



MGrace 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 2012 Issue —

"As each has received a gift, use it to serve one another, as good stewards of God's varied grace" 1 Peter 4:10



NURSERY SCHEDULE

February

05 Kevin and Sara Smith
12 Kristin Scarbrough and Lori Hewlett
19 Melanie Myatt and Hannah McFadden
26 Linda Olive and Sonja Williams

March

04 Jon and Tanya Amis
11 Jenny and Peter Lovassy
18 Troy and Jessica Moseley
25 Vicki Johnson and Amber Solan

CHURCH CLEANING

February - Dean & Linda Olive
March - Palazzolos
April - Marshalls
May - Myatts

FINANCIAL SUMMARY AS OF FEBRUARY 1, 2012

Budgeted expenditures (ytd)	\$ 13,464.62
Actual on-budget expenditures (ytd)	\$ 9,850.63
Actual off-budget expenditures (ytd)	\$ 0.00
General Fund offerings (ytd)	\$ 13,218.58
Designated Missions (ytd)	\$ 800.00
Love offerings (ytd)	\$ 60.00
Total offerings (ytd)	\$ 14,070.31
January Love offerings	\$ 60.00
January General Fund offerings	\$ 13,218.58
January Designated Missions	\$ 800.00
Building Fund balance	\$ 94,482.34
Missions Fund balance	\$ 15,244.22
General Fund balance	\$ 98,255.34



Special Day of Services February 19

Preacher

Barry King

Pastor of Wood Green Baptist
Church, London, England

Director of Grace Baptist
Partnership

Service Schedule

- 9:30 AM – Pastor King preaching
- 11:00 AM – presentation of Grace Baptist Partnership
- 12:00 PM – Lunch
- 1:30 PM – Pastor King preaching

Barry King is an American ministering in England. He is involved in an extensive church planting ministry there and is expanding that work to many other countries.

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

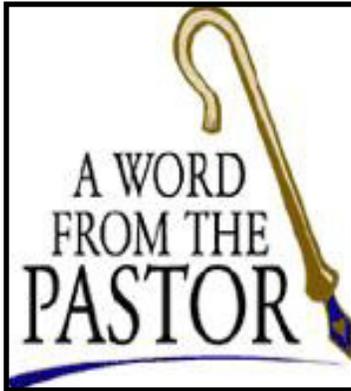
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

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)



There They Crucified Him

Luke writes almost nonchalantly, “There they crucified him” (Luke 23:33). Only four words in English are used to indicate this enormously significant event, the death of the Lamb of God.

The “there,” the place where he was crucified was called “the Place of a Skull, which in Aramaic is called Golgotha” (John 19:17). We call it Calvary, which is from the Latin word for skull.

The manner of death was by crucifixion. Jesus suffered immensely the agony of death by crucifixion. Methods of crucifixion varied as did the types of crosses. There were three main types of crosses on which men were executed. There was a cross shaped like an X; a cross shaped like a capital T; and there was a cross shaped like a lower-case t, the horizontal bar crossing mid-way down the vertical beam. It appears that Jesus was crucified on a cross shaped like a lower-case t, because a sign was placed over his head which designated him as the king of the Jews (Lk 23:38).

Sometimes ropes were used to suspend a person on the cross but we learn from the Gospel of Luke and the Gospel of John that nails were used. When Thomas was told that Jesus was alive, he said that he would not believe unless he could see in our Lord’s hands the print of the nails (John 20:25).

Crucifixion was “the most ignominious and humiliating of all deaths” (Ryle). It was a death reserved for the worst of criminals. It was especially a shameful death for a Jew. Deut. 21:3 says that a person hanged on a tree “is cursed by God.” Paul referred to this verse in Gal. 3:13, when he said, “Christ redeemed us from the curse of the law by becoming a curse for us – for it is written, ‘Cursed is everyone who is hanged on a tree.’” Jesus Christ removed the curse of sin from us by becoming a curse for us on the cross!

Crucifixion was also one of the most excruciatingly painful deaths. It was barbaric. It was a horrendous way to die. It sometimes took two or three days for a man to die. Sometimes death was hastened by breaking the victim’s legs (John 19:31-33). It was excruciatingly painful, prolonged, and socially degrading death, yet Jesus Christ, the sinless Son of God, bore the pain and the shame in order to remove the curse from man and release the sinful from bondage.

Death usually came by asphyxiation. The crucified had to continually pull themselves up in order to breathe. Lifting themselves up cause tremendous pain. When their strength gave out, when they were completely exhausted and not able to pull themselves up in order to catch their breath, they suffocated, often after great gasps for breath.

The very idea that God would save sinners through the death of his Son on the cross was so scandalous that both Jew and Greek despised the message. In his letter to the Corinthians, Paul said that the preaching of a crucified Messiah was “a stumbling block to Jews and foolishness to Gentiles” (1 Cor 1:23).

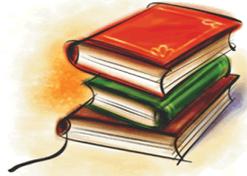
But this was God’s plan of redemption. The cross sets forth the divine satisfaction that justice required for sinners to be forgiven and at the same time reveals the great love of God for man. On victorious Calvary, salvation was won for us! It was necessary that Jesus die a sacrificial death. He couldn’t die of old age in his bed surrounded by family and friends and procure our pardon. The lamb must be slain and the blood must be shed. He must die as the great Sin-Bearer! He must offer himself as a sacrifice for sin.

What does the crucifixion of the Lord Jesus Christ show? Geoff Thomas says that it shows three primary things.

1. It shows that our sins are extremely horrible. Nothing reveals the horrors of sin like the crucifixion. What put Jesus on the cross? Not the greed of Judas, not the envy of Caiaphas, not the hatred of the Pharisees, not the cowardice of Pilate, but our sin! Our pride, greed, envy, lust, and hatred. Your sin and my sin is so serious that the only way God could forgive us was through the incarnation of his Son and his bearing our guilt on the cross.
2. It shows that God’s love is wonderful beyond measure. Christ resolved in love to deal with our sins. He chose to endure all the reproach and shame that our sins heaped upon him. He gave his blessed body to be nailed upon the cross and prayed for those who did it. The scheme was God’s in its conception, in its accomplishment and in its consummation. Salvation is of the Lord from beginning to end. It is all of grace. *‘Tis mercy all, immense and free.* Out of love for sinners God provided the Lamb. God so loved the world that he gave his only begotten Son to the cross of Calvary.
3. It shows Christ’s salvation is a free gift. There is nothing for us to pay. Not a penny. We give God nothing except our sin and need. *Nothing in my hands I bring/ simply to Thy cross I cling.* By the stripes of Jesus we are healed. There are no stripes for us to bear. That is the message of the cross of Christ! Jesus Christ bore our guilt. He dealt with our sins. Those who believe in Christ are discharged from every obligation and threat. We are accepted by God because he accepted the sacrifice of his Son on our behalf.

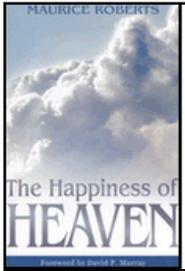
Let us never forget the cross! Let us come again and again to Calvary to remember the great price that Jesus paid to redeem us. *But drops of grief can ne’er repay/The debt of love I owe/Here, Lord, I give myself away/’Tis all that I can do.*

BOOK REVIEW



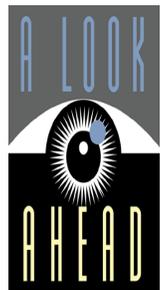
The Happiness of Heaven

by Maurice Roberts
Reformation Heritage Books,
Paperback, 129 pages, 2009



While belief in heaven is essential to the Christian faith, the fact that pilgrim believers have not yet experienced heaven leaves us with many questions about what it will be like. In *The Happiness of Heaven*, Maurice Roberts surveys Holy Scripture to tell us what heaven is all about. In his characteristic style, Roberts discusses the biblical data clearly and relevantly, making soul-searching application at every turn. This is not just a book of interesting facts about what heaven is like; it is an appeal to men and women to find their happiness in the eternal comfort of God in Christ.

Maurice Roberts is the Minister of the Inverness congregation of the Free Church of Scotland (Continuing). He is well known as a conference speaker in many countries around the world and was editor of the monthly magazine *The Banner of Truth* from January 1988 to January 2003.



FEBRUARY 19 – Barry King, pastor of Grace Baptist Church, Wood Green, London, England, will be preaching in both worship services and will take the Sunday School hour to tell us about his ministry of helping to plant churches in the United Kingdom and parts of Europe.

MARCH 4 – Communion in the afternoon service.

MARCH 15 – We are hosting the Sovereign Grace Pastor's Fellowship on Thursday, March 15. Services will begin at 10 AM. God willing, there will be three pastors preaching God's Word. The church will be providing lunch. Services begin at 10 AM. The meeting isn't for pastors only. All are welcome who want to hear God's Word preached and fellowship with brethren from other churches.

MARCH 25 – Paul Alexander will be preaching in the morning service and Dana Crowell in the evening. Pastor will be in San Antonio preaching in a Bible conference. This may be Paul's last time to preach at GBC. He is planning a move to St. Louis to be near his daughters.

MARCH 28 – Missionary Phil Remmers with the Robert Morrison Project, a Christian publishing ministry in China, will be sharing his ministry.

APRIL 1 – Charlie Wingard, pastor of Westminster Presbyterian Church will be preaching in the afternoon service.

We Believe

The 1689 Confession of Faith CHAPTER 13

REPENTANCE UNTO LIFE AND SALVATION



1. Some of the elect are not converted until well on in life, having continued in the state in which they were born, and having followed after all kinds of evil cravings and pleasures. Then God's effectual call reaches them and He gives them repentance leading on to life eternal.
Titus 3:2-5
2. There is not a man on earth who does good and is without sin; and the best of men, through the power and deceitfulness of their indwelling corruptions and the strength of temptation, may commit great sins hateful to God. Because of this, in the covenant of grace God has mercifully made provision that believers who so sin and fall shall be restored, through repentance, to salvation.
Eccles. 7:20; Luke 22:31, 32
3. The repentance that leads on to salvation is a gospel grace by means of which a person who is caused by the Holy Spirit to feel the manifold evils of sin is also caused by faith in Christ to humble himself on account of sin. This humiliation is characterized by godly sorrow, a detestation of the sin, and self-loathing. It is accompanied by prayer for pardon and strength of grace, and also by a purpose and endeavor, in the power supplied by the Spirit, to conduct himself in the sight of God with the consistency of life that pleases Him.
Ps. 119:6, 128; Ezek. 36:31; Zech. 12:10; Acts 11:18; 2 Cor. 7:11
4. Because we carry about with us (as Scripture tells us) a 'body of death' biased towards evil, repentance is to continue through the whole course of our lives. Hence it is every man's duty to repent of each particular sin of which he is conscious, and to do so with particular care.
Luke 19:8; 1 Tim 1:13, 15
5. In the covenant of grace God has made full provision for the preservation of believers in a state of salvation, so that, although even the smallest of sins deserves damnation, there is no sin so great that it will bring damnation to them that repent. This renders the constant preaching of repentance essential.
Isa. 1:16-18; Rom. 6:23



John Owen

Killing Sin

“Let no man think to kill sin with few, easy, or gentle strokes. He who hath once smitten a serpent, if he follow not on his blow until it be slain, may repent that ever he began the quarrel. And so he who undertakes to deal with sin, and pursues it not constantly to the death.”

What is a Reformed Baptist Church?

Robert G. Spinney
Professor of History, Patrick Henry College

A Reformed Baptist church is a Bible-centered, doctrinally conservative, Christ-focused, and grace-emphasizing church. It embraces both the truths championed in the Protestant Reformation as well as a Baptist understanding of believer's baptism and local church autonomy.

Some refer to Reformed Baptists as *Historic Baptists*. This is because Reformed Baptists affirm the same doctrinal positions:

- That the English Puritan Baptists affirmed in the 1600s (these English Baptists, like Pilgrim's Progress author John Bunyan, were the *founding fathers* of most of today's Baptist denominations);
- That prominent Baptist leaders like Charles Spurgeon and William Carey affirmed in the 1800s; and
- That the Southern Baptist Convention affirmed up until the late 1800s.

Today's Reformed Baptist churches (like most Baptists before 1870) regard the 1689 London Baptist Confession of Faith as a concise summary of the Bible's main doctrinal teachings.

Reformed Baptist churches - like their Baptist forefathers - accept the foundational truths of the Protestant Reformation as essential to correct doctrine. These truths include the so-called *Five Solas of the Reformation*:

- Sola scriptura, or Truth based upon Scripture alone
- Sola gratia, or salvation by grace alone
- Sola fides, or salvation through faith alone

- Solus Christus, or salvation through Christ alone
- Soli Deo gloria, or to God alone be all glory.

In practice, this means that Reformed Baptist churches hold to an inerrant and wholly sufficient Bible. The Word of God is our only rule for matters of faith and conduct.

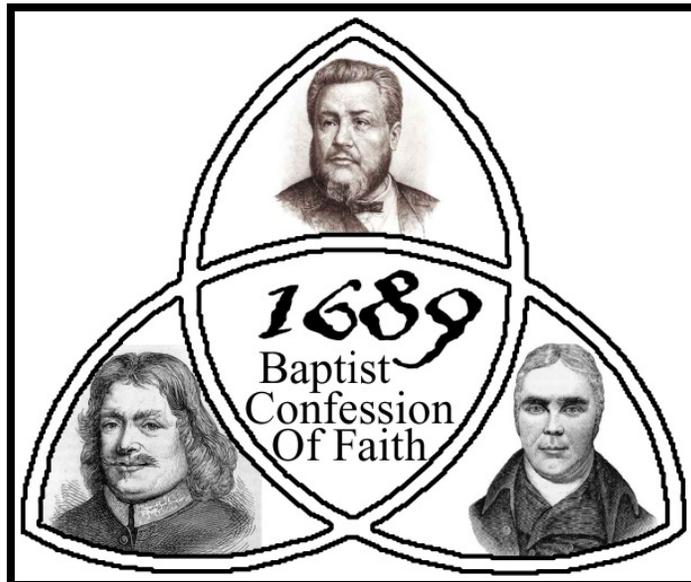
It also means that Reformed Baptist churches emphasize salvation by grace alone (apart from man's works) based upon the substitutionary atonement of the Lord Jesus Christ on the cross. Sinners are declared righteous (or

that although the Old Testament *covenant community* consisted of the physical offspring of Abraham (and therefore circumcision was administered to all male Hebrew infants), the New Testament *covenant community* consists of the spiritual offspring of Abraham, or only those who have embraced Jesus Christ by faith and have been born again. Accordingly, we administer baptism only to members of the covenant community- that is, only to those who have been regenerated, converted, and made partakers of the New Covenant. We also differ from Presbyterian churches

regarding local church autonomy. Reformed Baptist churches often cooperate with one another and labor together, and even create associations to encourage mutual spiritual health and accountability. However, we locate local church authority in particular local churches and their own ordained elders/pastors, not in a denominational hierarchy or council.

Reformed Baptist churches are committed to evangelism and global missionary projects. Some assume (erroneously) that a Reformed church (i.e., one

that embraces the total depravity of man, unconditional election, limited atonement, irresistible grace, and perseverance of the saints) will not be committed to fulfilling the Great Commission. Not true! Reformed Baptists are eager to preach the Gospel to every creature, not only because God has commanded that we do so but because we are confident that God will save His people when His Gospel - which is the power of God unto salvation - is proclaimed. Over the past three hundred years, Reformed Baptists have been at the forefront of many of the church's global missionary endeavors.



justified) by faith in Christ alone. And we respond to questions like, "Why did God create the world?" and "Why does God save sinners through Jesus Christ?" and "Why does God intervene in men's lives today?" by answering, "To showcase and draw attention to His glory." Accordingly, Reformed Baptists frequently summarize their life's purpose (or their *chief end*, as the Puritans put it) as glorifying God and enjoying Him forever.

While Reformed Baptist churches have great respect for godly men like Martin Luther, John Calvin, and Jonathan Edwards, they nonetheless are Baptist churches. They believe