



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

— June 2017 Issue —

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



NURSERY SCHEDULE

June

04 Doug and Andrea Page
11 Jenny and Peter Lovassy
18 Amber Solan and Melanie Myatt
25 Linda Olive and Vicki Johnson

July

02 Doug and Andrea Page
09 Jan Fursdon and Lori Hewlett
16 Troy and Jessica Moseley
23 Kristin Scarborough and Susan Kay
30 Jenny and Peter Lovassy

CHURCH CLEANING

June - Lovassys
July - Pages

LAWN CARE

June - Troy Moseley
July - Solans

FINANCIAL SUMMARY AS OF JUNE 1, 2017

Budgeted expenditures (ytd)	\$ 78,319.58
Actual on-budget expenditures (ytd)	\$ 67,505.50
Actual off-budget expenditures (ytd)	\$ 5,210.00
General Fund offerings (ytd)	\$ 75,453.69
Designated Missions (ytd)	\$ 5,707.30
Love offerings (ytd)	\$ 4,280.00
Benevolence (ytd)	\$ 0.00
Total offerings (ytd)	\$ 85,441.00
May Love offerings	\$ 230.00
May General Fund offerings	\$ 13,836.80
May Designated Missions	\$ 1,372.30
Building Fund balance	\$200,144.80
Missions Fund balance	\$ 18,515.69
Adoption Fund balance	\$ 3,285.00
General Fund balance	\$ 49,054.20

FIVE CHARACTERISTICS OF A GODLY MAN

- **STEP UP.** Lead, initiate, be a man of action. Hate apathy. Reject passivity (2 Sam 10:7, 12; Eze 22:10).
- **SPEAK OUT.** Silence in the midst of sin is a crime. Be courageous. Fear God not man. Speak the truth in love (Prov 27:5-6; 31:8-9; 1 Pet 3:15).
- **STAND STRONG.** Don't give in when you are challenged, attacked or criticized (Jer 1:18-19; 1 Pet 5:8-9).
- **STAY HUMBLE.** Be vigilant against pride. Get the log out of your eye. Don't think less of yourself, think of yourself less (Psa 141:5; 1 Pet 5:5-7).
- **SERVE THE KING.** Seek first His Kingdom, His glory, His righteousness. Hope in the eternal. Live for a greater reward (Mt 6:33; Mk 10:45).

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

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

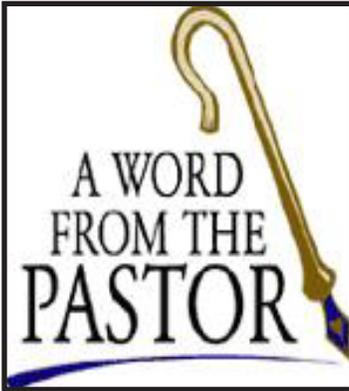
WEDNESDAY EVENING

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*



Some Thoughts on Walking with God

Twice we are told in Genesis that Enoch “walked with God” (Gen 5:22, 24). To walk with God means to have close fellowship with him. That Enoch “walked with God” means that he spent his

life conversing with God. Walking with another is a familiar Scripture phrase for fellowship or communion. Walking with God meant that Enoch was in habitual communion with the Father.

Walking with God involves several things. It includes a sense of his favor, a conviction that we are reconciled to him. To walk with God presupposes that Enoch was reconciled to God. How can two walk together except they be agreed? Reconciliation to God means to come into a right relationship with God based on his terms. Second, there must be reconciliation through the blood of Christ. Men are under God’s wrath and curse. There can be no friendly association with God until they are reconciled. And there is no reconciliation but through the blood of Christ.

Walking with God also includes an outgoing of the heart and thoughts towards God in prayer, giving him thanks, loving him, praising him, and showing reverence toward him. This can be recognized by the earnest desire and effort to accommodate ourselves to his will and to please him. Enoch walked as though he was in heaven already! It wasn’t just a walking after God but a walking with God!

Two men in Genesis 4 and 5 are types of the initiation of the Christian life and the continuance of the Christian life. Abel shows us the proper way to come into God’s presence. We must come on the basis of a substitute slain in our stead (4:4). But Enoch shows us that those who are cleansed from sin walk with God in the course of their lives (5:22-24).

Here are two things that are necessary if we are to walk with God. First, there must be inward renewal by the Holy Spirit. The Holy Spirit is the one who awakens in us the sense that we need Christ and salvation. The Holy Spirit convicts us of sin and brings us to believe on Christ. After bringing us to Christ, the Holy Spirit indwells us. He sanctifies us and makes sweet communion with God a possibility. Without the Holy Spirit no man can see or have fellowship with God. Unless, therefore,

we are renewed in our souls by the Spirit, we will never delight in God and be found in fellowship with him.

Second, the conscience must be kept free from guilt and the mind from spiritual pollution. God will not walk with the child of God who deliberately cherishes unholy affections. Pride, malice, envy, jealousy and all uncleanness must be banished, and the graces of the Spirit kept in vigorous exercise, in the use of all the appointed means of grace, if we would walk with God. If we are going to walk with God we must live in a way that pleases him. Prayer, reading God’s Word, worshipping with God’s people, and personal discipline in holiness will help us in our walk with God.

Consider these advantages of walking with God. Walking with God purifies and elevates the soul. It makes us like God. A principle of life is that we become like those whom we are around. The more we are in the presence of God, the more we will become like him!

Walking with God is a perpetual source of blessing for our souls. It is independent of all external circumstances. It may be enjoyed in loneliness, in sickness, in poverty. It satisfies and fills the soul, and renders it blessed, so that no other good is desired. “Whom have I in heaven but thee, and there is none on earth that I desire beside thee” (Ps 73:25).

And walking with God gives strength to resist temptation and to bear trials and sufferings. It gives us power and motivation to overcome evil and to endure hardships. It cannot be imitated or contrived. A painting of fire gives no heat and the semblance of walking with God gives no help. We must walk with God in reality, as Enoch did. Hypocrites go along the way for awhile but do not persevere because they do not love the one whom they profess to know.

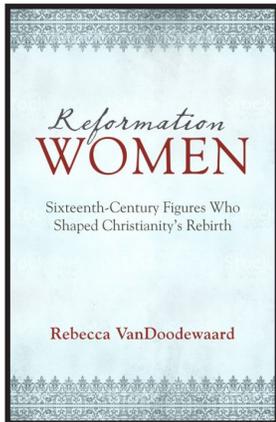
Walking with God is the best spiritual exercise we can get! It does us great good. It fits our souls for heaven and tunes our hearts to sing God’s grace. It was in walking with God that the Lord decided to take Enoch on to heaven early! He “walked with God and was not for God took him.”

The business of life is communion with God. That is the grand end of life on earth. It doesn’t require monastic seclusion to walk with God. We can walk with God in the ordinary course of our everyday duties. Let’s make it our business to walk with God today, and tomorrow, and the day after that.

BOOK REVIEW

Reformation Women: Sixteenth-Century Figures Who Shaped Christianity's Rebirth,

by Rebecca VanDoodeward, Reformation Heritage Books, 2017, pp. 152, paperback.



Women are an essential element in church history. Just as Deborah, Esther, and the New Testament Marys helped shape Bible history, so the women of the Reformed church have helped to make its history great. In *Reformation Women*, Rebecca Vandoodeward introduces readers to twelve sixteenth-century women who are not as well known today as contemporaries like Katie Luther and Lady Jane Grey. Providing an example to Christians today of

strong service to Christ and His church, these influential, godly women were devoted to Reformation truth, in many cases provided support for their husbands, practiced hospitality, and stewarded their intellectual abilities. Their strength and bravery will inspire you, and your understanding of church history will become richer as you learn how God used them to further the Reformation through their work and influence.

“Reformation Women is a book of rare quality and interest as Rebecca VanDoodeward opens up a whole new dimension in the ongoing story of Christ’s church. We learn of the enormous contribution made by twelve women to the progress of the Reformation in the sixteenth century. Here we have women from diverse backgrounds—some of whose names we can hardly pronounce—whom God raised up and used in a remarkable way. You will be humbled and inspired by these pages and long to serve God better in whatever sphere you have been placed” (Faith Cook).



JUNE 7 – Daniel and Hannah Noren will be at our mid-week meeting with a report on their work in Sweden.

June 18 – Father’s Day

JULY 2 – We will be observing the ordinance of the Lord’s Supper in the afternoon service.

AUGUST 6 – We will be spending the day at Camp Helen. Our morning service will begin at the Camp at 9:30 AM. More details will follow about the meal and activities for the day (<http://limestonebaptist.org/camp-helen>).

APRIL 13-18 (2018) – Geoff Thomas of Aberystwyth, Wales, is scheduled to preach our Spring Bible Conference.

Spurgeon’s Catechism with Scripture Proofs

Question 34: What is sanctification?

Answer: Sanctification is the work of God’s Spirit, whereby we are renewed in the whole man after the image of God and are enabled more and more to die to sin, and live to righteousness.



Scriptural Proof: 2 Thessalonians 2:13; Ephesians 4:24; Romans 6:11

Commentary: Two respected theologians define sanctification in this way. “Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives” (Grudem). “In sanctification, God, working especially by the Holy Spirit, separates the believer unto himself and makes him increasingly holy, progressively transforming him into the image of Christ by subduing the power of sin in his life and enabling him to bear the fruit of obedience in his life” (MacArthur).

Sanctification begins after regeneration and conversion and continues throughout the life of a Christian. The Holy Spirit enables the believer to overcome sin and live for Christ. God doesn’t leave those whom he saves without aid. He works in them by his Spirit so they will be holy and grow in grace.

Sanctification is something that involves effort on our part. Justification is by faith alone but sanctification is, in part, wrought by yielding ourselves to the Lord and conforming ourselves to the teaching of Scripture. Though forgiven of sin, there is a constant need for us not to let sin reign in our bodies.

The author of Hebrews exhorts us to “lay aside every weight, and sin which clings so closely” (12:1) and to “strive for... the holiness without which no one will see the Lord” (12:14). James encourages us to “Be doers of the word, and not hearers only” (1:22), and Peter tells his readers, “Be holy yourselves in all your conduct” (1 Peter 1:15).

May the Lord help us to avail ourselves of the various means that God has ordained for our sanctification. Let us read Scripture, pray, fellowship with other believers, and live in obedience to Christ our Lord.



Richard Baxter Puritan Quotes CAREFUL CHOICE

“Make careful choice of the books which you read: let the holy Scriptures ever have the preeminence. Let Scripture be first and most in your hearts and hands and other books be used as subservient to it.”

I Am the Resurrection and the Life

Kevin Tucker

Jesus was ministering east of the Jordan River when He got a message from Mary and Martha telling Him their brother Lazarus, whom Jesus loved, was ill. In John 11:4, Jesus tells us the ultimate purpose of Lazarus' illness. *"This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."* Knowing that Lazarus would die physically, Jesus meant that death would not be his ultimate outcome.

Martha, having gotten word Jesus was coming to Bethany, met Him as He approached the town and said *"... Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you"* (John 11:21-22). In Martha's sorrowful lament, we see something of ourselves. We see Martha's faith mixed with faint views and blurred understandings of Christ. We see her dim faith limiting Christ's power. Her first statement implies physical distance as a limit to His power. Her second statement speaks of Christ as no more than a human prophet, powerless of His own to do anything miraculous. J. C. Ryle notes that "there may be true faith and love toward Christ in a person, and yet much dimness and ignorance mixed up with it."

In verse 23, we see Jesus, the Lord of glory, in His compassion. He tells Martha her *"...brother will rise again."* Instead of rebuking her for her vague faith, Jesus sets out to lead her to a clearer and sharper view of Himself, His office, and His Person. Martha's reply, in verse 24, again belies her feeble faith. *"Martha said to [Jesus], 'I know that he will rise again in the resurrection on the last day.'" Though Martha was thinking of some future blessing, Jesus spoke*

to her of a present blessing. How much easier it is for us to believe in some distant blessing than it is to take hold of that which gives comfort and strength for the present trial.

Then, in verse 25, *"Jesus said to her, 'I am the resurrection and the life.'" Here we see our Lord's glory in His wonderful condescension and fathomless grace! He teaches Martha that He is the unlimited source of all power. He is the resurrection and the life in His own peerless Person. A. W. Pink says "Here is something of vital importance to our souls. It is not simply that He corrected Martha's vision by turning her from the distant future to the immediate present, but that He fixes her eyes upon Himself... Strength, blessing, and comfort are imparted just so far as we are taken up with Christ Himself."*

Jesus continues to instruct Martha and elevate her mind by telling her, *"... Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die..."* (vv. 25-26).

Ryle writes, "Our Lord corrects Martha's feeble and inadequate notions, and sets before her more exalted views of Himself. He tells her that... He is the Divine Author of all resurrection, whether spiritual or physical... He says to her 'I am that high and holy One who by taking man's nature upon me, have ennobled his body, and made its resurrection possible. I am the great First Cause and Procurer of man's resurrection, the Conqueror of death... I am the great Spring and Source of all life.'"

Then *"Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, by this time there will be an odor, for he has been dead four days.' Jesus said to her, 'Did I not tell you that if you believed you would see the glory of God?' So they took away the stone. And Jesus lifted up his eyes and said, 'Father, I thank you that you have heard me. I knew*

that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.' When he had said these things, he cried out with a loud voice, 'Lazarus, come out.' The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, 'Unbind him, and let him go'" (John 11:39-44).

Raising Lazarus from the dead is the last and greatest of Jesus' miraculous signs recorded by John. It is a stunning and indisputable proof of His claim to be the resurrection and the life. Jesus' signs in John's Gospel prove His deity and elicit faith in Him as the Son of God. Before restoring Lazarus to life, Jesus spoke twice of the purposes of this sign. First, when Martha had again shown the weakness of her faith by reminding Jesus Lazarus had been dead four days, *"Jesus said to her, 'Did I not tell you that if you believed you would see the glory of God?'"* (v 40). Second, in His brief prayer to God the Father, Jesus speaks of the crowd gathered near the tomb. After thanking God for hearing Him, Jesus said, *"I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."* (v 42).

As soon as Jesus *"cried out with a loud voice, 'Lazarus, come out.' The man who had died came out"* (vv. 43-44). Ryle summarizes what happened: "A more plain, distinct, and unmistakable miracle it would have been impossible for man to imagine. That a dead man should hear a voice, obey it, rise up, and move forth from his grave alive, is utterly contrary to nature. God alone could have caused such a thing."

Jesus is indeed the resurrection and the life.