



# M<sup>G</sup> 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**

— June 2011 Issue —

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



### NURSERY SCHEDULE

#### June

05 Vicki Johnson and Amber Solan  
12 Kevin and Sara Smith  
19 Kristin Scarbrough and Lori Hewlett  
26 Jon and Tanya Amis

#### July

03 Linda Olive and Sonja Williams  
10 Melanie Myatt and Faye Williams  
17 Kristy and Pat Hines  
24 Jenny and Peter Lovassy  
31 Jessica and Troy Moseley

### CHURCH CLEANING

**June** - Dean & Linda Olive  
**July** - Lovassys  
**August** - Moseleys

### LAWN CARE

**June** - Moseleys  
**July** - Dean and Linda Olive  
**August** - Peter Lovassy

### FINANCIAL SUMMARY AS OF JUNE 1, 2011

Budgeted expenditures (ytd)	\$ 56,318.04
Actual on-budget expenditures (ytd)	\$ 58,363.20
Actual off-budget expenditures (ytd)	\$ 0.00
General Fund offerings (ytd)	\$ 63,022.05
Designated Missions (ytd)	\$ 330.00
Disaster Relief Offerings (ytd)	\$ 250.00
Love offerings (ytd)	\$ 0.00
Total offerings (ytd)	\$ 63,602.05
May Love offerings	\$ 0.00
May General Fund offerings	\$ 12,419.94
May Designated Missions	\$ 0.00
May Disaster Relief Offerings	\$ 250.00
Building Fund balance	\$ 76,608.01
Missions Fund balance	\$ 9,201.41
General Fund balance	\$ 74,543.20



## Guest Preacher Jonny White

June 5

Jonny will be preaching at 9:30 AM and 1:30 PM.

He will take the Sunday School hour (11 AM) to tell us about the work of Chapel Library and especially, Ekklesia Theological Seminary.

Jonny White is the Dean of Ekklesia Theological Seminary in Pensacola, FL. Ekklesia is part of the Chapel Library ministry of Mount Zion Bible Church.

He has been in the Gospel ministry for twenty-one years and pastored churches in Alabama, Florida, Missouri, and Kentucky. He received a Bachelor of Theology degree from the Baptist College of Florida, a M. Div. from Beeson Divinity School, and a Ph.D. from The Southern Baptist Theological Seminary.

Dr. White has been married to Marseilles for twenty years and they have three children: Victoria (18), Spencer (14), and Andrew (10).

## SCHEDULE OF SERVICES

### NORMAL SUNDAY SERVICES

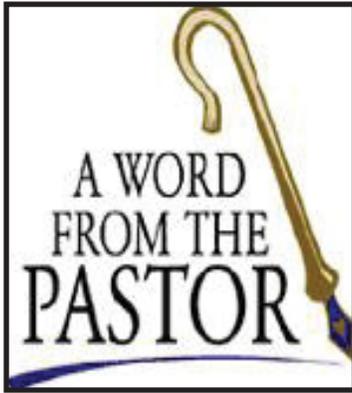
Morning Worship 9:30 AM  
Sunday School 11:00 AM  
Evening Worship 6:00 PM

### 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)



## Controlling the Tongue

One of the marks of true religion in the soul is the control of the tongue. True religion changes how a person talks. Spurgeon was right when he said, “An unbridled tongue indicates a godless heart.” Christianity alters how we use our tongues.

The apostle James had much to say in his letter about the use of the tongue. Almost the entire third chapter of his epistle is about the taming of the tongue. However, in the very first chapter he states, “If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person’s religion is worthless” (26).

When James talks about controlling the tongue, he uses the imagery of a bridle. A bridle is something we put on horses so we can control them. It is impossible to ride a horse (for long!) without a bridle. To direct a horse the way you want him to go, you need a bridle.

James applied the term bridle as a symbol of the believer’s submission to God’s control. The person whose religion is the genuine article will be enabled by the Holy Spirit to exercise caution in what he or she says. Where the Spirit resides, there is a desire to speak wholesome and good words. The control of the tongue is one of the sure marks that we have passed from death to life. True saving religion puts a bridle on the tongue.

When Paul wrote to the Galatians about the fruit of the Spirit, he listed “self-control” as one of the beautiful flavors. He said, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law” (5:22-23).

Self-control manifests itself in several areas. The Bible uses this term particularly in connection with the use of alcoholic beverages and with sexual purity. But the Christian is to exercise self-control in all things. That includes the use of the tongue. Lehman Strauss said, “A true test of a man’s religion is not his ability to speak his mind, but rather his ability to bridle his tongue.”

The one that pretends to be religious but doesn’t bridle his tongue has a serious spiritual problem. James says two things about him.

First, he deceives himself. Such a man, James says, “deceives his heart.” The apostle had already spoken

about deception in v. 22: “But be doers of the word, and not hearers only, deceiving yourselves.” He now speaks about it again. Hearing the truth but not putting into practice is deception, and performing religious acts but not controlling the tongue is also deception.

Second, his religion is worthless. Scripture often uses the word “worthless” to describe idolatry (Acts 14:15; Rom. 1:21; Eph. 4:17; 1 Pet. 1:18). The religion that people have who do not control their tongues is no better than false idols – it too is worthless, empty, and meaningless.

Christians must take heed. We must keep a tight rein on our tongue! We must exert restraint on our speech, rid ourselves of cutting criticism, filthy language, and lies. For if we are unable to control our tongue, then our religion is a sham.

Because James speaks about the right use of the tongue, and does so several times – see 1:19; 3:1-12; 4:1-12; 5:9, 12 – we surmise that how we talk is a vitally important matter. This is not a secondary topic, a peripheral issue; it goes right to the heart of what it means to be a Christian. Wiersbe says, “It is the tongue that reveals the heart; if the heart is right, the speech will be right.”

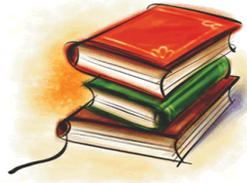
John MacArthur says, “If the tongue is not controlled by God, it is a sure indicator that the heart is not, either. Jesus told the self-righteous Pharisees, ‘The mouth speaks out of that which fills the heart... For by your words you will be justified, and by your words you will be condemned’ (Matt. 12:34, 37). Religion that does not transform the heart, and thereby the tongue, is totally worthless in God’s sight” (MacArthur).

God’s Word teaches that genuine, saving faith will produce actions in a believer’s life that are in accordance with holiness. Pure speech is one of those actions. Therefore, we had better give attention to our words, for how we speak is one of the reliable indicators of whether we have true or false religion.

Many people men deceive themselves by thinking they have true religion because they attend church, sing hymns, take communion, etc. But if a person does not control his tongue, he has a worthless religion. Elsewhere the Bible calls such a person a hypocrite.

True religion is manifested in a lifestyle of obedience to God. If our religion is the real thing, it will manifest itself in things like controlling the tongue. Using this as a measure, do we have true religion?

# BOOK REVIEW



## Get a Grip

by Anthony Selvaggio

Published by Evangelical Press, 122pp.

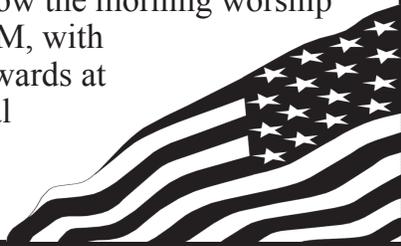
I found this short book helpful. The author uses the lives of Old Testament believers to teach Christians how to live in today's world. He suggests that there are two ways we can interpret the lives of these saints: first, we can view them simply as examples to teach us moral lessons; secondly there is the "redemptive-historical" approach which focuses on how they point to Jesus Christ. The author concludes, rightly I believe, that a synthesis of these two views is necessary to provide a balanced understanding.

In eight chapters, the author looks at Abraham, Joseph, Moses, Miriam, Elijah, Daniel and David, the two Tamars and Jephthah's daughter. He shows how their experiences in dealing with waiting, forsakenness, failure, jealousy or fear can be a guide when we too have to face these problems.

Michael Jarvis

## SCHEDULE CHANGE FOR JULY 3

There will be no Sunday School on July 3. Our meal will follow the morning worship service at 11:30 AM, with Communion afterwards at 1:00 PM. The meal is picnic food!



**JUNE 12** – Tim and Dayna Williams, missionaries with the North Africa Project of Faith Bible Church, Sharpsburg, GA, will be with us Sunday morning. They will take the Sunday School hour to tell us what has been happening in their lives in language training and work on the ground.

**JULY 13** – Daniel Noren, a native Swede, will take the prayer meeting and inform us about gospel work in Sweden. He is associated with HeartCry Mission Society and is one of the few evangelicals preaching the gospel there.

**AUGUST 14** – Justin Dillihay will be preaching again in the pastor's absence. Please pray for him as he comes to open God's Word.

**OCTOBER 17-18** – The Regional FIRE Conference for the Southeast will be held at Grace Baptist Church, Hartsville, TN. Pastor Donny Martin and the good folk there will be hosting the meeting in their new building.

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

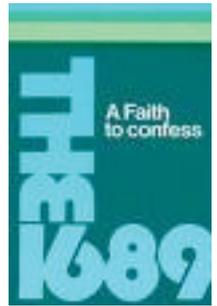
## We Believe

The 1689 Confession of Faith

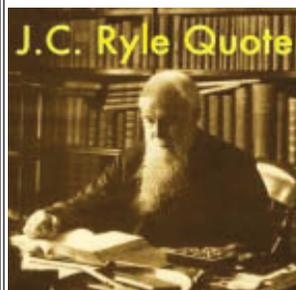
### CHAPTER 9

#### CHRIST THE MEDIATOR

(PARAGRAPHS ONE, TWO, THREE, FOUR, AND FIVE)



1. In the natural order God has endued man's will with liberty and the power to act upon choice, so that it is neither forced from without, nor by any necessity arising from within itself, compelled to do good or evil.  
Deut. 30:19; Mat. 17:12; Jas. 1:14.
2. In his state of innocency man had freedom and power to will and to do what was good and acceptable to God. Yet, being unstable, it was possible for him to fall from his uprightness.  
Gen. 3:6; Eccles. 7:29.
3. As the consequence of his fall into a state of sin, man has lost all ability to will the performance of any of those works, spiritually good, that accompany salvation. As a natural (unspiritual) man he is dead in sin and altogether opposed to that which is good. Hence he is not able, by any strength of his own, to turn himself to God, or even to prepare himself to turn to God.  
John 6:44; Rom. 5:6; 8:7; Eph. 2:1, 5; Titus 3:3-5.
4. When God converts a sinner, and brings him out of sin into the state of grace, He frees him from his natural bondage to sin and, by His grace alone, He enables him freely to will and to do that which is spiritually good. Nevertheless certain corruptions remain in the sinner, so that his will is never completely and perfectly held in captivity to that which is good, but it also entertains evil.  
John 8:36; Rom. 7:15, 18, 19, 21, 23; Phil. 2:13; Col. 1:13.
5. It is not until man enters the state of glory that he is made perfectly and immutably free to will that which is good, and that alone.  
Eph. 4:13.



J.C. Ryle Quotes

## LISTENING TO A SERMON

*It is not enough that we go to Church and hear sermons. We may do so for fifty years, and be nothing better, but rather worse. "Take heed," says our Lord, "how you hear." Would anyone know how to hear properly? Then let them lay to heart three simple rules... faith, reverence, and prayer. If these three are our companions, we will hear with profit, and return with praise.*

## Work, Identity and the Effects of Sin

by Richard Phillips

Probably every man has tasted at some time the deep satisfaction of a job well done. Why does labor have this inherent value? *Because we were made for it.* God placed Adam in the garden and put him to work. Therefore, because God is good and has chosen to be glorified through our labor, we are able to enjoy work and find a significant part of our identity in it. In fact, as we keep work in proper balance, retaining our primary identity in Christ, God wants us to invest significant passion in our work and find true meaning in it.

At various times, all of us struggle with the temptations of worldly glory, self-serving power, or the sinful pleasures that can be associated with work. Sometimes we may find that far too much of our identity has become wrapped up in who we are professionally. Of course, none of this is work's fault. It all grows out of our sinful hearts and our tragic ability to stain anything we touch with idolatry and selfishness. Yet our sinfulness does not alter the fact that work is a man's sacred calling, received from the very hand of God himself.

In fact, although the introduction of sin into the garden changed the nature of work, God's calling for man to work is entirely holy and good. Bruce Waltke rightly says, "Work is a gift of God, not a punishment for sin. Even before the fall humanity [had] duties to perform." It was after God told Adam to be fruitful—by means of his work—that God declared that creation was "very good" (Gen. 1:31).

After Adam's fall, it remained good for man to work. But due to God's curse on the earth because of human sin, it became necessary for man not merely to work,

but to work *hard*:

"Cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return" (Gen. 3:17–19)

In our fallen world, shadowed by the curse of death and futility, we either work hard or our families suffer. According to the book of Proverbs, industry is an essential characteristic that men should cultivate: "A slack hand causes poverty, but the hand of the diligent makes rich" (Prov. 10:4); "Whoever is slothful will not roast his game, but the diligent man will get precious wealth" (Prov. 12:27). Yet I sometimes hear pastors or Christian psychologists tell men they should never be late for dinner or have to travel away from home for work. I disagree. It's true that men should not pursue their work so single-mindedly that family duties are excluded or consistently compromised. But in our fallen world, men have an obligation to hustle and give their all in the workplace—and this may involve some late nights and business trips. Of all men, Christians should work especially hard, giving *more* than an honest day's work for a day's wage.

In thinking about how the need to work is hardwired into men's souls, and the pleasure we can derive from work, I find it interesting that even many of the things we designate as hobbies are really forms of work. Some men like to relax through woodworking, which is, of course, a matter of *working* with wood. Other men like to work in the garden or restore cars. Some men like to go fishing, which is a kind of work, and others like climbing mountains, which seems like a lot of work. My love for

following baseball involves detailed mathematics, which makes the pastime all that much more fun for me. Even in our leisure, we see that men are made for work.

Have you noticed that, almost every time, the second subject that comes up when two men meet involves work? I sit next to a man on an airplane, and what does he ask? "What's your name?" I answer, "I'm Rick Phillips." The next question is amazingly consistent: "What do you do?" How we answer tells people what to think of us.

There are a number of ways I can answer the question. I can say, "I'm an author," in which case the man thinks I'm an interesting person with lots of insight. Or I can say, "I'm an educator." Then he thinks I'm a person with specialized knowledge, and he questions me further to find out what that area of knowledge is. If I say, "I'm a preacher," he starts looking out the window, afraid I'm going to hassle him about his sins. (Usually, the answer I choose to give depends on whether I am interested in talking or not.) The point is that the answer to "What do you do?" tells people most of what they want to know about a man.

In a world in which God has called men to work, this should not be surprising. Do you see the theological tie-back here? In this mundane example, we catch a glimmer of the profundity of Scripture, the kind of glimmer we notice all the time if we're paying attention. The simple who-is-this-guy conversations we have with strangers are not random events. They sprout from the theology of work and calling rooted in the garden and recorded in Genesis 2.

Excerpted from *The Masculine Mandate*