



M G 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

— September 2016 Issue —

"You have dealt well with your servant, O LORD, according to your word."
Psalm 119:65



NURSERY SCHEDULE

September 2016

04 Nellie and Melanie
11 Jenny and Peter Lovassy
18 Amber Solan and Vicki Johnson
25 Troy and Jessica Moseley

October 2016

02 K. Scarborough and M. Myatt
09 Linda Olive and Lori Hewlett
16 Jenny and Peter Lovassy
23 Amber Solan and Vicki Johnson
30 Jessica Moseley and Lori Hewlett

CHURCH CLEANING

September - Steve and Linda Peters
October - Moseleys

LAWN CARE

September - Bob Williams

Thank you to All who served us this year!

FINANCIAL SUMMARY AS OF SEPTEMBER 1, 2016

Budgeted expenditures (ytd)	\$123,396.60
Actual on-budget expenditures (ytd)	\$103,649.19
Actual off-budget expenditures (ytd)	\$ 1,096.23
General Fund offerings (ytd)	\$127,102.87
Designated Missions (ytd)	\$ 6,023.69
Love offerings (ytd)	\$ 1,020.00
Benevolence (ytd)	\$ 1,100.00
Total offerings (ytd)	\$135,246.56
August Love offerings	\$ 40.00
August General Fund offerings	\$ 21,731.73
August Designated Missions	\$ 715.00
Building Fund balance	\$184,618.13
Missions Fund balance	\$ 11,530.42
Adoption Fund balance	\$ 2,775.00
General Fund balance	\$ 50,669.16

FALL BIBLE CONFERENCE

SEPTEMBER 30 - OCTOBER 2



Jimmy Millikin

Professor Emeritus of
Theology at Mid-America
Baptist Theological
Seminary

- Friday – 7:00 PM
- Saturday – 9:30 and 10:45 AM
- Sunday – 9:30 AM and 12:30 PM

Dr. Millikin will be preaching on Friday evening and twice on Sunday. The teaching session on Saturday morning is on the topic, "Testing Tongues by the Word: 1 Corinthians 12-14."

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

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

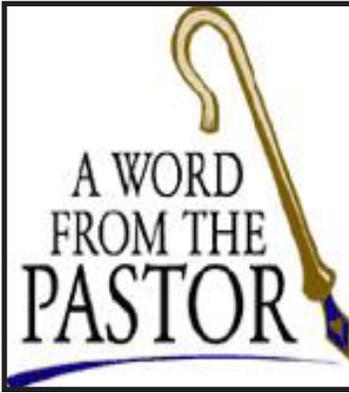
WEDNESDAY EVENING

Bible Study and Prayer Meeting
7:00 PM

FIRST SUNDAY SERVICES

Morning Worship 9:30 AM
Meal at the Church 11:00 AM
Afternoon Service 12:30 PM

*No Sunday School
or Evening Service*



The Glory Has Departed

Parents often name their children after Bible characters. Popular names for a daughter are Rachel, Sarah, Elizabeth, and Mary. Popular names for a son are David, John, Matthew, and Paul. But you won't find any Christian parents naming their daughters Jezebel or their sons Ichabod!

We learn about a boy named Ichabod in 1 Samuel 4. It is an interesting name. It literally means "no glory." The Hebrew word for glory is *kabod* and the Hebrew word for no glory is *ichabod*. The wife of Phinehas named her child Ichabod as she was dying in childbirth. She had just received news that her husband had died in a battle against the Philistines and that her father-in-law, Eli, fell and broke his neck. She also learned that the ark of God had been captured.

The name Ichabod signified that the glory had departed from Israel. The name is commonly used among us now when an individual or a church departs from the faith. We say, "Ichabod is written over the door." It means that judgment has fallen and God's glory has departed.

The most shocking news that Ichabod's mother received concerned the ark. The elders of Israel looked upon the ark as a good luck charm. They thought if the ark was with them in battle, they couldn't lose. They thought the presence of the ark would remove God's displeasure from them and insure victory over the Philistines. They should have repented from retaining the morally corrupt sons of Eli as priests but it was easier to display a superstitious devotion to the ark of God.

So God removed his presence from Israel and they suffered a very great defeat. The messenger who brought news back to Israel simply said, "The ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died." In essence, the news was that God would not be manipulated. He would not bless them as long as they maintained their sinful ways rather than confessing their sin.

When Eli heard of the ark being captured he fell over backward from his seat. He broke his neck in the fall and died. Be sure your sin will find you out. It caught up with Eli and he died, not in peace with his family gathered around him, but in agony with the news of Israel's defeat and the capture of the ark by the Philistines.

God withdrew his presence from his people that day. The wife of Phinehas exclaimed, "The glory has departed from Israel." She knew that's what the capture of the ark signified. This news caused her to go into labor. The pains of labor were induced by the shock she had received that

the ark of God was captured and that her father-in-law and her husband were dead.

In most circumstances, the birth of a child is welcomed, but not on this day. It was a sad day. Though a son was born, the father and the grandfather died. Though a son was born, the mother died after giving birth. And before dying she named her son. "She named the child Ichabod, saying, 'The glory has departed from Israel'" (1 Sam 4:21). The baby boy survived though we know not what happened to him in later years. He is never mentioned again in Scripture.

Someone has described glory as "the awesome splendor of God's invisible presence." Because of Israel's sin, the Lord God withdrew his presence from them. The capture of the ark was actually a sign that God had already withdraw his presence. One commentator says, "The glory of God had indeed departed, but not because the ark of God had been captured; the ark had been captured because the glory had already departed."

And that is why this dying mother named her newborn son Ichabod. The name was symbolic of the spiritual condition of the nation. The glory of God had departed because Israel tolerated sin and failed to live in a proper covenant relationship with God. What an awful day this was in the history of Israel. 30,000 troops were slain; Eli and his two sons died; the mother of Eli's grandson died in childbirth; but most of all the ark, the symbol of God's presence, had been captured.

There is good news in this story so full of sad news. For one thing, it is good to know that God will not tolerate sin among his people. He will chasten them severely. He is concerned about his glory whether we are or not. This message applies to the church today. Are we blinded to sin in our midst? We need to remove the blinders and see things as God does.

It is also good to know that God will not utterly abandon his people. He would in time restore the Israelite nation and make his presence known among them once again. God chastens those whom he loves for the purpose of drawing them near to himself.

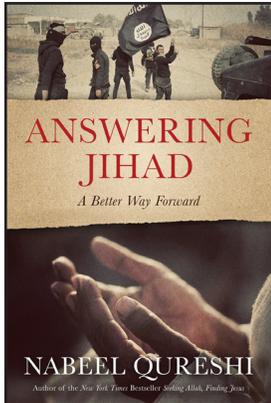
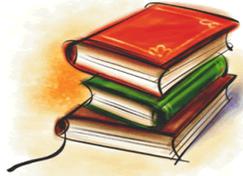
Jesus said he will never leave us nor forsake us. We can count on that. But he also promises to defend his name. He is not ashamed to call us brethren but he is also not ashamed to humble us before the watching world in order to strip away our love for anything other than his glory. He does this to protect his glory.

Dale Ralph Davis says, "Ichabod and 1 Samuel 4 teach us that sometimes God must depart from us in order that we might seek him rightly. And in the meantime we do well to ponder what a tragedy it is when the presence of God no longer abides among the people of God. Could 'Ichabod' be justly written over many of our church sanctuaries?"

BOOK REVIEW

Answering Jihad: A Better Way Forward,

by Nabeel Qureshi, published by Zondervan, 2016, pp. 176.



From *New York Times* bestselling author and former Muslim Nabeel Qureshi comes this personal, challenging, and respectful answer to the many questions surrounding jihad, the rise of ISIS, and Islamic terrorism.

San Bernardino was the most lethal terror attack on American soil since 9/11, and it came on the heels of a coordinated assault on Paris. There is no question that innocents were slaughtered in the name of Allah and in the way

of jihad, but do the terrorists' actions actually reflect the religion of Islam? The answer to this question is more pressing than ever, as waves of Muslim refugees arrive in the West seeking shelter from the violent ideology of ISIS.

Setting aside speculations and competing voices, what really is jihad? How are we to understand jihad in relation to our Muslim neighbors and friends? Why is there such a surge of Islamist terrorism in the world today, and how are we to respond?

In *Answering Jihad*, bestselling author Nabeel Qureshi (Seeking Allah, Finding Jesus) answers these questions from the perspective of a former Muslim who is deeply concerned for both his Muslim family and his American homeland. Nabeel Qureshi is associated with Ravi Zacharias International Ministries.



September 11 – The Adult Sunday School class begins a series of lesson entitled, Behold Your God: Rethinking God Biblically. The course will last for 22 weeks. Be sure to get your work book. Our study will alternate from instruction one week followed by a DVD presentation the next week.

September 11 – Chris and Liz Adams will be with us during the 6 PM service. They will give a report on their mission work in North Africa and Chris will exhort us from God's Word.

September 30 - October 3 – Dr. Jimmy Millikin will be preaching our Fall Bible Conference this year. He will preach on Friday evening and twice on Sunday and teach two sessions on Saturday morning on 1 Corinthians 12-14.

November 6 - Time change Sunday. Be sure to set your clocks back one hour before going to bed Saturday night.

Spurgeon's Catechism with Scripture Proofs



Question 27: Wherein consists Christ's exaltation?

Answer: Christ's exaltation consists in His rising again from the death on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Scriptural Proof: 1 Corinthians 15:4; Mark 16:19; Acts 17:31.

Commentary: The exaltation of Christ is the reverse of his humiliation. There are several steps that show how he was exalted.

There is first the resurrection. Jesus rose from the grave. He who died came to life. He truly rose from the grave. The early disciples saw him after he was crucified and buried and then gave their lives proclaiming the good news that Jesus who died for sinners rose again the third day. The one who was delivered up for our trespasses was raised for our justification (Rom 4:25).

The second step in his exaltation is the ascension. After the resurrection Jesus ascended bodily into heaven. The disciples saw him taken up from them (Acts 1:9-11). He went up on high. He was lifted up from this world and entered the glory he had left when he came to earth. He who came down from heaven in humiliation ascended back into heaven exalted.

The third step in his exaltation is the session. When Jesus ascended, he took his seat at the right hand of the Father. This is the place of honor. The Father highly exalted this one who gave his life to redeem all that the Father had given to him. At the right hand of God, Jesus now intercedes for his own. He ever lives to make intercession for them (Heb 7:25).

The last step in his exaltation is the second advent. Christ is coming to earth again to judge the world in righteousness. No one knows the day or the hour of his coming save for God the Father (Mt 24:36). It behooves us all to be prepared for his coming. His coming will be sudden and all opportunity to be saved will be gone when he returns. Believers will be caught up to be with the Lord and unbelievers will face eternal judgment.



Thomas Manton Puritan Quotes

THE PROMISE & THE PERSON

It was a mistake of the former age to make the promise rather than the person of Christ to be the formal object of faith. The promise is the warrant, Christ the object... We cannot close with Christ without a promise, and we must not close with a promise without Christ."

The Need for Doctrine

Jimmy A. Millikin

Anyone who attempts to write on doctrinal matters in our day feels almost obliged to justify the need. The spirit of this modern age, both inside and outside Christian circles, is decidedly against the setting forth of definite doctrines in any realm. Many Christian people are impatient with and even suspicious of doctrine. The very word conjures up all kinds of evil associations in the minds of some; narrow-mindedness, bigotry, intolerance, and divisiveness, to name a few.

Many factors in contemporary society have contributed to this anti-doctrine spirit. The liberal ecumenical movement has minimized doctrinal distinctiveness for years for the sake of unity. Modern education is dominated with what has been called the postmodern world view. A definition of postmodernism is illusive. It's basic approach to truth is that there are no absolutes. One set of values is as valid as another. Hence, contradictory doctrinal statements are both true if each is meaningful to the person holding them. The only absolute is that there are no absolutes. Added to this approach to knowledge, is a general revolt against any authoritarian approach to truth and life. These factors, along with others, have helped to create an anti-doctrine or at least a non-doctrine climate in our churches today.

Unfortunately, a growing number of evangelical leaders (and not a few Baptist pastors) appear to be joining this non-doctrine position. The seeker friendly pragmatism in contemporary evangelicalism de-emphasizes doctrinal truth in order to make a wider appeal to a public which decries doctrines. The charismatic movement which has become a powerful force in most mainline denominations exalts experience over the truth content of the Christian faith. Now there is what may be called an evangelical ecumenism which like to old liberal ecumenism minimizes old doctrinal distinctives and for the same motive, unity in the body of Christ. In fact many observers of religious trends have characterized contemporary

evangelicalism as developing a non-denominational kind of following. There is a growing trend wherein people go from one denomination to another regardless of what the other group may teach. Doctrine or theology is no longer important in the choices one makes as to what church he attends. Christianity, it is claimed, is primarily a matter of experience, feeling, good will, and practical social activity. The all-important thing is to feel good about oneself, about the church and about others. The doctrinal aspects of faith are nonessential, and some go so far as to claim that doctrine may even be a hindrance in accomplishing the church's mission.

I acknowledge, of course, that experience, good will, and practical social activity are vital elements of the Christian faith. However, I also maintain that doctrine is also essential. Of the many reasons that one might list defending the importance of Christian doctrine, I will state here five reasons why Christian doctrine is necessary.

First, the New Testament plainly indicates that there is a doctrinal element in Christianity. The Scriptures "are profitable for doctrine" (2 Tim 3:16). The early believers "continued steadfastly in the apostle's doctrine" (Acts 2:42), and filled Jerusalem with that doctrine (Acts 5:28). Christian workers are urged to "give attendance to doctrine" (1 Tim 4:13, 16), and those who do so are to be given special honor (1 Tim 5:17).

In the New Testament, there is such a thing as sound doctrine (1 Tim 1:10; 4:6; 2 Tim 4:3; Tit. 1:9; 2:1), and this doctrine is clearly recognizable (1 Tim 3:10). Believers are frequently warned against false doctrine (Eph 4:14; Rom 16:17; Heb 13:9), and there are serious consequences of not abiding in the doctrine of Christ (2 Jn 9, 10). A rejection of the doctrinal element in Christianity really amounts to a rejection of the New Testament witness.

Second, doctrine is necessary in order to communicate the Christian faith. Christians are called upon to be witnesses, not merely to an inner experience, but to the whole truth about Jesus Christ and his redemption for men (Acts 20:20, 27; Eph 4:14). As a witness, it is important that the Christian believer know and tell the truth,

the whole truth, and nothing but the truth. It thus makes a big difference what our doctrines are and that we know what they are.

Third, Christian doctrine is necessary in order to defend the Christian faith. It is common today to assert that the gospel needs no defending; it only needs preaching. There is a great deal of truth in this, but it is not the whole truth. Neither is it an agreement with the teaching and example of the New Testament.

Paul was set for the defense of the gospel (Phil 1:7). The Christian is exhorted to contend for the faith (Phil 1:27; Jude 3). Believers are enjoined to "know how to answer every man" (Col 4:6) and to "be able to give an answer of the hope" that is in them (1 Pet 3:15). In order to do this, we must know what the "faith" is.

Fourth, doctrine is necessary in order to preserve the faith. Paul exhorts Timothy to be faithful to the things he had been taught and, in turn, to commit them to others who would be faithful (2 Tim 2:2). Paul's obvious concern is the faithful preservation of the faith. There is a faith "once delivered to the saints" (Jude 3). The apostles were true to this faith and faithful in transmitting it to the next generation. Many generations since have been true to this faith. It has finally reached us. Now we are to be true to its teachings and faithfully pass it on to the next generation. The need to know and understand the doctrines of the faith is still an imperative for our day.

Finally, doctrine is important because it is the foundation for all that we do practically in our churches and in our Christian lives. What we believe about God, man, salvation, heaven, and hell will determine our practice of evangelism and missions. What we believe about the church will determine both what we do and how we do things as a church. Doctrine is vital to how we live our personal lives as believers in the world. And on and on one could go.

(Taken from Christian Doctrine for Everyman: An Introduction to Baptist Beliefs, by Jimmy A. Millikin).