



M Grace Messenger

GRACE BAPTIST CHURCH

122 Walnut Street
Madison, AL 35758
256-837-8821

GBC HOMEPAGE

<http://www.gracemadison-al.com>

"Preaching the free grace of God which brings a change of lifestyles, masters, and destinies."

DEAN OLIVE, Pastor

— October 2006 Issue —

"Serve the LORD with fear, and rejoice with trembling."

Psalm 2:11



NURSERY SCHEDULE

OCTOBER

- 01 – Nellie & Hannah McFadden
- 08 – Troy & Jessica Moseley
- 15 – Bob & Faye Williams
- 22 – Vicki Johnson & Sharon Bagley
- 29 – Ralph & Amber Solan

NOVEMBER

- 05 – Linda Olive & Sonya Williams
- 12 – Kristy Hines & Jenny Lovassy
- 19 – David & Mary Alice Olive
- 26 – Jon & Tonya Amis

FINANCIAL SUMMARY AS OF OCTOBER 1, 2006

Budgeted expenditures (ytd)	\$ 66,714.58
Actual on-budget expenditures (ytd)	\$ 75,668.66
Actual off-budget expenditures (ytd)	\$ 49,099.04
General Fund offerings (ytd)	\$ 94,663.52
Building Fund offerings (ytd)	\$ 0.00
Love offerings (ytd)	\$ 3,463.99
Total offerings (ytd)	\$ 98,127.51
September General Fund offerings	\$ 8,970.00
September Building Fund offerings	\$ 0.00
Total Building Fund expenditures	\$ 6,257.43
Total Building Fund balance	\$ 13,812.40
Missions Fund balance	\$ 12,732.48
Hurricane Relief Fund expenditures	\$ 13,820.00
Hurricane Relief Fund balance	\$ 0.00

WHAT IS A REFORMER?

The term "reformer" is used by Protestants to describe the men of the 15th and 16th Centuries who returned to the foundations of the Word of God and the true Gospel of Jesus Christ as they rejected human traditions and ecclesiastical corruption.



To "reform" something is to make it right. The reformers desired to rectify and amend the corrupt traditions of the Roman Catholic Church and turn it back to the Bible's authority alone. They were unable to do that so they began new churches.

One of the most important dates in the Protestant Reformation is October 31, 1517, the day Martin Luther nailed his 95 Theses to the door of the church in Wittenberg. Christendom was shaken by this simple act.

Reformation is also concerned with *continually* amending that which we find wrong. The church is not perfect and will not be until the saints are glorified in heaven. Thus the church must continue to be reformed and amended before God in all its ways. *Semper Reformanda*, "always reforming," is the watchword of true reformers.

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

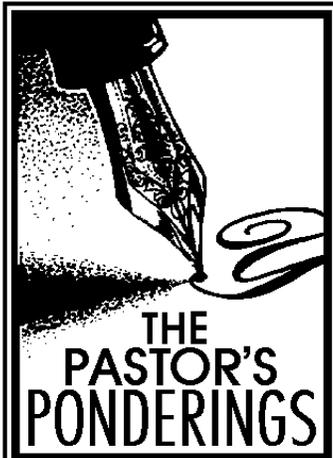
Morning Worship	9:30 AM
Sunday School	11:00 AM
Evening Worship	6:00 PM

WEDNESDAY EVENING

Bible Study and Prayer Meeting	7:00 PM
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FIRST SUNDAY SERVICES

Morning Worship	9:30 AM
Sunday School	11:00 AM
Dinner at the Church	12:00 Noon
Afternoon Service	1:30 PM
(No Evening Service)	



THE RIGHTEOUSNESS OF GOD REVEALED IN THE GOSPEL OF CHRIST

F. W. Boreham, a Baptist preacher from England, trained at Spurgeon's college, once preached a series of sermons called, "Texts That Made History." The sermons were based on great texts of the Bible used in the conversion, or in some other special way, of

outstanding Christian leaders in the history of the church.

Isaiah 45:22 was the text God used to save the 14-year-old Charles Spurgeon, who became one of the greatest preachers the world has ever known. A Primitive Methodist lay-preacher cried out, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," and the young Spurgeon looked that day to Christ and was saved.

Matthew 28:20 was the verse God used to motivate David Livingstone, the great missionary to Africa, in his gospel labors. He leaned upon the command and the promise of Christ, who said, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Romans 1:17 is a text that revolutionized the life of a man that became one of the moving forces in the church of Jesus Christ during the 16th century. That man was the reformer, Martin Luther. The Holy Spirit was pleased to open Luther's eyes to the gospel of the grace of God by bringing him to understand the meaning of this text. For this reason, Romans 1:17 is often referred to as "the Reformation text."

Paul wrote, "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" The subject of righteousness takes a central place in Paul's letters, especially Romans. He used the word primarily to speak of our legal standing before God. The righteous are those who have secured a right verdict before God. This verdict means they have been acquitted of all wrongdoing. When they stand before the bar of God's justice, they are declared righteous.

"The righteousness of God" denotes God's gracious work of bestowing upon guilty sinners what Packer calls "a justified justification." That means they are acquitted in the court of heaven without violation to the justice of God. They are given a righteousness that satisfies God's perfect justice.

Paul clearly taught that those who are declared righteous will, of course, live upright lives (e.g. Rom. 6), but the declaration of their right standing has to do with their status, not their life, with their position, not their perfection. In other words, justification (with which righteousness is associated) is a declaration that a person is right with God, while sanctification is a process whereby that person's life is brought into agreement with his standing. Justification and sanctification are inseparable but they are distinct and must not be confused.

The Scripture is clear that we are incapable in ourselves of producing a righteousness that is sufficient to merit God's favor (Rom. 3:20; Titus 3:5; Gal. 2:16). If we are to be declared righteous in the sight of God we must obtain a right standing in some other way than works.

Where can we find righteousness sufficient for our need? The righteousness we need has its source in God and is grounded in the person and work of Christ Jesus. The righteousness of Jesus Christ is the righteousness God has provided for the guilty.

"God reckons righteousness to the unrighteous and justifies the ungodly through his Son the Lord Jesus Christ" (Packer). In other words, God justifies the wicked on just grounds!

In his death on the cross, Christ satisfied the penalty due to our sins. Paul wrote to the Corinthians, "For he [the Father] hath made him [the Son] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). God sent his one and only Son into the world to act on behalf of sinners. In representing sinners he satisfied the penalty justly meted out against them by the law. Jesus Christ was "born under the law" (Gal. 4:4) in order to fulfill the precepts of the law so he could bear the penalty of the law, which was death, in their stead.

The righteousness of Jesus Christ becomes ours through faith. The righteousness of God is received and justification is bestowed when we believe. Sinners are justified 'by' or 'through' faith. "The just shall live by faith."

The gospel of Jesus Christ reveals the righteousness of God. It declares how God can be just and the justifier of sinners.

Have you ever come to see that you cannot save yourself, no matter what you do and no matter how hard you try? Have you turned from your self-righteousness and put your faith and trust in Christ alone? If not, then believe in Christ today. Trust in Christ alone and you will enter someday through the open gates into paradise.

WEB SITES

THOMAS BOSTON HOMEPAGE – www.thomas-boston.net/

AUDIO BIBLE KJV – www.audio-bible.com/bible/bible.html

C.H. SPURGEON, AN AUDIO ARCHIVE – www.mountzion.org/spurgeon.html

ELISABETH ELLIOT – www.elisabethelliott.org/

JUDY ROGERS – www.judyrogers.com/



SUNDAY SCHOOL SERIES

“WORTHY IS THE LAMB”

This series begins October 8 (d.v.) and will be taught by Bob Marsh. It is based on Revelation 7:13-17. The lessons will consider the wrath of the Lamb, the blood of the Lamb, the worship of the Lamb, and the Lamb as the Great Shepherd.



MADISON STREET FESTIVAL OCTOBER 7

The Madison Street Festival is held every year at the end of September or first of October. The date this year is Saturday, October 7. The Festival starts at 8:45 a.m. with a parade and ends at 5 p.m. It takes place in downtown Madison. The Lord has given us the privilege of having a booth at the Festival for four years. As people come to enjoy good food and entertainment and to buy hand-made arts and crafts, we have the opportunity to meet them and speak to them about Christ and Grace Baptist Church. If you can help out as a volunteer in our booth, please see Fred Smith and he will sign you up to work part of the day.



Puritan Gems

CHRIST'S NAME WONDERFUL

THOMAS BOSTON (1676-1732)

“Whosoever truly discerns what Christ is cannot choose but to love Him above all persons and things, and choose Him for their portion being offered to them. His matchless excellencies make Him such a lovely one that the discovery of them commands the surrender of the heart to Him and captivates the affections. It sinks the value of all created things in competition with Him and enthrones Him in the heart. Hence, true believers can neither be boasted nor bribed, frightened nor flattered from His love.”

QUESTION #80 – “What is required in the tenth commandment?”

ANSWER – The tenth commandment (“you shall not covet...”) requires full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is is.

Scripture – Hebrews 13:5; Romans 12:15; Philippians 2:4; 1 Corinthians 13:4-6

COMMENT – “Covetousness has always been a very serious menace to mankind, whether in the OT or NT period. It was one of the first sins that broke out after Israel had entered into the promised land (Achan, Joshua 7); and also in the early Christian church immediately after its founding (Ananias and Sapphira, Acts 5); hence, so many warnings against it. A careful reading of the OT will reveal the fact that a very great part of the Jewish law — such as its enactments and regulations regarding duties toward the poor, toward servants; concerning gleaning, usury, pledges, gold and silver taken during war — was introduced and intended to counteract the spirit of covetousness” (W. Evans, ISBE).

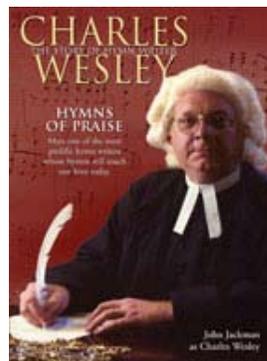
ILLUSTRATION – There once appeared in a newspaper a cartoon showing two fields divided by a fence. Both fields were about the same size and each had plenty of the same kind of grass, green and lush. In each field there was a mule, and each mule had his head through the fence eating grass from the other mule’s pasture. All around each mule in his own field was plenty of grass, yet the grass in the other field seemed greener or fresher, although it was harder to get. And in the process the mules were caught in the wires and were unable to extricate themselves. The cartoonist put just one word at the bottom of the picture—“DISCONTENT”!

Sunday-Night Get-Together

OCTOBER 15

“THE STORY OF HYMN WRITER CHARLES WESLEY”

This DVD (90 minutes) on the life of Charles Wesley is a one-man play presented by John Jackman. You will hear true stories of the early days of Methodism, the events that led up to his conversion and that of his brother, John, and the astonishing events that unfolded as the Wesley brothers first began to preach – and sing – in the fields of England.



The DVD will be shown after the evening service. Light refreshments will be served.

THEOLOGY

CORNER



A REFORMED AND
BAPTIST CATECHISM

WHAT DOES THE BIBLE MEAN “TO ME”?

By John MacArthur

That’s a fashionable concern, judging from the trends in devotional booklets, home Bible study discussions, Sunday-school literature, and most popular preaching. The question of what Scripture means has taken a back seat to the issue of what it means “to me.”

The difference may seem insignificant at first. Nevertheless, our obsession with the Scripture’s applicability reflects a fundamental weakness. We have adopted practicality as the ultimate judge of the worth of God’s Word. We bury ourselves in passages that overtly relate to daily living, and ignore those that don’t.

Early in my ministry, I made a conscious commitment to biblical preaching. My first priority has always been to answer the question, “What does this passage mean?” After I’ve explained as clearly and accurately as possible the meaning of God’s Word, then I exhort people to obey and apply it to their own lives.

The Bible speaks for itself to the human heart; it is not my role as a preacher to try to tailor the message. That’s why I preach my way through entire books of the Bible, dealing carefully with each verse and phrase—even though that occasionally means spending time in passages that don’t readily lend themselves to anecdotal or motivational messages.

I am grateful to the Lord for the way He has used this expository approach in our church and in the lives of our radio listeners. But now and then someone tells me frankly that my preaching needs to be less doctrinal and more practical.

Practical application is vital. I don’t want to minimize its importance. But the distinction between doctrinal and practical truth is artificial; doctrine is practical! In fact, nothing is more practical than sound doctrine.

Too many Christians view doctrine as heady and theoretical. They have dismissed doctrinal passages as unimportant, divisive, threatening, or simply impractical. A best-selling Christian book I just read warns readers to be on guard against preachers whose emphasis is on interpreting Scripture rather than applying it.

Wait a minute. Is that wise counsel? No it is not.

There is no danger of irrelevant doctrine; the real threat is an undocctrinal attempt at relevance. Application not based on solid interpretation has led Christians into all kinds of confusion.

No discipline is more sorely needed in the contemporary church than expositional biblical teaching. Too many have bought the lie that doctrine is something abstract and threatening, unrelated to daily life. It is in vogue to substitute psychology and spoon-fed application for doctrinal substance, while demeaning theological and expositional ministry.

But the pastor who turns away from preaching sound doctrine abdicates the primary responsibility of an elder: “holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict” (Titus 1:9).

“We don’t make the Bible relevant; it is inherently so, simply because it is God’s Word.”

Practical insights, gimmicks, and illustrations mean little if they’re not attached to divine principles. There’s no basis for godly behavior apart from the truth of God’s Word.

There are only three options: We teach truth, error, or nothing at all.

Before the preacher asks anyone to perform a certain duty, he must first deal with doctrine. He must develop his message around theological themes and draw out the principles of the texts. Then the truth can be applied.

Romans provides the clearest biblical example. Paul didn’t give any exhortation until he had given eleven chapters of theology.

He scaled incredible heights of truth, culminating in 11:33-36: “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given Him that it might be paid back to Him again? For from Him and through Him and to Him are

all things. To Him be the glory forever. Amen.”

Then in chapter 12, he turned immediately to the practical consequences of the doctrine of the first 11 chapters. No passage in Scripture captures the Christian’s responsibility to the truth more clearly than Romans 12:1-2. There, building on eleven chapters of profound doctrine, Paul calls each believer to a supreme act of spiritual worship—giving oneself as a living sacrifice. Doctrine gives rise to dedication to Christ, the greatest practical act. And the remainder of the book of Romans goes on to explain the many practical outworkings of one’s dedication to Christ.

Paul followed the same pattern in Galatians, Ephesians, Philippians, Colossians, and 1 Thessalonians. The doctrinal message came first. Upon that foundation he built the practical application, making the logical connection with the word therefore (Rom. 12:1; Gal. 5:1; Eph. 4:1; Phil. 2:1) or then (Col. 3:1; 1 Thess. 4:1).

True doctrine transforms behavior as it is woven into the fabric of everyday life. But it must be understood if it is to have its impact. The real challenge of the ministry is to dispense the truth clearly and accurately. Practical application comes easily by comparison.

No believer can apply truth he doesn’t know. Those who don’t understand what the Bible really says about marriage, divorce, family, child-rearing, discipline, money, debt, work, service to Christ, eternal rewards, helping the poor, caring for widows, respecting government, and other teachings won’t be able to apply it.

Those who don’t know what the Bible teaches about salvation cannot be saved. Those who don’t know what the Bible teaches about holiness are incapable of dealing with sin. Thus they are unable to live fully to their own blessedness and God’s glory.

The nucleus of all that is truly practical is sown up in the teaching of Scripture. We don’t make the Bible relevant; it is inherently so, simply because it is God’s Word. And after all, how can anything God says be irrelevant?