



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

— February 2011 Issue —

*"Do not be slothful in zeal,
be fervent in spirit,
serve the Lord."
(Romans 12:11).*



NURSERY SCHEDULE

February

06 Kristin Scarbrough and Lori Hewlett
13 Jon and Tanya Amis
20 Linda Olive and Sonja Williams
27 Faye and Bob Williams

March

06 Melanie Myatt and Nellie McFadden
13 Jenny and Pat Hines
20 Jenny and Peter Lovassy
27 Troy and Jessica Moseley

CHURCH CLEANING

February - Palazzolos
March - Doris Marshall
April - Jon & Tanya Amis

FINANCIAL SUMMARY AS OF FEBRUARY 1, 2011

Budgeted expenditures (ytd)	\$ 12,014.49
Actual on-budget expenditures (ytd)	\$ 11,144.34
Actual off-budget expenditures (ytd)	\$ 0.00
General Fund offerings (ytd)	\$ 10,780.11
Designated Missions (ytd)	\$ 150.00
Love offerings (ytd)	\$ 0.00
Total offerings (ytd)	\$ 10,930.00
January Love offerings	\$ 0.00
January General Fund offerings	\$ 10,780.11
January Designated Missions	\$ 150.00
Building Fund balance	\$ 68,693.88
Missions Fund balance	\$ 12,144.45
General Fund balance	\$ 73,549.85

Creation vs. Evolution

The New Shape of the Debate

by Al Mohler



The debate over Darwinism rages on, with almost every week bringing a new salvo in the Great Controversy. The reason for this is simple and straightforward — naturalistic evolution is the great intellectual rival to Christianity in the Western world. It is the creation myth of the secular elites and their intellectual weapon of choice in public debate.

In some sense, this has been true ever since Darwin. When Charles Darwin developed and published his theory of natural selection, the most obvious question to appear to informed minds was this: Can the theory of evolution be reconciled with the Christian faith?

The emergence of evolution as a theory of origins and the existence of life forms presented a clear challenge to the account of creation offered within the Bible, especially in the opening chapters of Genesis. At face value, these accounts seem irreconcilable.

There were a good many intrepid and honest souls in the nineteenth century who understood the reality that, if evolution is true, the Bible must be radically reinterpreted. Others went further *(continued on back page)*

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

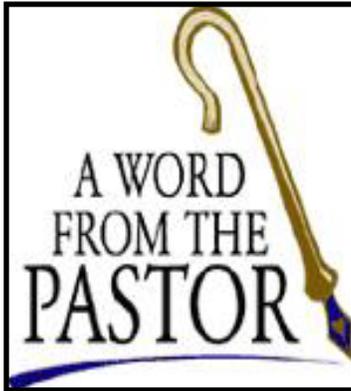
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

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)



“Transformed to Inform”

The first 20 verses of the fifth chapter of Mark’s Gospel contains one of the most remarkable miracles of Christ. It is the second of four miracles that are found back-to-back in Mark’s gospel.

Beginning at 4:35 and extending to the end of chapter five, there are the miracles of Jesus calming a storm, casting out demons from the man of Gadara, healing the woman with an issue of blood, and the raising of Jairus’ daughter from the dead. The four miracles show that Jesus is Lord over nature, demons, disease, and death.

This miracle in Mark 5:1-20 is about the transformation of a man possessed by demons who afterward proclaimed to others all the wonderful things that Jesus had done for him. He became a witness of the power and grace of Christ. He was transformed in order to inform.

When Jesus stepped out of the boat after calming the storm on the Sea of Galilee, he was approached by a man living in the tombs who was possessed by an unclean spirit (2). By story’s end, the One who had calmed the stormy sea had calmed his stormy life.

Unclean is an appropriate term to speak of the spirit that dwelt in him. The devil controlled this man’s life. And what we see is not a pretty picture. He lived among the dead; he made his home in rock-cut tombs or burial caves (3). He was wild and used his strength to keep others from binding him (4). His behavior was bizarre and self-destructive (5). Luke tells us that he wore no clothes (8:27).

He was the kind of man that if you met on the streets, you would get out of the way! But when he approached Jesus, our Lord did not run. When he approached Jesus, he bowed down before him (6). The demon(s) in him recognized who Jesus was and sensed the doom that awaited him (7). And Jesus ordered the demons to come out of the man (8). In the conversation, we learn that he was possessed by many demons, for the man’s name was Legion, a word signifying 6000 soldiers in the Roman army.

The demons requested to enter some pigs nearby; this request was granted. Pigs were regarded as unclean animals so when Jesus cast the unclean spirits out of the man, they entered the pigs. A stampede followed with the pigs being hurled into the sea where they drowned (13).

What happened as a result was a transformed man! The man formerly possessed was completely changed. Mark describes him now as “clothed and in his right mind” (15). His appearance changed; his behavior changed; and his mind changed! He was a new man, totally transformed. Old things had passed away and all things had become new (2 Cor. 5:17).

The people who came from the town near-by were not impressed about the transformation of the man, only disturbed at the loss of the pigs! They didn’t rejoice; they asked Jesus to leave (17). 2000 pigs were worth more to them than one soul. Jesus complied with their request.

When Jesus got into the boat to leave, the man who had been demon possessed begged Jesus that he might go with him (18). His request is certainly understandable. He was full of love for the One who brought about deliverance. But Jesus refused to take him along (19). On the surface this seems like a cruel act.

But this wasn’t an unkind or malicious act on the part of Jesus. Jesus refused his request because he had something else in mind for him. His home town needed him! Jesus told him, “Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you” (19). Jesus sent him away to proclaim the gospel to his family and friends.

This is the great lesson of the passage. The former demoniac was transformed in order to inform. This same principle applies to everyone whom the Lord saves. If you have been converted, Christ intends for you to tell your family and friends about the grace of God and the compassion of Christ! If your life has been turned around by the good news, then he wants you to tell everyone you know about Jesus and his love!

There is nothing quite like the testimony of a changed life. And salvation brings about a change. If a change can’t be seen its because a change hasn’t taken place. People can see the difference in the life of one who is translated out of darkness into the light, who is transformed from the old man to the new man. And because things are different, doors are opened to share the gospel. It was certainly noticeable that this man’s life had been revolutionized and this would give him a hearing among his friends.

The demoniac did exactly what the Lord instructed him to do. “And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled” (20). He had a personal testimony to share. There was much for him to tell! The biggest sinner in town had been saved and he went home and told everybody about the One who had saved him!

Thanks be that Christ is “able to save to the uttermost those who come unto God by him” (Heb. 7:25). He can save to the uttermost because he has triumphed over Satan by his death on the cross. All who believe on the Lord Jesus Christ will be delivered from Satan’s power and sin’s grip will lose its hold. That being the case, there is something wonderful to tell our friends and family.

May the Lord help us to proclaim to others how much Jesus has done for us.

BOOK REVIEW



Why Won't They Listen

by Ken Ham

Published by Master Books, 176 pages

This little book goes far in addressing a critical weakness in contemporary Christian theology. It ought to be a must-read for Christians who serve in leadership roles 'from pastors to parents' as well as those involved in evangelism and apologetics ministries. While the theme isn't necessarily something new from Ken Ham, it may well be his most concise and best articulated rendition of a vital message to today's Christian community.

Ham addresses a variety of aspects of the biblical creation record and its importance, focusing mainly on two fundamental points: 1) That the historical, biblical Christian faith rests and relies squarely and unequivocally on the historicity and straightforward meaning of the Genesis record; and 2) That the Great Commission will not be effectively obeyed – whether among 'unreached' peoples throughout the world or in contemporary post-Christian Western culture – unless this foundational element of the Gospel is again given its proper place.

Reviewed by Timothy Wallace

The Ladies of Grace will meet at 9 a.m. on Saturday, February 19. Doris Marshall will speak on the topic of faithfulness and share her testimony.



FEBRUARY 6 – The annual church business meeting is scheduled for the afternoon at 1:30 PM. Every member should be present for this meeting.

FEBRUARY 20 – Bob Marshall is scheduled to preach God's Word in the evening service.

MARCH 6 – The church will be observing the ordinance of the Lord's Supper in the afternoon service.

MARCH 17 – Grace Baptist Church will be hosting the Sovereign Grace Baptist Pastor's Fellowship on Thursday, March 17 (dv). Three men are scheduled to preach, Chad Beck, Mark Webb, and Jim Gables. The first meeting begins at 10 AM. Lunch will be provided.

MARCH 27 – Justin Dillehay, pastoral intern at Grace Baptist Church, Hartsville, TN, will be preaching at both the morning and evening services.

APRIL 3 – Darrell Lingerfelt, pastor of Providence Baptist Church, Pulaski, TN, will be preaching in the afternoon service.

MAY 16-19 – The annual FIRE conference will be held in Estes Park, Colorado.

OCTOBER 21-23 – Tony Carter, pastor of Eastpointe Church, Atlanta, GA, will be the preacher for our Fall Bible Conference. Mark these days on your calendar and plan to attend every service.

We Believe

The 1689 Confession of Faith

CHAPTER 8

CHRIST THE MEDIATOR

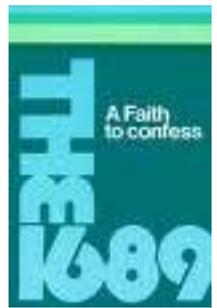
(PARAGRAPHS THREE AND FOUR)

- The two natures, divine and human, being thus united in the person of God's Son, He was sanctified and anointed with the Holy Spirit to an unlimited extent, and in Him are found all treasures of wisdom and knowledge. He is replete with all that is pleasing to the Father, being holy, harmless, untouched by sin, and full of grace and truth. Thus He has become thoroughly qualified to execute the work of a mediator and surety. He did not take this work upon Himself uncalled, but was commissioned by His Father so to act. His Father also conferred upon Him full powers of jurisdiction and commanded Him to pass judgment on all.

Ps. 45:7; Matt. 28:18; John 1:14; 3:34; 5:22, 27; Acts 2:36; 10:38; Col. 1:19; 2:3; Heb. 5:5; 7:22, 26.

- The Lord Jesus most willingly undertook the office of mediator, and in order that He might discharge it He became subject to God's law, which He perfectly fulfilled. He also underwent the punishment due to us, which we should have borne and suffered, for He bore our sins and was accused for our sakes. He endured sorrows in His soul severe beyond our conception, and most painful sufferings in His body. His death was, by crucifixion. While He remained in the state of the dead His body sustained no decay. The third day saw His resurrection in the same body in which He had suffered. In the same body also He ascended into heaven, where He sits at the right hand of His Father, interceding for His own. At the end of the world He will return to judge men and angels.

Ps. 40:7-8; Isa. 53:6; Matt. 3:15, 26:37-38, 27:46; Mark 16:19; Luke 22:44; John 10:18, 20:25, 20:27; Acts 1:9-11; 10:42; 13:37; Rom. 8:34; 14:9-10; 1 Cor. 15:3,4; 2 Cor. 5:21; Gal. 3:13; 4:4; Heb. 9:24; 10:5-10; 1 Pet. 3:18; 2 Pet. 2:4.



J.C. Ryle Quotes



THE DANGER OF UNSANCTIFIED HEAD-KNOWLEDGE

"Let us pray that we may be delivered from a cold, speculative, unsanctified head-knowledge of Christianity. It is a rock on which thousands make shipwreck to all eternity. No heart becomes so hard as that on which the light shines, but finds no admission. To be an ignorant heathen, and bow down to idols and stones, is bad enough. But to be called a Christian, and know the theory of the Gospel, and yet cleave to sin and the world with the heart, is to be a candidate for the worst and lowest place in hell. It is to be as like as possible to the devil."

Creation vs. Evolution — The New Shape of the Debate

by Al Mohler

(continued from page 1)

and, like the New Atheists in our time, seized upon evolution as an intellectual weapon to be used against Christianity.

There were others who attempted to mediate between evolution and Christianity. In the most common form of the argument, they asserted that the Bible tells the story of the who and the why of creation, but not the how. The how was left to empirical science and its theory of evolution.

In more recent years, this argument has been made from the evolutionary side of the argument by the late Stephen Jay Gould of Harvard University, who proposed that the worlds of science and religious faith were completely separate, constituting “non-overlapping magisteria.” In effect, he argued that religion and science cannot conflict, since they do not address the same questions.

The problem with this argument is obvious: Darwinism and Genesis do clearly overlap. The Bible does not merely speak of the who and the why. It also makes explicit claims concerning the how. Likewise, even a cursory review of the evolutionary literature indicates that evolutionary scientists routinely make assertions concerning the who and why questions. It is just not intellectually honest to argue that evolutionary theory deals only with the mechanisms of the existence of the Cosmos and that the Bible deals only with the meaning of creation.

Another approach had been taken by some Christian theologians in the nineteenth century. In their own way, even some among the honored and orthodox “Princeton Theologians” attempted to argue that there was no necessary conflict between Genesis and Darwin. They were so convinced of the power of empirical science and of the authority of Scripture that they were absolutely sure that the progress of science would eventually prove the truthfulness of the Bible.

What these theologians did not recognize was the naturalistic bent of modern science. The framers of modern evolutionary theory did not move toward an acknowledgment of di-

vine causality. To the contrary, Darwin’s central defenders today oppose even the idea known as “Intelligent Design.” Their worldview is that of a sterile box filled only with naturalistic precepts.

From the beginning of this conflict, there have been those who have attempted some form of accommodation with Darwinism. In its most common form, this amounts to some version of “theistic evolution” — the idea that the evolutionary process is guided by God in order to accomplish his divine purposes.

Given the stakes in this public controversy, the attractiveness of theistic evolution becomes clear. The creation of a middle ground between Christianity and evolution would resolve a great cultural and intellectual conflict. Yet, in the process of attempting to negotiate this new middle ground, it is the Bible and the entirety of Christian theology that gives way, not evolutionary theory. Theistic evolution is a biblical and theological disaster.

The New Testament clearly establishes the Gospel of Jesus Christ upon the foundation of the Bible’s account of creation. If there was no historical Adam and no historical Fall, the Gospel is no longer understood in biblical terms.

The mainstream doctrine of evolution held by the scientific establishment and tenaciously defended by its advocates does not even allow for the possibility of a divinely implanted meaning in the Cosmos, much less for any divine guidance of the evolutionary process. There has been an unrelenting push of evolutionary theory deeper and deeper into purely naturalistic assumptions and an ever-increasing hostility to Christian truth claims.

On the other side of the equation, the injury to Christian convictions is incalculable. At the very least, the acceptance of evolutionary theory requires that the first two chapters of Genesis be read merely as a literary rendering that offers no historical data. But, of course, the injury does not end there.

If evolution is true, then the entire narrative of the Bible has to be revised and reinterpreted. The evolutionary account is not only incompatible with any historical affirmation of Genesis, but it is also incompatible with the claim that all humanity is descended from Adam and the claim that in Adam all humanity fell into

sin and guilt. The Bible’s account of the Fall and its consequences is utterly incompatible with evolutionary theory. The third chapter of Genesis is as problematic for evolutionary theory as the first two.

The naturalistic evolutionists are now pressing their case in moral as well as intellectual terms. Increasingly, they are arguing that a refusal to accept evolution represents a thought crime of sorts. They are using all the tools and arguments at their disposal to discredit any denial of evolution and to marginalize voices who question the dogma of Darwinism. They are working hard to establish unquestioned belief in evolution as the only right-minded and publicly acceptable position. They have already succeeded among the intellectual elites. Their main project now is the projection of this victory throughout popular culture.

Among the theistic evolutionists, the issues are becoming clearer almost every day that passes. Proponents of theistic evolution are now engaged in the public rejection of biblical inerrancy — with some calling the affirmation of the Bible’s inerrancy as an intellectual disaster and “intellectual cul-de-sac.” Others now openly assert that we must forfeit belief in an historical Adam, an historical Fall, and a universal Flood.

Thus, the vise of evolutionary theory is now revealing the fault lines of the current debate. There can be no question but that the authority of the Bible and the truthfulness of the Gospel are now clearly at stake. The New Testament clearly establishes the Gospel of Jesus Christ upon the foundation of the Bible’s account of creation. If there was no historical Adam and no historical Fall, the Gospel is no longer understood in biblical terms.

This is the new shape of the debate over evolution. We now face the undeniable truth that the most basic and fundamental questions of biblical authority and gospel integrity are at stake. Are you ready for this debate?

<http://www.albertmohler.com/2011/02/01/creation-vs-evolution-the-new-shape-of-the-debate/>