



M Grace Messenger

GRACE BAPTIST CHURCH

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

GBC HOMEPAGES

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

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

DEAN OLIVE, Pastor

— September 2009 Issue —

NURSERY SCHEDULE

September

- 06 Kristy Hines & Jenny Lovassy
- 13 Joshua & Lori Hewlett
- 20 Jon & Tanya Amis
- 27 David & Mary Alice Olive

August

- 04 Kevin & Sara Smith
- 11 Linda Olive & Sonja Williams
- 18 Vicki Johnson & Amber Solan
- 25 Bob & Faye Williams

CHURCH CLEANING

(see Jon Amis with questions)

September - The Johnsons

October - The Swinneys

November - The Hines

December - The Moseleys

LAWN CARE

(see Dominic Palazzolo with questions)

September - Troy Moseley & Peter Lovassy

October - Dean & Linda Olive

FALL BIBLE CONFERENCE & REGIONAL FIRE CONFERENCE

September 20-22, 2009

Bible Conference - Sunday, Sept. 20

David Ellis, pastor of Mt. Road Baptist Church, Hinckley, England, will speak at 9:30 & 11:00 AM and 6:00 PM

FIRE Conference - Monday & Tuesday, Sept. 21-22

- Monday – David Ellis preaching at 7 PM
- Tuesday – Sessions begin at 9:30 AM. Speakers are Donny Martin, John Crotts, Jerry Marcellino, & David Ellis

(see brochure for exact times of FIRE sessions and meals)

FINANCIAL SUMMARY AS OF SEPTEMBER 1, 2009

Budgeted expenditures (ytd)	\$ 80,988.65
Actual on-budget expenditures (ytd)	\$ 85,106.93
Actual off-budget expenditures (ytd)	\$ 3,845.42
General Fund offerings (ytd)	\$106,479.50
Love offerings (ytd)	\$ 1,682.00
Total offerings (ytd)	\$108,161.50
August Love offerings	\$ 60.00
August General Fund offerings	\$ 12,761.55
Building Fund balance	\$ 71,648.25
Missions Fund balance	\$ 11,302.28
General Fund balance	\$ 63,963.07

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

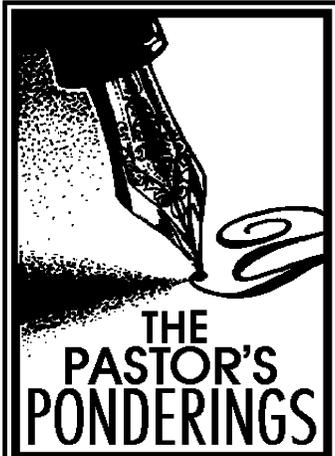
Morning Worship	9:30 AM
Sunday School	11:00 AM
Evening Worship	6:00 PM

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)	



God Loves Even Me

If you ever question God's love for you, you need only to ponder the crucifixion. The cross is an objective measurement that assures us of God's love. As Thomas Kelly wrote:

*Inscribed upon the cross we see,
In shining letters, 'God is love;'
He bears our sins upon the tree;
He brings us mercy from above.*

Without question, the cross demonstrates the justice of God. The requirements of divine justice were not set aside, not overlooked, but fully met and satisfied at the cross. But the cross also demonstrates the love of God. God is revealed in the Bible as loving because he is love itself (1 John 4:8, 16), but his love was made visible when he sent his Son to Calvary.

God's love at the cross is revealed in three steps.

The first step in recognizing the love of God is to see that **God gave his Son**. The essence of love is giving. It is possible to give without loving, but it is impossible to love without giving. How do we know that God loves us? We know he loves us because he gave us the greatest and finest gift he could possibly give – he gave us his Son.

The high cost of the gift that God gave to us is brought out in one of the most well known verses in the Bible – John 3:16: "For God so loved the world that he gave his only begotten Son." He didn't give us someone else's son; he gave his Son. The Father demonstrated his love for us by giving his dear Son.

The second step in recognizing the love of God is to see that **God gave his Son to die**. This is the most marvelous aspect of God's love toward us. It is not just that God gave his Son; he gave his Son to die.

Paul told the Corinthians, "For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). Marvel of marvels that God would send his Son on a mission that required his death. God sent his Son to die an atoning death that we might be forgiven our sins.

There could be no death of sin without the death of Christ. His death was redemptive and propitiatory. It resulted in

God being able to forgive us our sins. Through his death God is able to justify us by legally transferring Christ's righteousness to our account. But the root cause of this saving act of Christ is the love of God.

The third step in recognizing the love of God is to see that **God gave his Son to die for sinners**. Jesus didn't die for good men; he died for sinners. "For one will scarcely die for a righteous person--though perhaps for a good person one would dare even to die--but God shows his love for us in that while we were still sinners, Christ died for us" (Rom. 5:7-8).

The word "sinner" describes man as falling short of the glory of God and missing the target. A person who sins is a sinner and sin is missing the mark. It is the most common term used in the Bible to describe fallen man, and it is applicable to all men. "For all have sinned and fall short of the glory of God" (Rom. 3:23). Jesus himself said, "I have not come to call the righteous but sinners, to repentance" (Luke 5:32).

Christ sacrificed his life in love in order to save those who were in every way opposed to him; that had no love for him. The wages of sin is death so Christ died on our behalf that we might not die an eternal death. The sin was ours but the death was his. And God let us go free on account of his vicarious death. "Christ died for sinners." He stood in our place and took the punishment we deserved.

God didn't send his Son to die for upright or good people. He sent him to die for scoundrels, for sorry-good-for-nothings! Christ died for people that were neither righteous nor good! John Newton realized this. He was a wretch, a wicked slave trader, yet God had mercy on him. That's why he wrote, "Amazing grace, how sweet the sound, that saved a wretch like me."

"Back of the death of Christ for sinners is the love of God: God loved; Christ died" (R. K. Harrison). The cross is a demonstration of the love of God. The God who hates every sinful thought, and every sinful word, and every sinful deed, nevertheless, loves sinners.

The greatest manifestation of God's love in history is the cross. The NT constantly points to the cross of Christ as the crowning proof of the reality and boundlessness of God's love. "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). The greatness of the love of God is the message that we must proclaim to the world.

WEB SITES



MEMORY VERSE CARD MAKER FOR ESV

—
<http://www.mcscott.org/>

CHRISTIAN HYMNS —

<http://www.christianhymns.org.uk/>

J. C. RYLE QUOTES: CHRIST, GOSPEL, HOLINESS

—
<http://jcrylequotes.com/>

BIBLE RESEARCH —

<http://www.bible-researcher.com/>

TIPTOE THROUGH THE TULIPS: CONTEMPLATING CALVINISM, THE BLOG OF DOROS ZACHARIADES —

<http://drtz.wordpress.com/>



SEPTEMBER 6 - The ordinance of the Lord's Supper will be observed in the afternoon service.

SEPTEMBER 20-22 - Regional FIRE Conference and our own Fall Bible Conference. If you can't attend the day time services on Tuesday, be sure to attend services on Sunday and on Monday and Tuesday evenings. David Ellis, whose ministry of the Word that we appreciated so very much a few years ago, will be the main preacher.

OCTOBER 3 - Volunteers are needed to pass out literature at our booth for the Madison Street Festival. See Fred Smith about helping this evangelistic work.

OCTOBER 4 - Chris Davis, pastoral intern at Grace Baptist Church, Hartsville, Tennessee, will be teaching Sunday School and preaching in the afternoon service. Chris is a native of Cullman, Alabama and is a recent graduate of Boyce College, a school of The Southern Baptist Theological Seminary, Louisville, Kentucky.

OCTOBER 11 - Missionary to Chile, Danny Roten, will be with us for both morning services. He will be preaching in the worship service and will take the Sunday School hour to tell us about his Spanish mission work.

We Believe

The 1689 Confession of Faith
CHAPTER 1 - THE HOLY SCRIPTURE (paragraphs 6-7)



6. The sum total of God's revelation concerning all things essential to His own glory, and to the salvation and faith and life of men, is either explicitly set down or implicitly contained in the Holy Scripture. Nothing, whether a supposed revelation of the Spirit or man's traditions, is ever to be added to Scripture.

At the same time, however, we acknowledge that inward enlightenment from the Spirit of God is necessary for the right understanding of what Scripture reveals. We also accept that certain aspects of the worship of God and of church government, which are matters of common usage, are to be determined by the light of nature and Christian common sense, in line with the general rules of God's Word from which there must be no departure.

John 6:45; 1 Cor 2:9-12, 11:13-14, 14:26, 40; Gal 1:8-9; 2 Tim 3:15-17.

7. The contents of the Scripture vary in their degree of clarity, and some men have a better understanding of them than others. Yet those things which are essential to man's salvation, and which must be known, believed and obeyed, are so clearly propounded and explained in one place or another, that men educated or uneducated may attain to a sufficient understanding of them if they but use the ordinary means.

Ps 19:7; 119:130; 2 Pet 3:16.



Puritan Gems

The Habit of Private Prayer

J. C. Ryle

“What is the reason that some believers are so much brighter and holier than others? I believe the difference, in nineteen cases out of twenty, arises from different habits about private prayer. I believe that those who are not eminently holy pray *little*, and those who are eminently holy pray *much*”

(*A Call to Prayer*).

Whither Evangelicalism?

Phil Johnson

Evangelicalism regularly comes under attack from all sides, and let's face it: a lot of the criticism leveled against evangelicals is well-deserved. Although I hold firmly to historic evangelical *doctrine*, I thoroughly despise what the contemporary evangelical *movement* has become. That's an important distinction. Evangelical *doctrine* and the evangelical *movement* are not the same thing. Nowadays they often look like polar opposites. The movement we usually label "evangelical" abandoned its own doctrinal foundation long ago. The average evangelical today couldn't even tell you what the original doctrinal distinctives of classic evangelicalism were.

In fact, post-modern evangelicals don't really have any clear doctrinal identity. No less than *Christianity Today* has suggested that diversity is what now defines the movement. That's close, but I'd be inclined to say that the singular characteristic that stands out most among contemporary evangelicals is their distaste for drawing any clear lines between truth and error. They don't like to handle doctrine in a polemical fashion. They especially don't want to be thought "negative" when it comes to declaring their doctrinal convictions. They don't want anyone to think they are "against" what someone else teaches. (What a gauche, fundamentalist attitude that would be!) Almost everything is negotiable within the broad evangelical movement of today.

D. Maryn Lloyd-Jones saw this trend coming and warned against it. In 1971, during a visit to Australia, he gave a series of lectures that were compiled and published as a booklet, "What Is an Evangelical?" If you haven't read it, you should. Among other things, he wrote,

"One of the first signs that a man is ceasing to be truly evangelical is that he ceases to be concerned about negatives, and keeps saying, We must always be positive. I will give you a striking example of this in a man whose name is familiar to most of you, and some of whose books you have read. This is what he has written recently: 'Whether a person is an evangelical is to be settled by reference to how he stands with respect to six points', which he then enumerates. His definition is by reference only to what a person is for rather than to what he is against. He goes on: 'What a man is, or is not, against may show him to be a muddled or negligent or inconsistent evangelical, but you may not deny his right to call himself an evangelical while he maintains these principles as the basis of his Christian position.' 'Now that is the kind of statement which I would strongly contend against. I believe it is quite wrong. The argument which says that you must always be positive, that you must not define the man in terms of what he is against, as well as what he is for, misses the subtlety of the danger.'"

Lloyd Jones warned that *doctrinal indifferentism* was beginning to drive the evangelical agenda, and he knew that would spell the ultimate demise of the evangelical movement as a truly evangelical entity. He was right. In many ways and in several contexts, he predicted with spot-on accuracy what was coming. Check his books *Preaching and Preachers* or *Puritanism*—or almost anything Lloyd-Jones wrote. He warned that neo-evangelical compromise would lead to neo-orthodox doctrines. (That's what the Emerging Church movement signifies, by the way—the triumph of neo-orthodoxy in the evangelical movement.) He predicted the demise of preaching in evangelical circles. He

saw forty years ago that doctrinal indifferentism was eating away the foundations of evangelical conviction, and he tried to sound a warning. He was absolutely right.

The evangelical *movement* that our grandparents and great-grandparents knew is *dead*. Evangelical principles live on here and there, but the label has been commandeered by people who have no right to it. It has been bartered away by those who promised to be the movement's guardians and mouthpieces—*Christianity Today* and the National Association of evangelicals being among the chief culprits. But rank-and-file evangelicals are to blame as well, because they were content to abandon their own heritage and run after cheap amusements. The average American today thinks evangelicalism is a political position or a religious ghetto rather than a set of biblical beliefs.

I frankly don't care if neo-evangelicalism dies as a movement. Frankly, I hope it does—the sooner, the better.

Meanwhile, we need to remember that *the gospel* is the power of God unto salvation. Public relations, fad-chasing, and the combined clout of a large politically-driven movement add nothing to the saving power of the gospel; rather, they deflect it.

Church history teaches us another important lesson: The gospel has only rarely made great gains on the back of massive, popular movements. It's the quiet, sometimes unrecognized and unsung labors of faithful individuals that often result in the most profound, long-term impact for the kingdom of God.

Furthermore, the truth *will* eventually defeat every error and outlast every fad. We ought to pursue the truth and distrust the fads, not vice versa.