



# M Grace Messenger

## GRACE BAPTIST CHURCH

122 Walnut Street  
Madison, AL 35758  
256-837-8821

### GBC HOMEPAGES

<http://www.gbcmadison-al.com>  
<http://sermonaudio.com/gbcmadisonal>  
<https://www.facebook.com/GraceBaptistMadisonAL>

*"Preaching the free grace of God which brings a change of lifestyles, masters and destinies."*

**DEAN OLIVE, Pastor**

— June 2015 Issue —

*"A disciple is not above his teacher,  
nor a servant above his master."*

Matthew 10:24

### NURSERY SCHEDULE

#### June

07 Troy and Jessica Moseley  
14 Linda Olive and Andrea Page  
21 Jenny and Peter Lovassy  
28 Troy and Jessica Moseley

#### July

05 Melanie Myatt and Lori Hewlett  
12 Vicki Johnson and Nellie McFadden  
19 Amber Solan and Wilma Pinch  
26 Linda Olive and Andrea Page

### CHURCH CLEANING

**June** - Scarboroughs  
**July** - Dean & Linda Olive  
**August** - Volunteer needed

### LAWN CARE

**June** - Peter Lovassy  
**July** - Pages  
**August** - Volunteer needed

### FINANCIAL SUMMARY AS OF JUNE 1, 2015

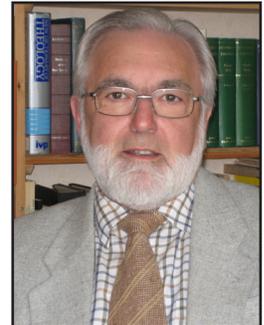
Budgeted expenditures (ytd)	\$ 62,796.25
Actual on-budget expenditures (ytd)	\$ 69,758.38
Actual off-budget expenditures (ytd)	\$ 3,308.60
General Fund offerings (ytd)	\$ 69,119.60
Designated Missions (ytd)	\$ 3,615.00
Love offerings (ytd)	\$ 3,180.00
Benevolence (ytd)	\$ 0.00
Total offerings (ytd)	\$ 75,914.60
May Love offerings	\$ 0.00
May General Fund offerings	\$ 13,899.43
May Designated Missions	\$ 510.00
Building Fund balance	\$151,620.96
Missions Fund balance	\$ 2,962.81
General Fund balance	\$ 47,981.66

## Summer Bible Conference at Grace Baptist Church

with

**David Ellis**

Pastor of Mount Road Baptist  
Church  
Hinckley, England



### JUNE 12-14

- FRIDAY – 7:00 PM
- SATURDAY – 9:30 AM

*David will be speaking to the men, and his wife Barbara, will be speaking to the ladies. Lite Breakfast will be ready at 9:00 AM. They will be doing the same in the Sunday School hour the next day at 11:00 AM.*

- SUNDAY – 9:30 AM and 6:00 PM

### SCHEDULE OF SERVICES

#### NORMAL SUNDAY SERVICES

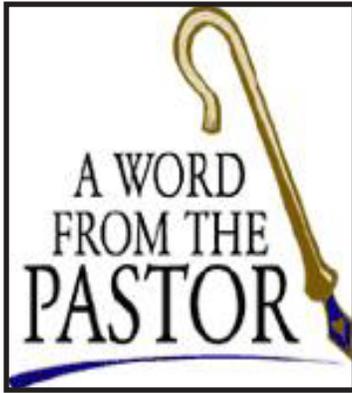
Morning Worship 9:30 AM  
Sunday School 11:00 AM  
Evening Worship 6:00 PM

#### 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)



## Monergism and Synergism

One of the best places to buy sound theological books on the internet is a place called Monergism.com. This organization is located in Portland, Oregon. They carry just about everything good that's on the market and they don't have any junk. Monergism.com is an excellent resource for book purchases.

Some of you may wonder why a Christian bookseller would have a name like Monergism, after all, that isn't a word that we hear very often. The spell-checker in my edition of Microsoft Word red-lines it when I type it, i.e. it doesn't recognize the word. But every Calvinist ought to recognize and know the meaning of monergism. It is the one word that best describes the core belief of Calvinism.

Monergism literally means "one work." Its opposite is synergism, which literally means "with work," or "work together with."

In theology, monergism is the theological system that teaches that salvation is the alone work of God. It states that salvation is of the Lord, that God does what is necessary for our salvation and God alone. In the realm of salvation, synergism is a theology that states God does most of the work but that man must also perform certain actions in order to be saved. Salvation is not the exclusive work of God in this scheme.

Which of these terms best describes what the Bible teaches about salvation? The word monergism does.

Someone might object and say, "But doesn't the Bible teach that sinners must believe in order to be saved, therefore making salvation a cooperative effort?" Yes, a sinner must believe, but according to the Bible, the very faith which is exercised by the sinner is the gift of God! We read in Philippians 1:29, "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake." And we read in Ephesians 2:8-9, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast."

So monergism is the word that best describes salvation. We are saved because of Christ's death on Calvary which is applied effectually by the Holy Spirit, who gives us faith. When it comes to being saved, monergism is the word then that describes the operation of grace, not synergism. The new birth is given by God and the faith by which we believe is God's gift.

However, we can and should use the word synergism in another context. Salvation is monergistic but sanctification is synergistic. Salvation is the alone work of God but sanctification is God working in us but our working as well.

Sanctification is the process by which God makes us more and more holy day by day. Grudem defines it as "a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives."

This is a work in which we cooperate with God. His goal is for our sanctification and he calls us to labor to that same end. God's work, is of course, primary, and ours secondary, but nonetheless is it proper to say that God and man cooperate in sanctification. The Scriptures emphasize the role that we play in sanctification.

The Bible instructs Christians to work out their salvation (Phil. 2:12). To be sure, God is working in us to will and to do of his good pleasure (v. 13), but we are called to fight the battle, to run the race, and to do good works. God enables us to do these things but it is our responsibility to do them.

We should not, therefore, wait passively for God to sanctify us. We must depend upon him for strength and wisdom but we must also exert great diligence and effort in the way to holiness. And that is biblical. We present our members as slaves to righteousness and that leads to sanctification (Rom 6:19).

The Bible declares both a monergistic note and a synergistic note. But the monergistic note is in the realm of salvation and the synergistic is in the realm of sanctification. It is vitally important that we keep these two things separate.

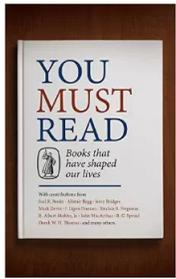
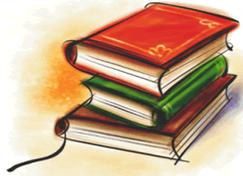
Salvation is monergism pure and simple. God effectually calls us and quickens us. The Holy Spirit convicts us of sin and brings us to faith in Jesus. We do nothing. He does it all. He saves us by his power and grace alone.

Sanctification is another story. We are runners in a race. We are laborers in a field. We are soldiers in an army. The Lord gives us life but then we must walk and run, fight and work, sow and serve. "*We are laborers together with God*" (1 Cor. 3:9). And this calls for diligence on our part. God freely bestows life upon us but he calls us to afterwards grow and walk in holiness.

It is very important that we make this proper distinction. Salvation is monergistic. Sanctification is synergistic.

## BOOK REVIEW

**You Must Read: Books That Have Shaped Our Lives**, by Banner of Truth, 2015, pp. 304.



Have you ever wondered what influences have shaped the preachers, teachers and authors you respect? *You Must Read* brings together more than thirty well-known Christian leaders and gives them the opportunity to talk about a book that has made a lasting impact on their lives. Their personal narratives and recommendations of the literature that has molded and matured them combine to produce a book full of interest from start to finish, but also one that can be 'dipped into' for occasional reading.

Best of all, *You Must Read* will be an indispensable guide to some of the truly great books that have transformed, encouraged, instructed and challenged countless Christians' lives. *You Must Read* is a 'must read' in itself, and a marvelous stimulus to read more.

*You Must Read* is an ambiguous title. As Christians 'we are what we read.' God's word is the instrument by which the Holy Spirit renews our minds and transforms our lives. The same is true, to a lesser extent, of Christian literature. The biographies of Christians whose lives have left a permanent mark on the church often disclose the influence of a particular book, or books, they themselves have read. So, *You Must Read* is a perennial maxim. You really must read!

But we also use these words when we are enthusiastic about a good book. We instinctively ask our friends, 'Have you read ...?' And if the answer is 'no' we tend to say 'Oh, you must read ...'

But where do you begin? There are so many books from which to choose. Many of us want to ask, 'Can somebody please tell me what books I should read?' *You Must Read* provides some answers from the pens of a number of well-known Christian leaders, including Joel R. Beeke, Alistair Begg, Jerry Bridges, Mark Dever, J. Ligon Duncan, R. Albert Mohler, John MacArthur, Stuart Olyott, R. C. Sproul, Derek W. H. Thomas, Geoffrey Thomas, and many others.



**JUNE 12-14** – Summer Bible Conference with David Ellis. Barbara Ellis will be coming with David and speaking to the ladies on Saturday morning and in Sunday School on Sunday morning, as he speaks to the men.

**JULY 5** – Communion in the afternoon service.

**JULY 26** – Baruch Maoz, retired Reformed Baptist pastor from Tel Aviv, Israel, will be preaching in the morning worship hour and taking the SS class to tell us about what it is

like to be a Christian in Israel.

**AUGUST 2** – David Vaughn, missionary to France, will be preaching in the morning worship hour and giving a report on his work in the afternoon.

**AUGUST 30** – John Divito, currently administrator of Covenant Baptist Theological Seminary, who is going to Africa to take charge of the administrative responsibilities for the African Pastor's Conferences, will be preaching in the morning service and telling us about his recent visit to Africa and the work he will soon take up.

**NOVEMBER 22** – Reagan King, son of Barry King, will be preaching in the morning service and sharing in SS about his ministry in London as a church planter and pastor.

## Spurgeon's Catechism with Scripture Proofs



**Question 12:** What special act of providence did God exercise toward man in the state wherein he was created?

**Answer:** When God had created man, He entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

**Scriptural Proof:** Galatians 3:12; Genesis 2:17 [also Romans 5:12; Luke 10:25-28]

**Commentary:** As with all covenants, there are two parties: God as the Lord and Adam representing the human race. The historical prologue is Genesis 1, in which God brings Adam from the dust, giving him life. The law is that Adam with Eve and all his descendants should obey God perfectly. God focuses this obedience in one particular command: man must not eat from the Tree of the Knowledge of Good and Evil. The sanction is found in threat and promise. The threat is death: "for in the day that you eat of it you shall surely die" (Gen. 2:17). The promise, though inexplicit, is evidently life, symbolized by the presence in the garden of the Tree of Life.

Why is this covenant of works (as some call it) important for us today? First, we should see ourselves as covenant breakers in Adam (Isa. 24:5). In him we have failed the test of works, and we have no hope of ever saving ourselves by our works. But where we failed, in Adam, Christ gloriously succeeded. He obeyed God perfectly and laid down his life as a sacrifice to make up for our disobedience. In ourselves we are covenant breakers, but in Christ covenant keepers.

By thinking about the covenant of works, we can learn today that God demands a perfection we cannot attain, that Jesus achieved that perfection, and that in him our salvation is complete. Jesus did everything the Father asked on our behalf. So, nothing can separate us from him or from the Father (John Frame).



## Richard Sibbes Puritan Quotes

### THE LAW AND THE GOSPEL

The law requires personal, perpetual and perfect obedience from the heart, and that under a most terrible curse, but gives no strength. It is a severe task master, like Pharaoh, requiring the whole load of bricks and yet giving no straw. Christ comes with blessing after blessing, even upon those whom Moses had cursed, and with healing balm for those wounds which Moses had made.

# Blessed Are the Peacemaker...

Kevin Tucker

Our Lord says in this seventh Beatitude, *'Blessed are the peacemakers, for they shall be called sons of God.'* (Matthew 5:9) God is described in Scripture as the God of peace. He is the One who has made peace for us through Jesus Christ His Son. Making peace is part of His gracious character and those who have become members of His family will share in this trait. God's children will be peacemakers.

In the first four Beatitudes we have seen what A. W. Pink describes as the initial experiences of those in whom a Divine work is wrought. They are not self-sufficient, but conscious of their spiritual poverty; no longer self-satisfied, but mourning because of their spiritual state; they are not self-willed, but meek; they are no longer self-righteous, but are now hungering and thirsting after the righteousness of Another.

In the next three Beatitudes, we see the results of God's grace. Having tasted God's mercy, Christ's followers are merciful in their dealings with others; having received a new spiritual nature, they hate impurity and love holiness; having entered into God's peace by the blood of a Savior, they now desire to have peace with others and for others to experience the peace they have.

Peace is one of the dominant themes in God's Word. In one sense the Bible is the story of man's peace with God. Genesis opens with peace in the Garden of Eden; Revelation tells us of peace in eternity. Though this peace was tragically interrupted when man sinned, Jesus Christ made it a reality again at Calvary. Peace can reign now in the hearts of all who put their faith in Him. *'But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace...'* (Ephesians 2:13-14)

Everyone who watches the news or reads the newspaper knows there is little peace in the world today. Why? The answer is sin, specifically the sin of self. The fundamental cause of all discord is human lust, greed, selfishness, and self-centeredness. When self is first, peace is last.

Before looking more closely at what it means to be a peacemaker, we should be clear about the nature of real, biblical peace. The peace about which Jesus speaks is more than the absence of conflict and strife; it is the presence of righteousness. Real peace is the product of righteousness. Isaiah tells us, *'And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.'* (Isaiah 32:17) Righteousness not only puts an end to envy and strife, but it administers the love necessary to heal the wounds caused by sin.

What does it mean to be a peacemaker? Paul tells us he is one who both is peaceable and pursues peace. *'If possible, so far as it depends on you, live peaceably with all.'* (Romans 12:18) Pink says the peacemaker has a deep desire to live peaceably with all men. He abstains from deliberate injury of others. In every relationship, whether at home, at work, in social circles, or in the church—it is his great desire to prevent and relieve strife. He is a lover of concord, promoter of unity, and a healer of breaches. He delights to pour oil on troubled waters, to reconcile those who are estranged, to right wrongs, to strengthen the kindly ties of friendship.

We must be careful to note that the peacemaker is not one who pursues peace at any price. The root of this endeavor is either cowardice or selfishness; its flower is a false peace. Peace is never to be sought at the price of righteousness. The writer of Hebrews links peace and righteousness when he instructs us to *'Strive for peace with everyone, and for the holiness without which no one will see the Lord.'* (Hebrews 12:14) The peacemaker is to avoid

all needless contention, yet not to the point of sacrificing the truth, compromising biblical principle, or forsaking duty to God.

The peacemaker is finished with himself and is following Jesus. He realizes what Jesus did for him that he might enjoy the blessed peace of God. He has begun to desire that everyone else would have this same peace. He has begun to forget himself and follow in the steps of the One who *'committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.'* (1 Peter 2:22-23)

Jesus Himself is our example of a peacemaker. *'Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.'* (Philippians 2:5-8) He did not hold onto the prerogative of His deity. He humbled Himself, even to death on the cross. All so sinners could be at peace with God

In closing, let's look at the benediction. *'Blessed are the peacemakers, for they shall be called sons of God.'* The word translated *'sons'* expresses the dignity and the honor of the relationship of a child to his parents. God's peacemakers are promised the glorious blessing of eternal sonship in His eternal Kingdom.

May God give us grace to see this glorious truth and make us reflections of the Prince of Peace.