



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

— May 2010 Issue —

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



NURSERY SCHEDULE

May

02 Vicki Johnson and Amber Solan
09 David and Mary Alice Olive
16 Linda Olive and Sonja Williams
23 Bob and Faye Williams
30 Jon and Tanya Amis

June

06 Jenny Lovassy and Kristy Hines
13 Kevin and Sara Smith
20 Troy and Jessica Moseley
27 Vicki Johnson and Amber Solan

LAWN CARE

May - Dean & Linda Olive

June - Bob Marsh

CHURCH CLEANING

May - Jonathan & Tonya Amis

June - Peter & Jenny Lovassy

FINANCIAL SUMMARY AS OF MAY 1, 2010

Budgeted expenditures (ytd)	\$ 40,299.19
Actual on-budget expenditures (ytd)	\$ 42,856.49
Actual off-budget expenditures (ytd)	\$ 4,000.00
General Fund offerings (ytd)	\$ 48,655.07
Love offerings (ytd)	\$ 300.00
Total offerings (ytd)	\$ 38,350.67
April Love offerings	\$ 0.00
April General Fund offerings	\$ 11,794.40
April Designated Missions	\$ 40.00
Haiti Relief (ytd)	\$ 5,150.00
Building Fund balance	\$ 86,911.98
Missions Fund balance	\$ 10,280.63
General Fund balance	\$ 69,543.73



1. She is at peace with herself and God.
2. She has a meek and quiet spirit.
3. She has a servant's heart.
4. She does not call attention to her physical beauty.
5. She considers homemaking a high and noble call.
6. She is committed to God's headship order.
7. She is a joyful person.
8. She is a woman of prayer and devotion to God.
9. She has learned the secret of Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Godly women are writing their history in the lives of those around them. God's eye is upon them as they live their lives in the orbit of His will. One day, when the books are opened, their devotion will be commended by Him who sees and knows all (Pam Iannello).

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

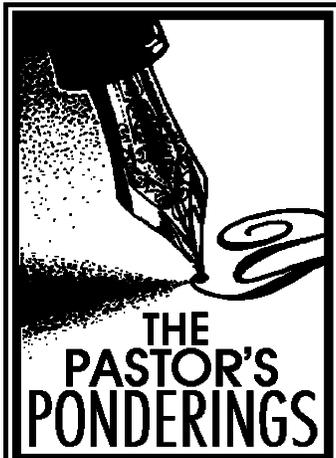
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

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)



“Genesis and Creation”

The first book of the Bible is concerned with how things began, with the origin of all things. It tells us about the origin of matter, the origin of the world, the origin of man, the origin of sin, the origin of redemption, etc. Beyond informing us of the origin of all things, it also helps us to understand the meaning

of all things.

Genesis is a foundational book. We should think of Genesis as the ground floor of the Bible. The rest of the Bible wouldn't make much sense to us without this book! The history of man has its foundation here as does the history of redemption. The basic doctrines that Christians hold dear and regard as essential to the faith have their roots here.

Sadly, Genesis has been subject to unrelenting attacks by those who do not believe it is the revelation of God. This is especially true of the first eleven chapters. Myth, fable, allegory, legend are just some of the words that have been used to describe the contents of these chapters. But to regard these chapters as mythical is to rip the foundation away. Censure Genesis and you censure the whole Bible; repudiate Genesis and you renounce the rest.

The New Testament writers certainly believed in the accuracy and historicity of Genesis. There are over 100 quotations or direct references to Genesis 1-11 in the New Testament. Jesus himself referred to something or someone in these chapters on at least six different occasions.

In each of the quotations and references from Genesis in the New Testament, there isn't even the slightest hint that any of it was considered allegorical or mythical. Every New Testament writer viewed Genesis as absolutely historical, true, and authoritative.

As the first book of the Bible is foundational to the rest of Holy Scripture, so the first chapter is foundational to Genesis and the verse one is foundational to the first chapter. Every book has to have a beginning and the beginning of Genesis, the very beginning of the Bible itself, tells us that God is the creator of the world and all the things in it. It says, *“In the beginning God created the heavens and the earth.”*

The word that describes the activity of God in the beginning verse of the Bible is the verb *“created.”* Everywhere this word is used in the Bible it is used in conjunction with God. To create means to bring into existence that which previously had no existence. Creation is *ex nihilo*, or out of nothing.

Man does not have the ability to create for we ourselves are created beings. We can form and fashion things from material already in existence, but we cannot bring something into existence out of nothing

But God created! What did God create? He *“created the heavens and the earth.”* That means he created everything that exists. It is a reference to the substance of the universe. It is the substance from which God fashioned and formed the world as we know it.

There are two basic theories of the origin of our space-mass-time universe. Bible believers acknowledge that God created all things. Those who reject the account of creation as set forth in the Bible explain the origin of all things with the supposedly scientific theory of evolution.

But let's not be fooled into thinking that one of these theories is based on faith and the other on science. Both of these explanations of origins involve faith. Since no one was present when the universe came into being, science cannot adequately answer the question of origins. Besides, scientifically it is impossible for nothing to produce something.

This is not to say that observable science doesn't support one of these explanations. If the Bible's narration of the origin of the world is true, then we should expect that what we observe in the universe to match up with its account – and it does! The world did not come into existence of itself. The Bible says that “God” created the heavens and the earth. The earth did not originate on its own; it did not evolve out of some primeval bog. God created it.

Does it make a difference what we believe regarding the origins of the earth? Yes. Truth matters. Truth has consequences. To believe something to be true that is false will lead us to live our lives based on a lie.

We believe that space and matter had its beginning with God's creative fiat. “The Christian faith rests on God as the first Cause of all things” (Walke). God is eternal; the universe is not. “God's power as well as His authority in human history are predicated upon His creative acts” (Davis).

Creating is the manifestation of infinite power, superlative glory, and supreme majesty of the one true God. *“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead”* (Rom. 1:20).

I. Packer says, “Knowing that God created the world around us, and ourselves as part of it, is basic to true religion.” With that in mind, let us praise God as Creator. When we behold the beauty and the intricate design of the universe, we ought to lift up our voices in praise to the One who created it (see Ps. 104).

And let us trust him as the sovereign Lord. The Psalmist said, *“My help cometh from the LORD, which made heaven and earth”* (Ps. 121:2). Why would we not desire to trust a God who is all-powerful, absolutely sovereign, and infinitely wise? We are dependent upon him for our very existence for he is our Creator. Let us trust him as our Lord and Redeemer.

BOOK REVIEW



Stop Dating the Church: Fall in Love with the Family of God

Joshua Harris

Multnomah Publishers, 2004, 140 pp.

Josh Harris is well known to many young men and women, especially in the US, as the author of bestselling books on relationships and sexual purity. He brings the same honest and accessible approach to the matter of commitment to Christ's local church, riding the wave of his popularity to address a topic close to his heart.

As we read this book, it is important to note that Mr. Harris is starting where many, especially young people, find themselves today. The premise of the book is that this generation approaches the local church with the same shallow and self-centered attitude and expectations as it adopts in approaching romantic relationships: directionless and non-committal. The author calls us to intelligent and passionate commitment to the church of Christ in its local expression. He makes good distinctions in an engaging style at key points (for example, between the consumer who seeks a church that feeds his appetites, and the communer who seeks a church in order to glorify and enjoy God). A series of vigorous, well directed, and challenging questions, with some pithy marks of a healthy church for which one might look when making these choices, clearly establish the centrality of Christ's church in his purposes, and what ought to be its central place in the lives of his people...

Harris is an author who possesses the gift of addressing contemporary issues in an engaging and winsome style. For many this book will do great good.

JEREMY WALKER



MAY 23 – A business meeting will be held in the Sunday School hour to consider the proposal by the elders and deacons for redecorating work in the sanctuary. Please be sure to pick up a copy of the proposal and look it over. If you have questions, please ask any of the officers

for more information. The total cost of the proposed project is \$31, 688.

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.

We Believe

The 1689 Confession of Faith



CHAPTER 4 – CREATION

1. In the beginning it pleased the Triune God – Father, Son and Holy Spirit – to create the world and all things in it in six days. All was very good. In this way God glorified His eternal power, wisdom and goodness.
(Gen 1:31; Job 26:13; John 1:2-3; Rom. 1:20; Col. 1:16; Heb. 1:2)
2. All creatures were made by God, the last to be fashioned being man and woman who received dominion over all other creatures on the earth. God gave man and woman rational and immortal souls, and in all respects fitted them for a life in harmony with Himself. They were created in His image, possessing knowledge, righteousness and true holiness. The divine law was written in their hearts and they had power to obey it fully. Yet, being left to the liberty of their own mutable wills, transgression of the law was a possibility.
(Gen 1:26-27; 2:7; 3:6; Eccles. 7:29; Rom. 2:14-15)
3. The law of God in general was written in the hearts of the first human pair, but at the same time they were placed under a special prohibition not to eat of the tree of the knowledge of good and evil. Their happiness and fellowship with God depended upon their yielding obedience to His will, as also did the continuance of their dominion over the creatures.
(Gen. 1:26, 28; Gen. 2:17)



THE GOSPEL MESSAGE

This is the one message of the gospel, "Believe and live." Trust in the Incarnate Savior, whom God appointed to stand in the stead of sinners. Trust in him, and you shall be saved. The whole gospel is condensed into one sentence as Christ left it before he ascended up on high, "He that believeth and is baptized shall be saved." He who with his whole heart relies on Christ, and then avows his faith by being buried with Christ in baptism, such a one hath the promise that he shall be saved. But "He that believeth not" — that being a vital omission — "he that believeth not, shall be damned" — condemned, cast away forever. Thy sole business then, sinner, is with this trusting thyself with Christ.

The Gospel—Evidence for Creation

by Paul Hampshire, M.Sc.

What Biblical evidence for creation can be presented to a Christian who doesn't accept Genesis?

Why, one might ask, would anyone look to the gospel accounts and the New Testament for evidence of Creation when the whole Creation account is documented in Genesis?

Unfortunately, even many Christians do not believe the Genesis account of Creation. Neither are they willing to accept the worldwide Flood described in Genesis. These people have had their religious beliefs strongly tainted by the theory of evolution. In order to reconcile their religious beliefs with science they have accepted the theory of 'theistic evolution'. They believe evolution to be true, but that it was directed by God.

Although their idea is not backed up by Scripture, theistic evolutionists do, to their credit, believe in God. As Christians they believe in Jesus Christ and usually admit that what He taught is truth. So what did Christ teach about Creation and Noah's Flood?

'God made them'

From Mark's Gospel, chapter 10, we read of Jesus in Judea talking with the Pharisees. In a discussion about divorce Jesus said, 'But at the beginning of creation God "made them male and female"' (verse 6). The word 'creation' in this verse is all important, and the words 'beginning of creation' can be paraphrased 'beginning of things not previously existing'. Matter and life forms were brought into being at the Creation. This event was never to be repeated, and only God could do it. Evolution-based theory does not agree. Jesus also told us that God made man and woman, and He states this as a fact. Jesus did not say 'God caused to develop', or 'God assisted in the evolution of', He says that 'God made them'. What could be more emphatic?

Before the Flood

Jesus also taught about the Flood. In Matthew 24 we read of Jesus preparing His disciples for His second coming. In verse 37 we read, 'As it was in the days of Noah ...'; and in verse 38, 'For in the days before the flood ... up to the day Noah entered the ark'. In these and the following verse, Jesus described the Flood as 'in the days of Noah', and 'Noah entered the ark', and 'the flood came and took them all away'.

These are the essential elements of the Flood described in Genesis, and Jesus taught them as truth. A similar passage appears in Luke 17:26, 27.

One continuing theme in the New Testament concerns sin, with salvation through belief in Jesus Christ. The writers of the New Testament letters refer back to Genesis and Adam and Eve to explain how sin came into the world. In fact the whole account of the creation of Adam and Eve, and the introduction of sin in the Garden of Eden, can be found in the New Testament.

Scoffers

In his second letter, Peter tells us that scoffers in the last days will say that '... everything goes on as it has since the beginning of creation' (2 Peter 3:4). In Paul's first epistle to the Corinthians we are told that Adam was the first man. 'So it is written "The first man Adam became a living being"; the last Adam, a life-giving spirit' (1 Corinthians 15:45), and that 'Adam was formed first, then Eve' (1 Timothy 2: 13).

The only other reference to Eve in the New Testament occurs when Paul told the Christians in Corinth he was concerned about their lapsing faith in Christ, 'But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ' (2 Corinthians 11:3). This is often the danger with theistic evolutionists—creationists still love them and accept them as Christians, but must point out the dangers of their minds being led astray.

Paul told Timothy that Eve was first deceived, 'And Adam was not the one deceived; it was the woman who was deceived and became a sinner' (1 Timothy 2:14). However, we read in Romans that 'sin entered the world through one man' (Romans 5:12). Paul then wrote about 'Adam's transgression' and taught that through Adam's sin all men will die in their sins, 'For as in Adam all die, so in Christ all will be made alive' (1 Corinthians 15:22). We also have evidence of Noah and the Flood in the New Testament in Peter's second epistle, 'he did not spare the ancient world when he brought the flood on the ungodly people, but protected Noah, a preacher of righteousness, and seven others' (2 Peter 2:5).

Teaching from Genesis

We can see from the above Scripture passages that the writers of the New Testament letters firmly believed the Genesis account of Creation, which includes Adam and Eve. They actually used the material from Genesis for teaching the Christians of the first century. Indeed, Paul tells Timothy that, 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness' (2 Timothy 3:16). And we must remember that the use of the words 'all Scripture', quoted above, does not refer exclusively to the Old Testament, for Paul's letters are put on a par with 'the rest of the Scriptures' (2 Peter 3:16).

Just as many Christians today have become influenced by the philosophies of mankind, so too had the Christians at Laodicea in the first century—so much so that Jesus in His Revelation to John says, 'To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation' (Revelation 3:14). Jesus Himself says He was there at the beginning of Creation. How can Christians doubt His word by believing in evolution?