



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

— August 2010 Issue —

"But as for me and my house, we will serve the LORD." (Joshua 24:15).



NURSERY SCHEDULE

August

01 Kristy Hines and Jenny Lovassy
08 Troy and Jessica Moseley
15 Kevin and Sara Smith
22 Vicki Johnson and Amber Solan
29 Linda Olive and Sonja Williams

September

05 Jon and Tanya Amis
12 Bob and Faye Williams
19 Vicki Johnson and Amber Solan
26 Jenny Lovassy and Kristy Hines

LAWN CARE

August - Joshua Hewlitt

September -

CHURCH CLEANING

August -

September -

FINANCIAL SUMMARY AS OF AUGUST 1, 2010

Budgeted expenditures (ytd)	\$121,857.75
Actual on-budget expenditures (ytd)	\$ 90,610.34
Actual off-budget expenditures (ytd)	\$ 9,279.38
General Fund offerings (ytd)	\$ 89,690.70
Love offerings (ytd)	\$ 400.00
Total offerings (ytd)	\$ 93,470.70
July Love offerings	\$ 0.00
July General Fund offerings	\$ 13,130.25
July Designated Missions	\$ 1,040.00
Haiti Relief (ytd)	\$ 5,150.00
Building Fund balance	\$ 80,379.91
Missions Fund balance	\$ 13,414.34
General Fund balance	\$ 63,477.88

Sound Worship Conference



Biblical guidance for making musical choices in a noisy world

Friday, September 17

7pm Service "Is the Bible Enough?"

Saturday, September 18

10:30 Workshop: "How Does Music Communicate?"

12:00 Lunch

1:00 Workshop: "Is Beauty in the Eye of the Beholder?"

Sunday, September 19

9:30 Service: "Why Do We Sing in Church?"

11:00 Workshop: "Christian Hymnody"

6pm Sacred Hymn Concert



Scott Aniol is the executive director of Religious Affections Ministries (www.religiousaffections.org). He has education in church music, theology, and musicology and regularly travels the country speaking in churches, conferences, and schools on the topics of worship, music, culture, and aesthetics.

Scott has published two books, *Worship in Song* in 2009, and *Sound Worship*, was published this year.

Scott and his wife, Becky, have two young children, Caleb (3 yrs) and Katelyn (1 yr).

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

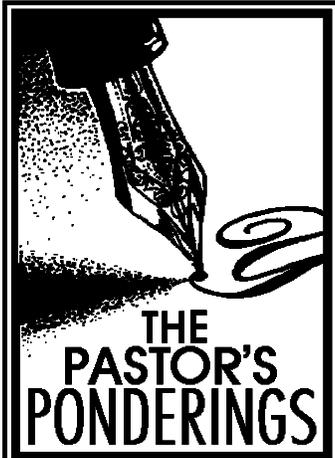
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

WEDNESDAY EVENING

Bible Study and Prayer Meeting
7:00 PM

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 One and Only Mediator Between God and Man

How many mediators are there between God and man? This isn't a trick question. Are there two? Are there three? Are there four or more? How many are there? The Bible answers with clarity and brevity. "There is one mediator between God and man, the man Christ Jesus" (1 Timothy 2:5).

One means one. Not two, not three, not four or more. Yet we are told by some that Mary, the mother of Jesus, is a mediator. Some say that there are saints in heaven who can be appealed to in seeking help from God. But if we accept the Bible as our only guide for doctrine and practice, as we ought, then our arithmetic is faulty if we affirm that there is more than one mediator. There is but one mediator that stands between God and that is the man Christ Jesus.

What is a mediator? A mediator is someone who stands between two parties as an arbitrator or negotiator. It is his task to bring the two parties together, to reconcile them.

Why does man need a mediator to stand between him and God? A mediator is needed because man is separated from God by sin. When Adam sinned, we sinned; when Adam fell, we fell. We are estranged from God because of sin. A sinner cannot draw near to a holy God without a mediator. A holy God cannot be approached directly by sinful men. There must be a go-between, a third party that is qualified to reconcile alienated men to the offended God. Christ Jesus alone fulfills the requirements for the role of mediator.

How does Jesus fulfill the requirements for being the mediator? Jesus qualifies as a mediator for he alone properly represents both God and man because he himself is the God-Man. J. C. Philpot said, "As God, Jesus could speak to God for man; as man, he could speak to man for God. High as the highest, he became low as the lowest; equal with the Father in his divine nature – he became equal with man in his human nature." The mediator must be very God of very God and very man of very man; this Christ Jesus was and is! J. I. Packer says, "The mediator must have links with both sides in order to identify with and maintain the interests of both and represent each to the other on a basis of good will."

Because he is the only mediator, Jesus is the only way to God. He himself said, "I am the way, the truth, and the life; no one comes to the Father but by me" (Jn. 14:6). It is only "through him" that all men "have access in one Spirit to the Father" (Eph. 2:18).

You can't get to God by yourself and you can't get to God apart from Christ. Boettner says, "The reason that Mary, the saints or angels cannot act as our priest

or mediator is because they have no sacrifice, nothing to offer in behalf of our sins. Only a priest with a true sacrifice can serve as mediator between God and men. Christ alone has a true sacrifice, and He alone can act as our priest."

Heavenly blessings, therefore, come to us through Christ and no other. Martyn Lloyd-Jones said that Jesus has no assistant. In quoting Acts 4:12, "*There is none other name under heaven given among men, whereby we must be saved,*" he said, "An alternative translation of that is, 'there is no second name.' The Lord Jesus Christ needs no assistant, no supplement. Every blessing is in Him; not a single blessing comes from anywhere else. He is the only channel..."

There isn't a way for the Jews to get to heaven and another way for the Gentiles. There isn't a way Americans to get to heaven and another way for Russians. God justifies all people in the same way, through faith in Christ. There is no difference in need – all have sinned. There is no difference in provision – Christ died for all races, all nationalities, etc. And there is no difference in means – God justifies all who come to him through faith in Christ.

Thank God that there is a go-between who stands between God and man and reconciles us to God! Our sin has brought about enmity toward God. God's wrath is on us as a result. But Christ came to reconcile us to God (2 Cor. 5:18-21). He took upon himself a human nature and willingly submitted himself to the demands of God's law and suffered in our stead. No angel could do what he did. No saint in heaven could do what he did. And no man on earth can do what he did.

To effect our reconciliation Jesus died for our sins. The only one who could adequately represent us before God bore our sins in his own body on the tree. He is an effective mediator! And he continues in that role. He reconciled us to God by his death and now he intercedes for us on high. His mediation for us didn't stop at the cross. He carries on an active ministry today of mediation and intercession.

J. C. Ryle said, "There is something within a man, when his conscience is really awake, which whispers, '*I must have a priest for my soul — or no peace.*' At once the Gospel meets him with Christ. Christ is sealed and appointed by God the Father to be the Mediator between Himself and man. He is the ordained Advocate for sinners... He is the great High Priest, the Almighty Absolver, the Gracious Confessor of heavy-laden sinners."

God the Father appointed the task of mediation to God the Son. It was his mission to bring about reconciliation between sinful man and holy God. His mediation is based on his sacrificial death. If you haven't come to God through Christ, you are bid to come. Go to God through the one and only mediator, the man Christ Jesus. God will receive you and he will pardon you because of Christ.

BOOK REVIEW



Who Made God?

Edgar Andrews

Published by Evangelical Press

This is an authoritative book on creationism that actually delivers on its promise to speak on a layperson's level.

Why should the Devil get all the good scientists? It sometimes seems that way, doesn't it? We hear of scientists like Stephen Hawking and Richard Dawkins and others who are acclaimed as being at the top of their field and almost inevitably it seems that they are atheists or otherwise committed to explaining the world in terms of Darwinian evolution. Occasionally we find a great dissenting mind, but then we discover that that person is committed to beliefs that seem opposed to the plain account of Scripture...

But here at last comes Edgar Andrews whose list of academic credentials includes more letters than all the names in my family. The topics Andrews covers range from the existence of God to the nature of hypotheses to the abilities of mutations to create. Through it all, he shows how the claims of atheism and naturalism fall short—how they rely on bad science, how they require bad logic or unfair hypotheses, and how they are beneath the very minds that create them. He draws the reader to the inevitable conclusion that there is a Creator who is pre-existent and who is living and active in the world today. By the end he draws the gaze of the created to the majesty of the Creator and calls the reader to see God for who he is.

A powerful book, and one that is exceptionally well-written, *Who Made God?* is just the book I've been waiting for. It aptly refutes the claims of the new atheists but does so without giving away the farm in the meantime. And I couldn't ask for much more than that. *Reviewed by Tim Challies*



AUGUST 29 – In Pastor Olive's absence, Justin Dillehay, pastoral intern at Grace Baptist Church, Hartsville, Tennessee, will be preaching. Justin is from Carthage, Tennessee and has been laboring in gospel ministry for several years. He is currently in his second year of studies at The Southern Baptist Theological Seminary, Louisville, Kentucky.

SEPTEMBER 1 – Men's Reading Group meets from 6-7 AM for discussion of the book, *Why Johnny Can't Sing Hymns: How Pop Culture Rewrote the Hymnal*, by T. David Gordon. The book for September's reading is, *Who Made God? Searching for a Theory of Everything*, by Edgar Andrews.

SEPTEMBER 17-19 – Fall Bible Conference with Scott Aniol. The theme is, "God-Glorifying Music." On Friday evening and Sunday morning we will hear what God's Word says about music; on Saturday there will be sessions about what constitutes good music; and on Sunday evening there will be a sacred music concert. Scott's books and music are available through Amazon and iTunes.

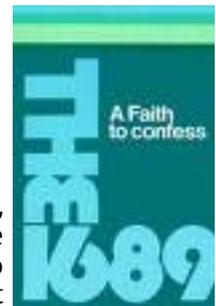
NOVEMBER 7 – The year 2010 marks the 20th anniversary of Grace Baptist Church. We are going to celebrate God's blessings on our congregation on November 7. A slide presentation will be shown in the Sunday School hour, marking the history of the church, and testimonies will be given by various people in our congregation.

We Believe

The 1689 Confession of Faith

CHAPTER 5

DIVINE PROVIDENCE



3. Ordinarily, in His providence, God makes use of means; yet He is free to work without them, to give them efficacy above what they normally possess, and even to work contrary to them, at His pleasure.

Isa. 55:10-11; Dan. 3:27; Hos. 1:7; Acts 27:31, 44; Rom. 4:19-21

4. God's almighty power, unsearchable wisdom, and infinite goodness are so far-reaching and all-pervading, that both the fall of the first man into sin, and all other sinful actions of angels and men, proceed according to His sovereign purposes. It is not that He gives His bare permission, for in a variety of ways He wisely and powerfully limits, orders and governs sinful actions, so that they effect His holy designs. Yet the sinfulness involved in the actions proceeds only from angels and men and not from God who, being most holy and righteous, neither is nor can be the author or approver of sin.

Gen. 50:20; 2 Sam. 24:1; 2 Kings 19:28; 1 Chron. 21:1; Ps. 50:21; 76:10; Isa. 10:6-7, 12; Rom. 11:32-34; 1 John 2:16



IMPRESSIONS

AND THE WORD

There are occasionally impressions of the Holy Spirit which guide men where no other guidance could have answered the end. I do not doubt the old story of the Quaker who was disturbed at night and could not sleep, and was led to go to a person's house miles away, and knock at the door just at the time when the inhabitant was about to commit suicide — just in time to prevent the act. I have been the subject of such impressions myself, and have seen very singular results therefrom; but to live by impressions is oftentimes to live the life of a fool, and even to fall into downright rebellion against the revealed word of God. Not your impressions, but that which is in this book must always guide you. "To the law and to the testimony;" if it be not according to that word, the impression comes not from God — it may proceed from Satan, or from thine own distempered brain. Our prayer must be, "Order my steps in thy word."

A Primer on Antinomianism

by Phil Johnson

Antinomianism is one of those theological terms that is notoriously hard to pin down. It has an admittedly sinister sound, and when many people hear the term, they think it speaks of wantonly advocating sin (“Why not do evil that good may come?”—Romans 3:8). Indeed that kind of extreme antinomianism exists. It was the doctrine of Rasputin, for example.

But in normal theological discourse the term *antinomianism* usually refers to *theoretical antinomianism*. Theoretical antinomians don’t necessarily advocate extreme libertinism (or practical antinomianism). In fact, a great many theoretical antinomians are known for their advocacy of holiness. (And conversely, many who adhere to “Holiness doctrine” and various other perfectionist schemes are also theoretical antinomians.)

In totally non-technical terms, *antinomianism* is simply the view that Christians are not bound by any of the precepts of Moses’ law—moral, civil, ceremonial, or otherwise.

The Reformers saw three proper uses of the moral precepts of Moses’ law. Here’s a summary from Article VI of the Lutheran Formula of Concord (the “Epitome,” or short form):

“The Law has been given to men for three reasons: 1) to maintain external discipline against unruly and disobedient men, 2) to lead men to a knowledge of their sin, 3) after they are reborn, and although the flesh still inheres in them, to give them on that account a definite rule according to which they should pattern and regulate their entire life.”

In other words, the “third use of the law” makes the law’s moral standards the rule by which the faithful must order their conduct. In this sense, the *moral* strictures of the law remain binding on Christians, even though we are “not under the law” in the Pauline sense—i.e., not dependent on our own obedience for any part of our justification...

Antinomianism, in essence, is a

denial of the third use of the law, claiming that the moral law is not binding on Christians.

There are at least three major strains of theoretical antinomianism.

1. Hyper-Calvinistic antinomianism... Hyper-Calvinism places emphasis on God’s decretive will at the expense of His preceptive will. Hyper-Calvinists suggest that God’s real character is to be discerned from His secret decrees, rather than from His actual commandments and precepts. If God really wanted people to obey this or that commandment, He is sovereign and could have brought it about by His sovereign decree. Since He didn’t, it cannot be what He really desires. So the seriousness of the law as an expression of God’s will is naturally downplayed by hyper-Calvinism, making most hyper-Calvinists susceptible to antinomianism.

Thus hyper-Calvinistic antinomians deny that the moral law applies in any way to believers, because grace (in their view) is totally incompatible with any law. Furthermore, they deny that the moral law applies to *unregenerate* people, too—because the unregenerate are not able to obey it...

2. Dispensationalist Antinomianism. The idea here is that the relevance of the law was confined entirely to the Mosaic dispensation. The whole law has been abrogated in this dispensation of grace. All passages with a legal emphasis, such as the Sermon on the Mount, are assigned to other dispensations.

3. No-lordship antinomianism. Those who hold this view make sanctification an optional aspect of the believer’s experience. This view (like the other two) makes a hard-line dichotomy between law and grace, treating the two as utterly incompatible...

This version of antinomianism suggests that if salvation is by grace through faith, then nothing can possibly be viewed as essential to salvation if it involves the believer’s obedience, or surrender, or submission to Christ’s lordship—or anything more than a notional “assent.” In this view, sanctification itself is seen as legal in character and is therefore regarded as an optional, purely elective, aspect of the Christian experience.

This is what the “lordship salvation” controversy was about a few years ago. Zane Hodges would be the most extreme advocate of this brand of antinomianism... [this form of antinomianism] is a straightforward denial of the third use of the law. It is also a significant departure from the historic evangelical perspective.

Someone will no doubt ask, “Doesn’t Scripture itself set grace and law against one another? Doesn’t the biblical idea of grace eliminate law?”

While it is true that Scripture never mingles grace and works *as grounds for justification*, it is not the case that grace rules out law altogether, or vice versa. Paul’s whole point in Galatians is that the *proper* uses of the Law are all compatible with grace. In fact, the true purposes of the law are all *gracious*. Law only impinges on grace when legal works are seen as means of salvation.

And when Paul says we are “not under law,” he’s speaking about our relationship to the law with regard to our *justification* (cf. Galatians 5:4).

Finally, here are some definitions of antinomianism from some standard theological dictionaries:

From *The Evangelical Dictionary of Theology*: “[Antinomianism] refers to the doctrine that it is not necessary for Christians to preach and/or obey the moral law of the OT.”

From *Baker’s Dictionary of Theology*: “The word comes from the Greek *anti*, against, and *nomos*, law, and signifies opposition to law. It refers to the doctrine that the moral law is not binding upon Christians as a rule of life.”

And here’s a bonus, from John MacArthur’s *Faith Works*: “In short, antinomianism is the belief that allows for justification without sanctification. Antinomianism makes obedience [to the moral law] elective. While most antinomians strongly *counsel* Christians to obey (and even urge them to obey), they do not believe obedience is a necessary consequence of true faith...” And that is what makes no-lordship theology antinomian.