



Grace Messenger

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

Matthew 10:24

NURSERY SCHEDULE

November

01 Troy and Jessica Moseley
 08 Melanie Myatt and Lori Hewlett
 15 Vicki Johnson and Nellie McFadden
 22 Amber Solan and Wilma Pinch
 29 Linda Olive and Andrea Page

December 2015

06 Jenny and Peter Lovassy
 13 Troy and Jessica Moseley
 20 Melanie Myatt and Lori Hewlett
 27 Wilma Pinch and Nellie McFadden

CHURCH CLEANING

November - Dean and Linda Olive
December - Moseleys

We praise God for all of you who participated in serving the church by cleaning the meeting house.

FINANCIAL SUMMARY AS OF NOVEMBER 1, 2015

Budgeted expenditures (ytd)	\$125,592.68
Actual on-budget expenditures (ytd)	\$ 120,062.01
Actual off-budget expenditures (ytd)	\$ 4,341.24
General Fund offerings (ytd)	\$138,641.91
Designated Missions (ytd)	\$ 6,781.24
Love offerings (ytd)	\$ 4,160.00
Benevolence (ytd)	\$ 0.00
Total offerings (ytd)	\$149,591.15
October Love offerings	\$ 120.00
October General Fund offerings	\$ 10,315.89
October Designated Missions	\$ 400.00
Building Fund balance	\$162,245.13
Missions Fund balance	\$ 7,035.21
General Fund balance	\$ 48,422.02

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

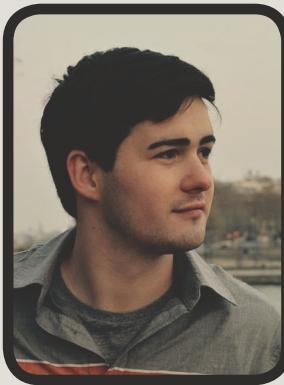
— November 2015 Issue —

Guest Preacher Reagan King



Sunday Morning November 22

- Preaching at the 9:30 AM worship service
- Sharing about his work with Grace Baptist Partnership in the UK at the 11:00 AM Sunday School



Reagan is one of Barry King's son. He is pastor of the Grace Baptist Church in Angel, Islington, London, a historic church that has been part of a replanting effort.

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

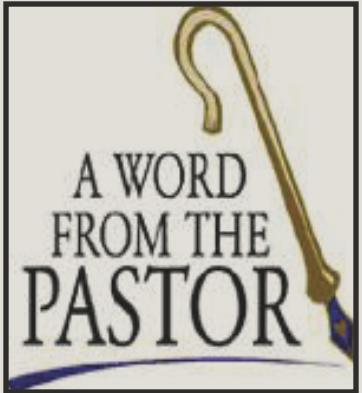
Morning Worship	9:30 AM
Sunday School	11:00 AM
Evening Worship	6:00 PM

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)	

WEDNESDAY EVENING

Bible Study and Prayer Meeting	7:00 PM
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Rejoicing and Weeping With Others

instructed to make either the joy or sorrow of a fellow believer our own.

There are two parts to this command. One involves rejoicing and the other weeping, but both are indications of love to the people of God. It is probably more difficult to do the first, rejoice, but probably more needful for us to do the second, weep. Most Christians are more inclined to shed a sympathizing tear than they are to give an applauding hand.

God first says, "Rejoice with those who rejoice." This is very difficult to do sometimes. It isn't easy to feel genuine joy for those who are experiencing bliss. It is much easier to share in another's sorrows and give comfort to them than to share in their joys and rejoice with them.

Why is it difficult to rejoice with people who rejoice? The problem is jealousy. Envy keeps us from rejoicing with those who are experiencing blessing. Their rejoicing is due to the good that is happening to them and we generally resent people who have good things happen to them and not to us. MacArthur says, "When another person's... favored circumstances or notable accomplishments make ours seem barren and dull, the flesh does not lead us to rejoice but tempts us to resent."

It has been said, "Laugh and the world laughs with you," but that isn't always the case! O, how we need to learn to genuinely rejoice with those upon whom the Lord smiles!

God also says, "Weep with those who weep." One of the ways God mediates his comfort to us is through friends who convey the love of Christ to us with their words or simply by their presence. Expressing genuine sympathy for those who are experiencing sorrow is surely more needful than rejoicing with them in their times of blessing. There is nothing worse in the hour of grief and sorrow to be alone and not have a comforter. Gal 6:2 says, "Bear one another's burdens, and so fulfill the law of Christ."

Yet it is possible to gloat over those who suffer. Proverbs 17:5 says, "Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished." Glad at the calamity of another? Yes, such is the sinful heart.

God himself comforts the hearts of his grieving children. Paul declared, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (2 Cor. 1:3-4). And we are to model his actions.

God would have his children share one another's joys and sorrows. The Spirit of God inspired the apostle Paul to charge the Roman believers to "rejoice with those who rejoice, weep with those who weep" (12:15). The command applies to us, also. We are

Our hearts should be full of comfort to those in affliction. John Murray said, "... our love for others will constrain in us the sorrow of heart which the providence of God metes out to our brethren in Christ."

The Lord Jesus would have us respond in an appropriate manner to both situations. "Rejoice with those who rejoice and weep with those who weep." Stuart Olyott says, "You should not have a cool detachment from other people's joys and sorrows, but fully share in them. Take them on your heart as if they were your own. After all, we are members of one another."

So let us be careful not to rejoice or weep for the wrong things! "Love that is genuine will not respond to a fellow believer's joy with envy or bitterness, but will enter wholeheartedly into that same joy. Similarly, love that is genuine will bring us to identify so intimately with our brothers and sisters in Christ that their sorrows will become ours" (Douglas Moo).

In order to do this effectively we must be able to identify with people. We must have a heart that yearns for their good. Sadly, in this day and age there are few who have a close enough relation with their brothers and sisters in Christ to express genuine sorrow when it is needed or true joy with them in their times of happiness.

We need to cultivate close relations with one another. That's part of what it means to be in the body of Christ. In using the language of the body in 1 Corinthians 12, Paul said in v. 26, "And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it." We are to rejoice with, not envy, those who rejoice; and we are to weep with, not gloat over, those who weep.

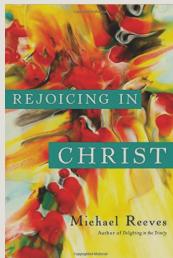
Jonathan is a good example of one who rejoiced in the good that came to another. God elevated David rather than him. He could have been jealous but he rejoiced in the grace of God to David (1 Sam. 19-20). It is difficult to act as Jonathan did. We are more like the elder brother in the parable of the prodigal son! The elder brother in that parable provides an example of the failure to join in rejoicing (Lk 15:25-32). He should have been thankful and glad that his brother had come home and that his father was glad. But he was angry; he was jealous. There was no joy in his heart when his fallen brother came home.

The Good Samaritan illustrates how we are to respond to one in need (Luke 10:30-37). He demonstrated love for his neighbor, which is the point of the parable. He didn't pass by when the man beaten by robbers was mourning. He wept with him and helped him. Our Lord was like this. When Jesus came to the grave of Lazarus he wept (John 11:35).

Our tendency is to be jealous when others rejoice, and to pass by when they mourn. But that is not how we are to be. We are to enter into the joy of others and/or sympathize with them in their grief. "The prosperity of others ought to inspire us with joy. Their affliction ought to affect us with sorrow" (Haldane). May we not be indifferent to the joys and/or sorrows of others.

BOOK REVIEW

Rejoicing in Christ,
by Michael Reeves, IVP
Academic, 2015, pp. 137.



Michael Reeves is quickly emerging as one of today's most creative purveyors of classic orthodoxy the church has been blessed with in recent years. Author, theologian, and historian, Reeves currently serves on staff at Wales Evangelical School of Theology.

Writing at a popular level, Reeves has won widespread acclaim for his works on the Reformation and the Trinity. More recently, he has directed his attention to the person and work of Christ.

Reeves' writing is infectious: he delights in his subject and is eager for his readers to embrace the same whole-hearted commitment by which his own life is characterized.

The present work is a prolonged essay upon the beauty, life, and redemptive work of Christ. Interspersed with various 'sidebars' from history illuminative of the truths under consideration, this work is a studied inquiry into the joy and delight that illuminates Christ's care for his people and in which his people share in union with him through the regenerative and sanctifying ministry of the Holy Spirit.

More than a study on the believer's union with Christ, this small book is a profoundly meditative work that will facilitate the kind of heartfelt affection appropriate to the truths under discussion.

James M. Garretson



NOVEMBER 22 – Reagan King, pastor of one of the Grace Baptist Partnership church plants, will be preaching in the morning worship hour. He will also take the SS hour to tell us about the Grace Baptist Church in Angel (London area) where he ministers.

NOVEMBER 25 – A special service of thanks and praise at the Mid-week Prayer Meeting will be led by Bob Marsh.

DECEMBER 20 – Joint Christmas service on Sunday evening with our friends from Providence Presbyterian Church. A Christmas meal will be served at 5 PM (we take care of the meal and Providence takes care of the desserts) and a service of worship follows at 6 PM. We are hosting this year and pastor Darren Thole will be preaching God's Word.

DECEMBER 27 – Services at normal times but no Sunday School.

JANUARY 3 – Observance of the Lord's Supper in the 12:30 afternoon service.

Spurgeon's Catechism with Scripture Proofs



Question 17: Wherein consists the sinfulness of that state whereinto man fell?

Answer: The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Scriptural Proof: Romans 5:19; Romans 3:10; Ephesians 2:1; Psalm 51:5; Matthew 15:19 [Isaiah 53:6]

Commentary: “God, in a way beyond our comprehension, established a unity between Adam and his posterity which makes it just for us to receive the imputation of his guilt and corruption. He was in some sense our representative head. We sinned in him and fell with him” (John Piper).

All are born under guilt because all are born in sin. Every person by nature lacks personal righteousness. There is an aversion to what is good. The carnal mind is enmity against God. Sin is in our members. All have sinned and come short of the glory of God.

The whole nature of man is corrupted by the Fall. No part of man by nature is pure. Every part of man is affected by sin. The head is sick, the heart is sick, the will is sick. No part of man is untainted by sin. Every division of man that is possible to make is corrupt. The mind is darkened, the affections are damaged, the conscience is distorted; the whole soul of man is steeped in sin.

This original corruption that we have from Adam produces actual transgressions. Our nature includes a disposition to sin and we deliberately and willingly make sinful choices. Man is a sinner by nature and a sinner by choice. Adam sinned and in him we sinned. But we make our own decisions to sin as well. The slate is never clean from the moment of birth until we are taken out of Adam and put into Christ.

“Adam, our first representative sinned—and God counted us guilty. But Christ, the representative of all who believe in him, obeyed God perfectly—and God counted us righteous. That is simply the way in which God set up the human race to work. God regards the human race as an organic whole, a unity, represented by Adam as its head. And God also thinks of the new race of Christians, those who are redeemed by Christ, as an organic whole, a unity represented by Christ as head of his people” (Wayne Grudem).



Richard Sibbes Puritan Quotes

WHAT YOU HAVE

“Are you dejected? Here is comfort. Are you sinful? Here is righteousness. Are you led away with present contentments? Here you have honors, and pleasures, and all in Christ Jesus.”

A Question About Prayer

Kenneth D. Macleod

As I walked by a church one day I noticed the slogan on its wall: "Try praying." This church was not the first to use these words to encourage people in difficulty to begin to pray. To encourage people to pray is obviously a good thing, but the slogan does raise important questions.

Who are we to pray to? It must be a being who has a real existence, who can hear us when we call on him. He must have the power to supply our needs, to remove our troubles, and to make our situation in life easier. If the being to whom we pray is not all-powerful, we cannot expect to get much, if any, help from him. If that being cannot hear the petitions of people everywhere, it is most unlikely that he will hear us when we pray to him for help. If he cannot hear us and if he cannot help us, there is no point in praying to him.

But there is real point in praying – if we pray to the living and true God. He is the only Being who can answer our prayers. He can do anything we ask for – provided it is something that a perfectly-holy Being may do, provided it will be good for us to receive what we have asked for, and provided it is according to his holy will. God will never help us to do anything that is sinful – although he may allow us to have it by way of judgment...

Nor will God give his children what they pray for if he knows that it will not be good for them, especially if it will not be good for their souls. Yet, if God's children are sinfully asking for something, and so much setting their hearts on getting it that they do not give God the first place

in their thinking, he may give it to them – and, sooner or later, they will realize that they would have been far better off without it. They will realize that they were making it an idol, giving it a place in their heart which only God should have.

Perhaps it is reasonable to expect that a message about prayer on the wall of a Protestant church will necessarily refer to prayer to God. Yet a Roman Catholic reading the message might easily imagine that a prayer to Mary, the mother of Jesus, would be just as effective – perhaps even more so. But the Bible never tells us to pray to Mary, only to God.

And this is a world where large numbers of gods are being worshipped by those who reject the true God – the One who created all things. So multitudes of people are "praying" to beings that have no existence, except in the minds of those who worship them. These prayers can never be answered...

There is only one Being who is able to hear people praying, wherever they are right across the globe. He is the God who has revealed himself in the Bible. He is the true God, the living God – in contrast with idols, who have no real existence beyond the stone or wood of which they are made. These false gods have no personalities, and so they have no capacity to think, or do anything in answer to the petitions addressed to them. But the God who has revealed himself in the Bible is able to answer their petitions, because he is all-powerful. And he is able to give the best possible answer to these petitions, because he is perfectly wise.

How can anyone draw near to God in prayer? The answer must be, through a mediator, someone who is perfectly holy and can stand

between God and sinners, to present their petitions to him. But where can we find such a person? In his great mercy, God has provided a Mediator: his own Son, who came into this world to reconcile sinners to God. And on the basis of his sacrifice at Calvary, Christ Jesus acts as Mediator by presenting the petitions of unholy sinners to a holy God. That is the only way we can expect him to hear us...

Prayer to God is not something that we may try when all other possibilities have been exhausted. When we think of doing something, the first thing we should do is pray. When we see a danger, even at a great distance, the first thing we should do is pray. In the morning we should pray for God's care and blessing in connection with everything that will happen through the day, and we should do so for Jesus' sake. He knows everything about what is to take place; we certainly do not. And in the evening we should ask God to forgive all the sins we have committed that day and to watch over us through the night, for Jesus' sake...

It is good for us to pray: to commit our present and future circumstances to God, who rules over everything and does so wisely. We should not only commit to him our days and years in this world, but especially our eternal future. We should not only commit to him the ordinary affairs of life, but especially our spiritual needs, so that we would live holy lives, seeking to spend our days to God's glory.

(full article at <https://bannerofstruth.org/us/resources/articles/2015/questions-about-prayer/>)