



# 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**

— August 2019 Issue —

*"He who calls you is faithful;  
he will surely do it."*

1 Thessalonians 5:24



### NURSERY SCHEDULE

#### August

- 04 Troy and Jessica Moseley
- 11 Linda Olive and Lori Hewlett
- 18 Jenny and Peter Lovassy
- 25 Melanie Myatt and Vicki Johnson

#### September

- 01 Troy and Jessica Moseley
- 08 Amber Solan and Angie Williams
- 15 Melanie Myatt and Vicki Johnson
- 22 Susan Gay and Janet Marsh
- 29 Linda Olive and Lori Hewlett

### CHURCH CLEANING

- August - Williams & Myatts
- September - Amis

### LAWN CARE

- August - Steve Page
- September - Nathan & Angie Williams

## Five Back-to-School Basics

Children and Youth, you are going to school, willingly or unwillingly, to learn, but there are truths you need before the algebra, literature, and biology. While you should develop good study habits for the new semester, here are some real keys to the classroom you probably won't find in your syllabus.

1. Thinking may be the most critical thing you ever do. You are going to school to learn how to think, not to pass tests. Learn to think.
2. The most important book you'll read this fall is your Bible. Nothing can replace the wealth you will find there, and nothing will prepare you better for life, family, vocation, or even your next class.
3. Someone younger than you needs you. Whether you choose to be or not, you will be a role model. Model Christ-like faith, joy, generosity, and service.
4. Comparison in the classroom can be the birthplace of pride. Be careful, especially about your own successes. Don't think more highly of yourself than you ought.
5. Only the gospel saves anyone, even A-students. Your only hope is the gospel.

By God's mercy let this school year be a breakthrough in your personal passion for him, your ministry to others, and your readiness for a long life lived with and for Jesus.

(Marshall Segal, Desiring God Ministries, edited)



## SCHEDULE OF SERVICES

### NORMAL SUNDAY SERVICES

Morning Worship	9:30 AM
Sunday School	11:00 AM
Evening Worship	5:00 PM

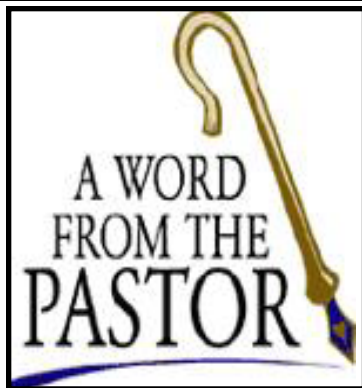
### FIRST SUNDAY SERVICES

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

### WEDNESDAY EVENING

Bible Study and Prayer Meeting	7:00 PM
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*No Sunday School  
or Evening Service*



## Grace and Truth

The disciples that walked with Jesus in the days of his flesh, beheld his glory (John 1:14). John declared it to be glory that was “full of grace and truth.” The eternal Word that became flesh and dwelt among men was the embodiment of both “grace and truth.” He was not one without the other. He was full of both. “Jesus perfectly blended two of the most important qualities of the divine nature and displayed them in human personality” (K. Gangel).

What does it mean that Jesus was full of grace and truth?

That he was full of grace means that grace needed by sinners was on display in his life. Grace flowed from Christ as he was seeking and saving the lost. His mission was to save sinners, not the self-righteous. Sinners need grace and Jesus most perfectly expressed the glory of grace in all that he did. Paul said in his letter to Titus, “The grace of God that brings salvation has appeared to all men” (Titus 2:11 NIV). The historical manifestation of God’s grace was in the Person of Jesus Christ, who brings salvation to men of all races and classes.

That Jesus was full of truth means there was no error in him. He didn’t come merely to teach what is true and right; he is the truth (Jn 14:6). He is the embodiment of Truth. Those who have Christ have the Truth; the one who was perfect, without spot or stain, in whom was no sin.

The incarnation of the Word was the full manifestation of grace and truth. Jesus was “completely gracious and at the same time completely righteous,” and that “is something that only God can be” (McDonald). The character of the Lord Jesus exuded these two virtues (and many others). Jesus is the revelation truth as well as of grace. We need both grace and truth and he exhibited both! Let’s not forget that.

Jesus is full of grace to you and to me; he is full of truth to you and to me. Spurgeon said, “Jesus is to me all grace and no wrath, all truth and no falsehood: and of truth and grace he is full, infinitely full.” Had he not been gracious, we would never have been saved. Were he not truthful, we could never trust our souls to his care. Blessed be his name! He is full of grace and truth!

Because he was full of grace and truth, we who name the name of Christ ought to display both. “For zealous Christians to faithfully follow their Lord, they must pursue God’s truth in their minds and practice, but they must also intentionally cultivate graciousness in their hearts and lives” (John Crotts, *Graciousness: Tempering Truth with Love*, p. 2). If we want to be like Jesus, and surely we do, then we must be as full of grace and truth as we can be. Truth must be applied in a gracious manner.

Paul says something similar to this in Ephesians 4:15. He exhorted the believers in Ephesus to be “speaking the truth in love.” He used the word truth as John did, but instead of grace he inserts love. All who call themselves Christians need to demonstrate to an unbelieving world speech that is characterized by truth and love. It seems, however, that many of us speak the truth harshly and rudely, not in love, or we do the opposite by abandoning the truth and speak daintily and apologetically. There is a grave need for the people of God to be well balanced and speak “the truth in love.”

We especially need to be steadfast in the faith in this day and age. We are living in an age that denies absolute truth. But it is vitally important for us to tell the good news in a loving way. We must speak the truth but we need love and grace overflowing in our hearts.

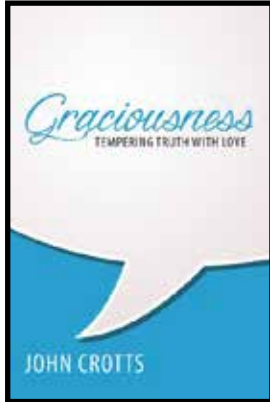
Jesus dealt with people in a loving and tender way. He rebuked sin and called evil men to repentance but he was full of grace in doing it. The apostle Paul sought to be like Christ in that way (e.g. 1 Thess. 2:1-12). And we must do the same! There is too much of handling the truth in an unloving and ungracious manner by orthodox Christians and that is deplorable.

We must serve God faithfully as trustees of his truth, but love and grace will help us to “guard ourselves against becoming overly judgmental, labeling individuals who do not agree with us in every jot and tittle of theology as heretics as if we were in a position to pass sentence on their motives” (Vernon Grounds).

Jesus demonstrated the need for balance in the combination of grace and truth. We need to exhibit both attributes as well. Truth becomes hard if it isn’t softened by grace; grace becomes soft if it isn’t strengthened by truth. Let’s be like Jesus who was “full of grace and truth.”

## BOOK REVIEW

**Graciousness: Tempering Truth with Love**, by John Crotts, Reformation Heritage Books, 2018, pp. 137.



Sometimes we have important things to say to other Christians, but if we deliver our message ungraciously, they won't benefit from it. Author John Crotts points out that God cares about how we say what we say: "It is not enough always to say the truth; you must also say the truth in love."

This book is for Christians zealous for God's truth yet who struggle to communicate it graciously in a loving way. Filled with practical instruction and wise insights, this book includes a biblical description of graciousness, with a look at positive examples and commands from the Bible and methods for cultivating graciousness in various areas of the Christian life.

Stephen J. Nichols, president of Reformation Bible College, and chief academic officer of Ligonier Ministries, says, "There is a well of wisdom in this book on how to adorn your commitment to the truth with love, humility, and graciousness. Read this book and then give it away."



**AUGUST 11** – Missionary David Vaughn will be preaching both morning and evening and giving a report in the SS hour about his work in France.

**AUGUST 18** – Chris and Liz Adams will be reporting on their mission work in Africa in the 5:00 PM evening service.

**SEPTEMBER 8** – Missionary Justin Beach will be preaching in the morning service and speaking about his upcoming ministry in England in the Sunday School hour.

**SEPTEMBER 22** – We will be going to Camp Helen for the day. There will be a morning worship service, followed by a meal and then activities. We will finish the day with home-made ice-cream, singing and testimonies.

**October 20-22** – Fall Bible Conference in conjunction with the southeast regional FIRE conference. Dr. Tom Nettles will be the featured speaker. Other speakers are John Crotts, Donny Martin, and Jerry Marcellino.

## Spurgeon's Catechism with Scripture Proofs



**Question 56:** What is forbidden in the sixth commandment?

**Answer:** The sixth commandment forbids the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tends thereunto.

**Scripture:** Acts 16:28; Genesis 9:6; Proverbs 24:11-12

**Commentary:** Murder is the unjust killing of a human being. Murder is deliberate and marked by premeditation, or what our legal system calls "malice aforethought." It is a reprehensible crime. Because murder is a serious offense, God instituted capital punishment for those who willfully take the life of another (Gen 9:6).

Murder is to be distinguished from taking a human life as an act of self-defense. According to the Old Testament Scriptures, when a man's life is in danger, he has the right to defend himself. Defending property, however, is not in the same category as defending life. That's why there is capital punishment for murder but not for stealing. Life is sacred, not things. If we are persecuted for Christ's sake, according to the New Testament, we should choose the path of non-resistance (1 Peter 3:19; 4:12-16).

The sixth commandment applies to the question of abortion, infanticide, euthanasia, suicide and a host of other things. Sins like hatred, anger, and envy also are classified as murder, or as vices that lead to murder (Mt 5:21-22; 1 Je 3:15). It is wrong to intentionally take an innocent human life. Life is the gift of God; we are made in the image of God. Life is sacred.



Come and Join us as we celebrate the goodness of God as seen in the 50 years of marriage between our dear Pastor and his precious bride.



Saturday August 24th, 2019  
2:00 PM - 4:00 PM  
Grace Baptist Church  
Please see Lori Hewlett for more details



**John Bunyan**  
**Puritan Quotes**  
**ONE LEAK**

"One leak will sink a ship, and one sin will destroy a sinner."

# The Cross

*Martyn Lloyd-Jones*

The Cross does not merely tell us that God forgives, it tells us that that is God's way of making forgiveness possible. It is the way in which we understand how God forgives. I will go further: how can God forgive and still remain God? — that is the question. The Cross is the vindication of God. The Cross is the vindication of the character of God. The Cross not only shows the love of God more gloriously than anything else, it shows his righteousness, his justice, his holiness, and all the glory of his eternal attributes. They are all to be seen shining together there. If you do not see them all you have not seen the Cross. That is why we must totally reject the so-called "moral influence theory" of the Atonement — the theory which says that all the Cross has to do is to break our hearts and to bring us to see the love of God.

Above and beyond all that, Paul says, "He is declaring his righteousness for the remission of sins that are past" (Rom 3:25). Why this, if it is merely a declaration of his love? No, says Paul, it is more than that. If it merely proclaimed his forgiveness, we would be entitled to ask whether we can depend on God's word, and whether he is righteous and just. It would be a fair question because God has repeatedly stated in the Old Testament that he hates sin and that he will punish sin, and that the wages of sin is death. The character of God is involved.

God is not as men. We think sometimes that it is wonderful for people to say one thing and then do another. The parent says to the child, "If you do this thing

you shall not have that sixpence to buy your sweets." Then the boy does that thing, but the father says, "Well, it is all right," and gives him the sixpence. That, we think, is love, and true forgiveness. But God does not behave in that manner. God, if I may so put it, is eternally consistent with himself. There is never a contradiction. He is "the Father of lights, with whom is no variableness, neither shadow of turning." All these glorious attributes are to be seen shining like diamonds in his eternal character. And all of them must be manifest. In the Cross they are all manifested.

How can God be just and justify the ungodly? The answer is that he can, because he has punished the sins of ungodly sinners in his own Son. He has poured his wrath upon him. "He bore our chastisement." "By his stripes we are healed." God has done what he said he would do; he has punished sin. He proclaimed this through the Old Testament every-where; and he has done what he said he would do. He has shown that he is righteous. He has made a public declaration of it. He is just and can justify, because having punished another in our stead, he can forgive us freely. And he does so. That is the message of Rom 3:24: "Being justified [being regarded, declared, pronounced righteous] freely by his grace through the redemption [the ransoming] that is in Christ Jesus; whom God hath set forth as a propitiation through faith in his blood." Thus he declares his righteousness for having passed over those sins in his time of self-restraint. "To declare, I say," his righteousness then, and now, and always, in forgiving sins. Thus he is, at one and the same time, just and the justifier of him that believeth in Jesus.

Such is this great and glorious and wonderful statement. Make sure that your view, your understanding of the Cross, includes the whole of it. Test your view of the Cross. Where does this statement about "declaring" his righteousness and so on, come into your thinking? Is it something that you just skip over and say: "Well, I don't know what that means. All I know is, that God is love and that he forgives."

But you should know the meaning of this. This is an essential part of the glorious Gospel. On Calvary God was making a way of salvation so that you and I might be forgiven. But he had to do so in a way that will leave his character inviolate, that will leave his eternal consistency still absolute and unbroken. Once you begin to look at it like that, you see that this is the most tremendous, the most glorious, the most staggering thing in the universe and in the whole of history. God is there declaring what he has done for us. He is declaring at the same time his own eternal greatness and glory, declaring that "He is light and in him is no darkness at all."

"When I survey the wondrous Cross..." says Isaac Watts, but you do not see the wonder of it until you really do survey it in the light of this great statement of the Apostle. God was declaring publicly once and for ever his eternal justice and his eternal love. Never separate them, for they belong together in the character of God.

(An extract from *Romans: An Exposition of Chapters 3.20-4.25: Atonement and Justification*, as published in the December 1970 edition of the *Banner of Truth* magazine).