



# 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**

— October 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

#### October

07 Kevin and Sara Smith  
14 Kristin Scarborough and Lori Hewlett  
21 Vicki Johnson and Melanie Myatt  
28 Jenny and Peter Lovassy

#### November

04 Jon and Tanya Amis  
11 Nellie McFadden and Amber Solan  
18 Pat and Kristy Hines  
25 Kevin and Sara Smith

### CHURCH CLEANING

**October** - Johnsons  
**November** - Lovassys  
**December** - Moseleys

### FINANCIAL SUMMARY AS OF OCTOBER 1, 2012

Budgeted expenditures (ytd)	\$175,144.70
Actual on-budget expenditures (ytd)	\$184,927.43
Actual off-budget expenditures (ytd)	\$ 4,867.25
General Fund offerings (ytd)	\$125,903.47
Designated Missions (ytd)	\$ 12,051.00
Love offerings (ytd)	\$ 560.00
Total offerings (ytd)	\$140,014.47
September Love offerings	\$ 450.00
September General Fund offerings	\$ 12,946.66
September Designated Missions	\$ 1,310.00
Building Fund balance	\$ 85,876.32
Missions Fund balance	\$ 16,878.14
General Fund balance	\$ 68,836.15

## Fall Bible Conference at Grace Baptist Church



with

**David Ellis**

Pastor of Mount Road Baptist  
Church

Hinckley, England



### October 19-21

Friday	– 7:00 PM
Saturday	– 9:30 AM
Sunday	– 9:30AM & 1:15 PM

- David will be speaking to the men, and his wife Barbara, will be speaking to the ladies on Saturday morning. Lite breakfast will be served at 9:00 AM.
- There will only be two services Sunday, at 9:30 AM and 1:15 PM, with Brunch served in between.

Please pray for these services, invite others to attend, and plan to attend every session yourself

### SCHEDULE OF SERVICES

#### NORMAL SUNDAY SERVICES

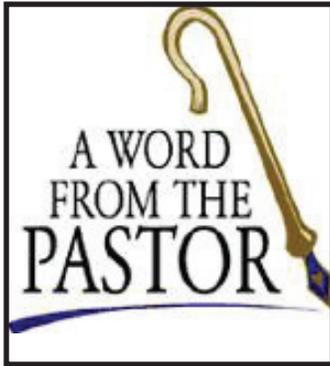
Morning Worship	9:30 AM
Sunday School	11:00 AM
Evening Worship	6:00 PM

#### WEDNESDAY EVENING

Bible Study and Prayer Meeting	7:00 PM
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#### 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 Message of the Cross

*This, the pow'r of the cross;*

*Christ became sin for us;*

*Took the blame, bore the  
wrath—*

*We stand forgiven at the  
cross.*

Apart from the cross of Christ there is no salvation for sinners. That is why we

emphasize the cross, or the atoning sacrifice that Jesus made on the cross. On the cross Jesus gave himself as a sacrifice for sin.

When the Holy Spirit opens the eyes of a sinner to see the glory of the cross, he is attracted by its beauty. He discovers that all his hopes for eternal life rest in what Jesus Christ accomplished on the cross. That is why we glory in the cross (Gal. 6:14).

It is our business then to proclaim that Christ was crucified for sinners. The primary proclamation of the Church must be the central doctrine of the Christian religion – the cross of Jesus Christ.

CHS once described his approach to preaching by saying, “I take my text and make a beeline to the cross.” His aim was the salvation of sinners and his method was the preaching of the cross. Whatever text he used (sometimes preaching five to seven sermons a week) he preached Christ and him crucified.

Spurgeon did that because the message of the cross was a priority with the apostles. Paul, for example, made the message of the cross a priority at Corinth. He wrote much about the cross in the first two chapters of his first letter to the Corinthians.

He said in 1 Cor. 2:2, “For I determined to know nothing among you except Jesus Christ and him crucified.” This text appears on the tombstone of Martyn Lloyd-Jones. He is buried in a cemetery in the village of Newcastle Emlyn, Wales. The text explains the ministry of the greatest preacher of the 20th Century. Lloyd-Jones was an expositor, preaching through books of the Bible, but like Spurgeon, he always made a beeline to the cross. His main aim was the salvation of the lost, therefore, the person and work of Christ was the priority of his ministry.

When Paul went to Corinth on his missionary journey, he didn't go with a political message, or a moral message, or a feel-good message; he went with a redemptive message. He went proclaiming salvation by the death of Jesus on the cross. His message was “Jesus Christ and him crucified.” He preached the person and work of Christ. He told people who Jesus Christ was and he told them what he accomplished in dying on the cross.

In 1 Cor. 1:18, Paul spoke about “the message of the cross”. No message is sweeter to the child of God than the cross. It is the message of the cross that God uses to save his people. To those who are perishing, the message of the cross is foolishness, but not to those who are being saved; to them it is the power of God.

Had another message—political, moral, domestic,

philosophical—been the subject of the discourse, salvation would have passed them by (and us too). Adopting a culturally-relevant approach to ministry will not bring sinners to know the joy of sins forgiven.

The seeker-sensitive message is popular today as a substitute for the gospel. It seeks to scratch people where they itch, to give them what they want, or at least what they feel that they want and need. It doesn't bother to tell them about sin and hell; it doesn't mention anything about repentance and faith; and it avoids saying anything about the horrific death of Jesus on the cross.

Had Paul followed the seeker-sensitive model of ministry, he would have never preached the cross. The seeker-sensitive Jews and Gentiles didn't want to hear about Christ crucified on a cross! “For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness” (1 Cor. 1:22-23).

Had Paul followed the seeker-sensitive approach, he would not have preached the cross to the Jews because it is a stumbling block. The Jews considered the message of Jesus as crucified as proof that he wasn't the Messiah. They requested a sign, a dramatic miracle, to prove he was the Christ. To the Jews, death on a cross was an indication Jesus was cursed for some sin of his own (Deut. 21:23; Gal. 3:13).

And he would not have preached the cross to the Greeks because it is foolishness to them. The Greeks looked at salvation by the criminal-death of a Messiah on a cross as bad philosophy. Such a message was the epitome of foolishness, not wisdom. The cross ran counter to Greek philosophy. It was an absurdity to them.

But thankfully, Paul did not cater to their felt-needs or wishes. Because some men stumble and others laugh at the cross is no reason why we should abandon it. “It pleased God through the folly of what we preach to save those who believe” (21).

Even though the message of Christ crucified was a stumbling block to the Jews and was regarded as foolishness by the Gentiles, Paul preached the gospel to them anyway! He didn't mold and shape his message for the benefit of his hearers; he preached the gospel by the command of Christ.

Only one message can bring sinners out of darkness into light and that is the gospel. Only one message can save lost sinners from hell and that is the cross. The church must not be derelict in its duty. We must make “the message of the cross” our priority. It is the gospel that changes men's hearts, not political rhetoric. It is the cross that saves from sin, death, and hell, not moral crusades. Let us determine to know nothing but Christ and him crucified.

*This, the pow'r of the cross:*

*Son of God—slain for us.*

*What a love! What a cost!*

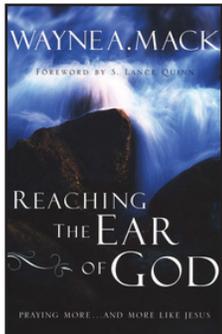
*We stand forgiven at the cross.*

# BOOK REVIEW



## Reaching the Ear of God: Praying More... and More Like Jesus

by Wayne A. Mack



Presbyterian & Reformed, 2004, 284 pp.

If prayer is like the power of earth's mightiest dynamite, why are we not seeing more of that dynamite being exploded in our churches and in our world today? Wayne Mack poses this question and suggests at least two answers: we don't pray enough, and we don't pray as we ought. *Reaching the Ear of God* is a study in the Lord's prayer designed both to motivate and to instruct in these areas of concern. The opening chapters deal with the importance

of prayer, while the bulk of the book is given over to exposition and application.

Unashamedly relying on Thomas Watson and Martyn Lloyd-Jones as his primary guides (with significant help from Spurgeon in a couple of chapters), the author takes us phrase by phrase (and sometimes word by word) through Matthew 6:9-13. There are several helpful digressions, such as a few pages on discerning the will of God, which relate to the main theme...

This is pastoral and practical writing which pursues and grips the conscience of the reader, providing a spur and an encouragement to greater faithfulness and fervency in prayer. Perhaps the most potent chapters are those dealing with the petitions concerning the coming of God's kingdom and the doing of God's will. Attentive and earnest readers should rise from their reading with a greater sense of the value of prayer, a deeper sense of our inadequacy in prayer, and a more intense desire to pursue the model that our Lord gives to us, so that we might indeed pray more, and more like Jesus.

Jeremy Walker



**OCTOBER 14-** Missionary David Rasmussen will be preaching in the morning worship service and presenting his burden for teaching pastors in Indonesia in the Sunday School hour. David has been a pastor for nearly 30 years. He is going to work in coordination with our missionary, Trevor Johnson.

**OCTOBER 15-16** - Regional FIRE Conference at Faith Bible Church, Sharpsburg, Georgia.

**OCTOBER 18** - The Sovereign Grace Baptist Pastor's Fellowship will be meeting at Vineland Park Baptist Church, Hueytown, AL. David Ellis, Gary Scott, and Dean Olive are scheduled to preach.

**OCTOBER 19-21** - Fall Bible Conference at our church with David Ellis preaching. He is pastor of Mount Road Baptist Church, Hinckley, England. Barbara Ellis, David's wife, will be speaking to the ladies on Saturday morning, as David speaks to the men. After the morning worship service we will have Brunch, followed by a second preaching service in the afternoon.

**NOVEMBER 4** - Time change Sunday. Please be sure to set your clocks back an hour Saturday evening.

## We Believe

The 1689 Confession of Faith

### CHAPTER 18

THE LAW OF GOD (PARAGRAPHS FIVE, SIX AND SEVEN)



5. Obedience to the moral law remains for ever binding upon both justified persons and all others, and that in respect of the actual content of the law, and also of the authority of God, the creator, who is its author. In the gospel Christ in no way cancels the necessity for this obedience; on the contrary He greatly stresses our obligation to obey the moral law. Mat. 5:17-19; Rom. 3:31; 13:8-10; Jas. 2:8,10-12.

6. So far as the law is a covenant of works under which justification or condemnation is awarded, it has no application to true believers. Yet in certain other ways it is of great use to them as well as to others, for as a rule of life it informs them of the will of God and instructs them in their duty. This done, it directs and binds them to obey it. It also reveals to them the sinful defilement of their natures, their hearts and their lives, so that as they examine themselves by the light of the law, they may be convicted more deeply of sin, and caused to humble themselves on account of it and to hate it the more. At the same time the law also gives them a clearer sight of their need of Christ, and the perfection of Christ's own obedience to the law. Similarly, as the law forbids sin, it causes the regenerate to fight against the evil inclinations to sin that they find in themselves. Furthermore, the threatenings of the law are of value in showing the regenerate what their sins deserve, and what afflictions their own disobedience may cause them in this life, even while they stand delivered from the curse and the unrestricted rigor of the law. In similar manner the promises attached to the law intimate God's approbation of obedience and set forth the blessings which flow from the fulfillment of the law, but with the proviso that those blessings do not accrue to men from the law viewed as a covenant of works. The fact that a man does good and refrains from evil because the law encourages the former and deters from the latter, is no evidence that the man is under the law and not under grace.

Rom. 3:20; 6:12-14; 7:7; 8:1; 10:4; Gal. 2:16; 1 Pet. 3:8-13

7. The aforementioned uses of the law of God do not run contrary to the grace of the gospel, but are most happily in line with it, for the Spirit of Christ subdues the will of man and enables it to do freely and with cheerfulness that which the will of God, as revealed in the law, requires to be done.

Ezek. 36:27; Gal. 3:21



**John Owen**

"The custom of sinning takes away the sense of it, the course of the world takes away the shame of it."

## Knowing You're In

Jim Elliff

There was a troubled look on the student's face as I finished my talk. "I believe that Christ is who He says He is," he stated, "but I just don't know if I am really a Christian. What if I'm deceiving myself?"

The question is reasonable. After all, God put up a huge billboard in 1 Corinthians 6:9 that says, "DO NOT BE DECEIVED!"

So, how do you know you're a Christian?

First be sure that you understand the basics. Do you believe that Jesus is God? Do you believe that He came to the earth to deliver sinful people from the consequences and power of their sin? Do you believe that Christ lived a perfect life and then died on the cross to pay the penalty that you deserved to pay before a holy God?

Do you believe that He was raised from the dead and has overcome the power of sin and death? And have you, to the best of your knowledge, placed your entire trust in Christ alone as your only way of salvation? Have you rejected the selfish life you have now come to despise? Then you have the basics and may well be a true believer.

In addition to all this, God says that He has given you His Holy Spirit to help you know for sure that you are in the family and truly forgiven. He says, "By this we know that we abide in Him, because He has given us of His Spirit." 1 John 3:13

God says in Ephesians 1:13-14 that the Holy Spirit is a "deposit guaranteeing the future inheritance." Like the down-payment on a car or house or college education, the Holy Spirit in you is a pledge that the future with Him will be there as He promised. And this deposit of the Spirit is placed

in you by the One who cannot lie.

The Holy Spirit helps you know you're an authentic Christian in two ways.

First, the Bible says that He produces "fruit" in us. It's a preposterous idea, but just imagine Michael Jordan (the pre-comeback Jordan) inside your skin when you shoot hoops. You look like you've always looked on the outside, but something is coming out of you that nobody has seen there before.

When Christ enters the life through the Holy Spirit, He makes you noticeably different. This word "fruit" is just a way of saying that Christ in you is now working through your own personality in some unique and powerful ways.

When I lived in Orlando, I grew some orange trees in my back yard. They were pitiful and the fruit was, well...not so appetizing. But I could tell I had an orange tree and not a pecan tree. A tree is known by its fruit; even if it is not perfect fruit.

In Galatians 5:22-23, the Bible describes the fruit of the Holy Spirit as "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." Notice that the first fruit is love. Though you cannot see it clearly in our English translations, the passage actually implies that the entire cluster of fruit is about love in its many forms. A true Christian loves others, and shows that love by his acts of kindness, goodness, patience, and respect toward them. It is a giving and forgiving kind of love—even toward parents, teachers, athletic opponents, and enemies.

Love is no small matter. Actually, it is the most often repeated indicator that a person is a true Christian. For instance, in 1 John 4:7-8 the Bible says, "Everyone

who loves has been born of God and knows God. Whoever does not love does not know God, because God is love."

Do you have this God-given love for others? If so, you have reason to believe that you are a true Christian. But if there is no fruit of love, then you have good reason to believe that you are not yet a true child of God. The fruit tells the truth.

But there is a second way that the Holy Spirit helps us know we are in. In Romans 8: 15 we read that the Spirit causes us to "cry out, 'Abba, Father.'" The word, "Abba" is like "daddy." This means that the Spirit inside of true Christians is the One that causes us to want to be with God, to know Him well, and to talk to Him as our Father.

In John 3:19-20, Jesus said that non-believers actually run from the Light. But when the Spirit comes you have new desires. You want to know God and to communicate with Him like you do with someone you really care about.

If you have this desire to love God, you ought to be encouraged that you are in the family. But if you can remain apathetic over a long period of time, you have good reason to question if you are a true Christian.

Apathy, in fact, is just the quiet form of rebellion.

It is not unusual for you to have doubts from time to time, especially when you are weak in your faith. But when you have those doubts you should be serious about finding out the truth. Too much is at stake.

As a friend of mine said, "Doubts never send anyone to hell, but deception always does."

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