



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

— October 2013 Issue —



*"Now therefore fear the LORD and serve him in sincerity and in faithfulness."
Joshua 24:14a*

NURSERY SCHEDULE

October

06 Kevin and Sara Smith
13 Melanie Myatt and Amber Solan
20 Linda Olive and Vicki Johnson
27 Pat and Kristy Hines

November

03 Kristin Scarbrough and Lori Hewlett
10 Jenny and Peter Lovassy
17 Troy and Jessi Moseley
24 Kevin and Sara Smith

CHURCH CLEANING

October - Johnsons
November - Moseleys
December - Dean & Linda Olive

A "Thank you" to all our 2013 church cleaning volunteers. We appreciate you.

FINANCIAL SUMMARY AS OF OCTOBER 1, 2013

Budgeted expenditures (ytd)	\$106,426.25
Actual on-budget expenditures (ytd)	\$127,221.38
Actual off-budget expenditures (ytd)	\$ 2,026.91
General Fund offerings (ytd)	\$110,364.28
Designated Missions (ytd)	\$ 8,498.00
Love offerings (ytd)	\$ 7,116.40
Disaster Relief (ytd)	\$ 1,175.00
Total offerings (ytd)	\$127,153.68
September Love offerings	\$ 752.40
September General Fund offerings	\$ 17,195.74
September Designated Missions	\$ 325.00
Building Fund balance	\$110,834.51
Missions Fund balance	\$ 6,706.47
General Fund balance	\$ 57,073.76

ONEHUNDREDFOLD

A mission organization reaching rich and poor, literate and oral, developed and developing, with mobile technology. Earth's 17,000 people groups are now communicating to a degree that is unprecedented in human history. Consider these facts:

- More than 7 billion people are alive today.
- There are more mobile devices in active use than people in the world today.
- Even the poorest of peoples are acquiring mobile technology.
- The Middle East, Asia and Africa adopted mobile technology faster than the West.
- Mobile communications are eclipsing all other forms of electronic distribution.

OneHundredFold helps our Great Commission ministry partners *use mobile technology* to make the knowledge of Christ and the full counsel of God accessible in an individually personal and discrete way.

Hear a presentation of the OneHundredFold ministry on Sunday morning, October 13, presented by Ken Wienecke.

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

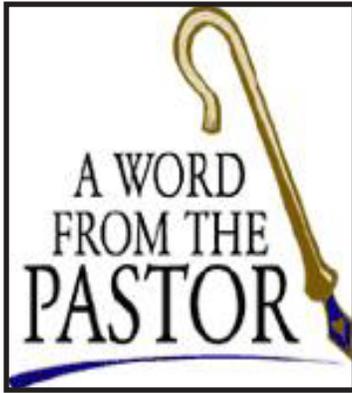
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

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)



Liberty to the Captives

A wonderful story is recorded in Luke 4:16-30 about liberty from sin. It is about Jesus, who upon entering the synagogue of Nazareth, was given a scroll of Isaiah's prophecy to read. He read these words: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."

When he finished reading the Word of God, he rolled up the scroll and gave it back to the attendant. He then sat down, and with every eye fixed on him he said, "Today this Scripture has been fulfilled in your hearing" (21).

Isaiah had spoken of a time to come when good news would be preached to the poor, when prisoners would be set free, when the blind would receive their sight, and when liberty would be granted to the oppressed. Jesus told the congregation in Nazareth that the time had come and that the Scriptures were being fulfilled.

Isaiah's prophecy is Messianic. Jesus applied the prophecy of Isaiah to himself. He told his hearers that they were living in the day of God's favor and that they were seeing the fulfillment of the prophecy at that very moment.

Jesus' claim that he was the fulfillment of the prophecy was not well received by the people. They took him to a cliff outside the town for the purpose of casting him down the precipice to his death. But our Lord miraculously escaped. He passed through their midst and went away.

A great many people today have misunderstood the words of Isaiah that were fulfilled that day. A wrong view of this passage supports the erroneous assumptions of a movement known as Liberation Theology. Adherents interpret the passage as having a political and economic message for the poor. Liberation Theology teaches that Jesus sides with the poor and that he despises the rich.

This passage, however, is not to be understood in political or economic terms. Jesus came to seek and to save that which was lost. His reason for coming into the world was to save sinners. The poor in this passage are people that are bankrupt spiritually; the captives are those in bondage to sin; the blind are the spiritually blind; the oppressed are those under Satan's control.

Certainly Jesus cares for the poor. But he also cares for all men! Jesus came to give himself a ransom in order to redeem lost souls. Jesus was referring to something much deeper than setting people free from economic poverty. He came to open the eyes of men to sin and to deliver them from spiritual bondage. These terms are to be understood metaphorically.

When Jesus came into the world, most Jews were looking for a Messiah that would deliver them from the bondage of Rome. But Jesus had a greater mission to accomplish than that. He came to release people from sin and spiritual captivity. Their greatest need was release from the condemnation of sin.

That is why Jesus went to the cross. He sets the oppressed free from sin by becoming sin for them. He took on himself our debts and our guilt. He became our substitute. That is how he sets us free. We are forgiven by his atoning death. We are redeemed by his blood.

Everyone outside of Christ are held captive by sin. Not many are aware of it, but they are slaves to sin. They think they are free but such isn't the case! They are captives; they are prisoners. They are held captive by Satan to do his will (2 Tim. 2:26). They are slaves to sin (Rom. 6:16-20).

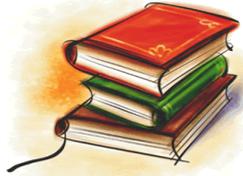
In the 8th chapter of John, where Jesus speaks of setting men free, he declared that all who commit sin are slaves to sin (vv. 32-34). But he makes men free indeed. As the hymn says, *He breaks the power of canceled sin/He sets the prisoner free*. At the cross Jesus did the work that redeems and frees sinners from the bondage of sin. The gospel is the good news that Jesus came to proclaim liberty to the captives and to set at liberty those who are oppressed.

Paul told the Romans that "the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death" (8:2). The law of sin and death is the Mosaic Law. Though given by God, the law produces sin in us, which leads to death. What liberates us is another law, the law of the Spirit of life. The Law of Moses is impotent to liberate a sinner, but the power of the Spirit in applying the gospel of Jesus Christ, sets us free and gives us life.

What a great theme this is in Scripture. John wrote this doxology in Revelation 1:5: "To him who loves us and has freed us from our sins by his blood." We are freed, forgiven, redeemed by the precious blood of the Lamb!

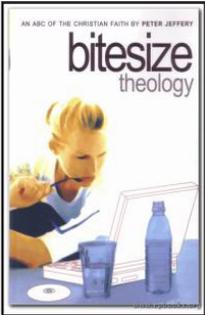
There is no freedom like that which Christ brings! Sinners under the judgment of God and on the road to eternal hell, are set free from the bondage of sin. This is the freedom that matters. Have you experienced this freedom? It can be yours through faith in the atoning blood of Jesus Christ.

BOOK REVIEW



Bitesize Theology

Peter Jeffery, Evangelical Press, pp. 109



Peter Jeffery enjoyed a long and successful ministry in Wales. Now retired, he continues to be in demand as a gospel preacher on both sides of the Atlantic. He is author of numerous books and booklets, including *Which way to God?*, *Overcoming Life's Difficulties—Learning from the Book of Joshua*, and *Rainbow of Grace—Learning from the life of Noah*.

Bitesize Theology is an easy-to-read book. Peter Jeffery shows us just how tantalizingly enjoyable Bible teaching can be. With short but solid chapters on key subjects, he outlines the ABCs of the Christian faith.

Each of the chapters is bite-sized. There is just enough to manage at one time, and you will find there is much to nourish the mind as well as to warm the heart and inspire the will. Quotations from other writers are also included, as is a list of recommended books for additional reading. There is also a guide for reading the New Testament and Psalms through in a year.

John MacArthur says, "Peter Jeffery has a unique gift for presenting difficult concepts precisely, with clear and simple language. *Bitesize Theology* is both sound and simple – a combination that is all too rare in modern evangelical literature. This is an invaluable resource for both lay people and serious students of theology."



OCTOBER 7-8 – FIRE Southeast Regional Conference, Crosswalk Church, Daytona Beach, FL. Speakers are Donny Martin, Glen Dunn, and Mitch Pridgen. Pastor and Mrs. Olive will be attending (dv).

OCTOBER 9 – Bob Williams will be bringing the Bible study at the prayer meeting. Come hear the Word and join with the saints in prayer.

OCTOBER 13 – Ken Wienecke with OneHundredFold mission organization will be preaching in the morning service and presenting this work of "making the message mobile" in the Sunday School hour. David Hoos was working with this organization prior to his death. Ken spoke briefly at David's funeral.

OCTOBER 20 – Pastor Olive will be preaching a Bible Conference at Trinity Reformed Baptist Church in Memphis, TN. In his absence, Bob Marsh will be preaching in the morning and Fred Smith in the evening.

NOVEMBER 3 – Communion service in the afternoon at 1:30. Also, be sure to change your clocks the night before. Daylight Saving Time ends on this Sunday.

We Believe

The 1689 Confession of Faith

CHAPTER 26 (PARAGRAPHS 13-15)

THE CHURCH

13. Any church members who have taken offense at the behavior towards them of other church members, and who have obeyed the instructions laid down in Scripture for dealing with such cases, must refrain from disturbing the peace of the church, nor should they absent themselves from church assemblies or the administration of church ordinances on account of their being offended by certain of their fellow-members; but they must wait upon Christ in the further proceedings of the church.

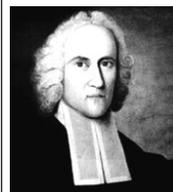
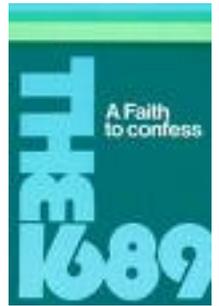
Matt. 18:15-17; Eph. 4:2-3

14. All members of each local church are engaged to pray continually for the good and the prosperity of all churches of Christ, wherever located, and upon all occasions to assist all other believers, within the limits of their own areas and callings, in the exercise of their gifts and graces. It follows, therefore, that churches should seek fellowship one with another, so far as the providence of God provides opportunity for the enjoyment of such benefits.

Ps. 122:6; Rom. 16:1-2; Eph. 6:18; 3 John 8-10

15. When difficulties or differences occur in respect of doctrine or church government, and peace, unity and edification are at risk, one church only may be involved, or the churches in general may be concerned. Again, a member or members of a church may be injured by disciplinary proceedings not agreeable to truth and church order. In such cases as these it is according to the mind of Christ that many churches in fellowship together should meet and confer together through their chosen representatives, who are able to give their advice on the matters in dispute to all the churches concerned. It must be understood, however, that the representatives assembled are not entrusted with any church power properly so called, nor have they any jurisdiction over the churches themselves to exercise discipline upon any churches or persons, or to impose their conclusions on the churches or their officers.

Acts 15:2, 4, 6, 22, 23, 25; 2 Cor. 1:24; 1 John 4:1



The Wisdom of Jonathan Edwards

"As it is with spiritual discoveries and affections given at first conversion, so it is in all subsequent illuminations and affections of that kind; they are all transforming. There is a like divine power and energy in them as in the first discoveries; they still reach the bottom of the heart, and affect and alter the very nature of the soul, in proportion to the degree in which they are given. And a transformation of nature is continued and carried on by them to the end of life, until it is brought to perfection in glory."

7 Reasons to Study Your Old Testament

by David Murray

On the basis of my less-than-scientific survey of Christians' Bible reading habits, I would estimate that the Old Testament forms less than 10 percent of most Christians' Bible reading. Remove the Psalms and Proverbs, and we're probably down to less than 5 percent.

"So what?" many say. "No great loss, is there?" others shrug. Let me suggest seven reasons to stop shrugging and start studying the other 60 percent of our Bibles.

1. The Old Testament reveals Christ. The Old Testament doesn't just "point forward" to Christ; it reveals him. It isn't merely a series of signposts to Christ; his revealing shadow falls on every page, exciting faith and love in believing hearts.

But why linger in the Old Testament shadows when we have New Testament sunlight? Have you never found it easier to read and be refreshed in shade? Have you never admired the unique and wondrous beauty of the dawn?

Consider the unparalleled revelation of Christ's substitutionary atonement in Isaiah 53. And although the Gospels describe Christ's outer life, the messianic psalms disclose his mysterious inner life, the unfathomably deep emotional and mental struggles of his earthly suffering.

2. The Old Testament is a dictionary of Christian vocabulary. How do we understand the theological words, phrases, and concepts of the New Testament? If we turn to a modern dictionary, we will import 21st-century Western meaning into ancient Eastern words. Greek lexicons will usually get us closer to the original meaning, but that still assumes the biblical authors were influenced exclusively by Greek culture.

Rather, when we come to a word, phrase, or concept in the New Testament, our first question should be, "What does the Old Testament say?" Remember, the New Testament was originally written by Jews, and much of it was written to Jews. It assumes knowledge of the Old Testament and builds upon it.

3. The Old Testament is a manual for Christian living. While there is understandable debate over the continuing validity of a small percentage of Old Testament laws, there are 10 clear and unchanging moral principles that God applies in different ways in different contexts: to Israel in the wilderness (Exod. 20), to Israel about to enter the promised land (Deut. 5), and to Israel settled in the land (Proverbs). Jesus and the apostles continue this varied cultural application of these same 10 moral principles for their own generation (e.g. Matt. 5; Eph. 5). All these examples provide models for how to think about and apply these moral principles in our own day.

4. The Old Testament presents doctrine in story form. God has not only given us laws; he's given us lives. He's incarnated his 10 moral principles in the lives of Old Testament characters, providing us with fascinating biographies to inspire and warn (1 Cor. 10:11; Luke 17:32).

We also see New Testament doctrines worked out in Old Testament believers' lives: through typology we learn most about Christ's priesthood from Aaron, kingship from David, and prophetic office from Moses. Abraham demonstrates justifying faith, Elijah portrays effectual and fervent prayer, Ruth and Naomi display the communion of saints, Job perseveres through the Lord's preservation, and David exhibits how forgiveness and chastisement often go together. And it's all in the vivid Technicolor and Dolby of flesh-and-blood humanity.

5. The Old Testament comforts and encourages us. As we read the

Old Testament narratives, we experience the beautiful comfort and hope that Paul promised would accompany such study (Rom. 15:4). We are comforted with God's sovereign love, majestic power, and covenant faithfulness in his relationship with Israel.

When we know the Old Testament backgrounds of the "Hall of Faithers" in Hebrews 11, we're encouraged to follow their Christ-focused faith and spirituality. In the Psalms, we're given songs that have comforted and encouraged believers throughout the world and throughout the centuries. And when we see the way that hundreds of Old Testament prophecies are fulfilled in Christ, our faith in God and his Word is strengthened.

6. The Old Testament saves souls. The apostle Paul had the highest regard for the Old Testament's origin, nature, power, and purpose (2 Tim. 3:16-17). But the Old Testament wasn't only helpful for Christian living; it gave Christian life. When Paul assured Timothy that "the Holy Scriptures [are] able to make you wise for salvation through faith which is in Christ Jesus," he was speaking of the Old Testament (2 Tim. 3:15). Like the New Testament, the Old Testament also saved (and still saves) souls through faith in the Messiah.

7. The Old Testament makes you appreciate the New Testament more. For all the Old Testament reveals of Jesus, and of Christian doctrine and experience, we must concede that it also conceals, that there's a lot of frustrating shadow, that there's unfulfilled longing and desire, that there's often something—or rather *someone*—missing. The more we read it, the more we long for and love the incarnate Christ of the New Testament. The dawn is beautiful, but the sunrise is stunning.