ 207,717.61	\$ 219,993.80	\$ 12,276.19	Fav	\$ 1,300,868
Net Total	\$ 40,056.62	\$ (3,327.14)	\$ (43,383.76)	Fav	\$ (868)

“For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

ROMANS 5:10

“But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. ”

HEBREWS 2:9



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The radio program *The Presbyterian Pulpit* airs at 9:00 AM every Sunday on 106.3 FM and 1330 or 950 AM.