



# 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**

— October 2019 Issue —

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

1 Thessalonians 5:24



### NURSERY SCHEDULE

#### October

- 06 Troy and Jessica Moseley
- 13 Jenny and Peter Lovassy
- 20 Amber Solon and Angie Williams
- 27 Melanie Myatt and Vicki Johnson

#### November

- 03 Troy and Jessica Moseley
- 10 Susan Gay and Janet Marsh
- 17 Linda Olive and Lori Hewlett
- 24 Jenny and Peter Lovassy

### CHURCH CLEANING

- October - Johnson
- November - Moseley

### LAWN CARE

- October - David Swinney

# FIRE SOUTHEAST REGIONAL FELLOWSHIP

**OCTOBER 21 & 22**

**THEME - BUILDING THE CHURCH BY FAITHFUL PREACHING**

#### October 21

- 7:00 PM - Doctrinal Preaching, part 1 [Nettles]

#### October 22

- 9:00 AM - Expository Preaching [Crotts]
- 10:15 AM - Experimental Preaching [Marcellino]
- 12:30 PM - Applied Preaching [Martin]
- 7:00 PM - Doctrinal Preaching, part 2 [Nettles]



**JERRY MARCELLINO**



**TOM NETTLES**



**DONNY MARTIN**



**JOHN CROTTS**



**FOUNDERS**  
MINISTRIES

**Dr. Tom Nettles** Will be Preaching our  
Sunday Services at 9:30 AM, 11:00 AM and  
5:00 PM on October 20th.

## SCHEDULE OF SERVICES

### NORMAL SUNDAY SERVICES

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

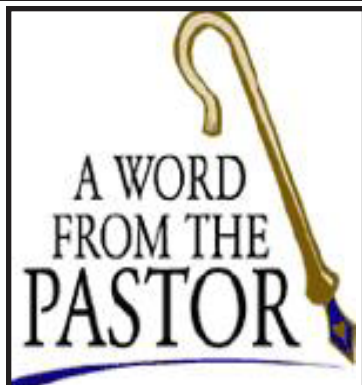
### WEDNESDAY EVENING

Bible Study and Prayer Meeting	7:00 PM
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### 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*



## I Want to be Like Andrew

Simon Peter was the most well-known disciple of the Twelve. He was the leader. He was the most vocal. He had great weaknesses, but he was most useful in the kingdom of Christ.

He preached the earth-shaking sermon on the Day of Pentecost. He took the gospel to the Gentile, Cornelius. And he wrote two important letters that make up the New Testament Scriptures. But I want to be like his brother, Andrew. He is lesser known but he is the one that brought Simon Peter to Jesus.

After Andrew became a follower of Jesus and spent a day with his newfound Lord, the first thing he wanted to do and did do was to tell his brother, “We have found the Messiah” (John 1:41). The next verse says, “He brought him to Jesus” (v. 42). Richard Phillips says, “There are no more glorious words written about anyone in the Bible—apart from Christ—than the words spoken of Andrew... ‘He brought him to Jesus.’”

Andrew is the obscure brother. Peter is the brother who became famous. But Andrew was the human agent who brought his brother to Christ. Even before the apostle John introduced Peter in the text of Scripture, he referred to Andrew as “Simon Peter’s brother” (v. 40). You may have a well-known brother or sister and you are sometimes referred to as their sibling (this can apply with children who have well-known parents also). You get introduced, not by your name, but as the brother or sister of your better-known sibling. This was the case with Andrew.

But I still want to be like Andrew! Don’t you? “If we really care about people—especially those closest to us—then it should be our most fervent prayer and most ardent desire that this could be said of us as well: ‘He brought them to Jesus’” (R. Phillips).

Kevin DeYoung says, “We are all natural evangelists for the things we love most, and when we love the Lord Jesus, we talk about him.” People in love with football can be found talking about their team; people who have a hobby dear to them or a collection of things, love to tell others about it! We are natural evangelists for the things we love most! And if we love Jesus, we will talk about him! We want others to know him. Nothing excites us more than communicating the gospel of our dear Redeemer to our friends.

Mark records a historical incident of a demoniac who was released from bondage by Christ. After his conversion he wanted to be with Jesus but Jesus sent

him to tell his friends how much the Lord had done for him. And he went and told his friends how the Lord showed mercy to him (Mark 5:1-20). That’s what we are to be doing.

Think of the Scripture in 2 Kings 7:9 of the lepers who found the camp of the Syrians abandoned and were compelled to tell their neighbors that there was bread a plenty for them all. “Then they said to one another, ‘We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the king’s household.’” We can’t keep the good news to ourselves; we must share with other the old, old story of Jesus and his love!

Every time we read of Andrew in John’s Gospel, he is bringing someone to Jesus. We see it, not only in John 1:41, but also in John 6:8–9, where Andrew brought a young boy with a few loaves and fish to Jesus, from which he fed the 5,000. And we see him in John 12:20–22 doing the same thing. There he brought some Greeks to meet Jesus.

Are you like Andrew? Are you making a difference in the lives of others? Are you telling the members of your family and your friends about Jesus? Imagine if Andrew didn’t think it was important to tell his brother about the Savior. J. C. Ryle ponders the human side of this:

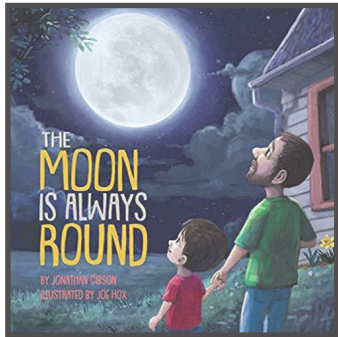
“Who can tell what might have happened if Andrew had been of a silent, reserved, and uncommunicative spirit, like many a Christian in the present day? Who can tell but his brother might have lived and died a fisherman on the Galilean lake? But happily for Simon, Andrew was not a man of this sort. He was one whose heart was so full that he must speak. And to Andrew’s out-spoken testimony, under God, the great apostle Peter owed the first beginning of light in his soul.”

The church needs both the public preaching of the gospel and personal sharing of the gospel. Andrew heard the preaching of John the Baptist and became a follower of Jesus; Peter heard the testimony of Andrew and became a follower of Jesus. We are thankful for the public preaching of God’s Word, but as Ryle says, “the church needs a whole legion of Andrews... who bring people one by one to Jesus through their heartfelt testimony and biblical witness to Christ.”

Andrew introduced his brother to the Messiah. Peter became a believer because his brother “brought him to Jesus.” O, what good a Christian can do by speaking to others about Christ! I want to be like Andrew, don’t you?

## BOOK REVIEW

*The Moon is Always Round*, Jonathan Gibson, New Growth Press, 2019, pp. 32, for ages 3-5.



Even young children want and need answers to the hard questions about God and suffering. In *The Moon Is Always Round*, Jonathan Gibson uses the vivid imagery of the moon to explain to children how God's goodness is always present, even when it might appear to be obscured by upsetting or difficult circumstances.

In this beautiful, full-color illustrated book, the author allows readers to eavesdrop on the conversations he had with his young son in response to his sister's death. Just as the moon is always round despite its different phases, so also the goodness of God is always present throughout the different phases of life.

A section in the back of the book offers further biblical help for parents and caregivers in explaining God's goodness to children. Jonathan Gibson reminds children of all ages that God's goodness is present in the most difficult of times, even if we can't always see it.

Ian Hamilton writes, "It is with the greatest pleasure and sense of privilege that I commend this book about Leila, Jonny and Jackie Gibson's precious, stillborn daughter. As I held Leila's tiny lifeless body in my arms, I wondered what great things God would do through her brief, mainly hidden, life in this world. May this beautiful and poignant reflection, from a loving and devoted father, bring God's compassion and comfort to many. She being dead yet speaks—Leila the Evangelist!"



**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.

**NOVEMBER 2** - Daylight savings time ends Saturday night. Remember to set your clocks one hour back.

**DECEMBER 8** – John McKay, "The Creation Guy," from Australia, will be giving a presentation about the glory of God in creation at our 5:00 PM service.

**DECEMBER 15** – We will be joining our friends at Providence Presbyterian Church for our annual, alternating Christmas Worship service and meal at 5:00 PM.

## Spurgeon's Catechism with Scripture Proofs



**Question 58:** What is forbidden in the seventh commandment (You shall not commit adultery)?

**Answer:** The seventh commandment forbids all unchaste thoughts, words, and actions.

**Scripture:** Matthew 5:28; Colossians 4:6; Ephesians 5:3-4; 2 Timothy 2:22

**Commentary:** If we would keep from transgressing the law that requires purity, we must keep a strict watch over our "thoughts, words, and actions." We wouldn't put our finger in the fire and pray that we wouldn't be burned, so we shouldn't put ourselves in situations that might lead us to commit adultery.

We must guard our **thoughts**. Evil thoughts should be quickly expelled and not dwelt upon. Sin often starts in the heart or in the mind (Mt 15:19). The heart ponders something, the eyes behold it, and soon we are engaged in the overt act (root, branch, and fruit).

We must guard our **words**. "Set a guard, O Lord, over my mouth; keep watch over the door of my lips" (Ps 141:3). We shouldn't speak words that might incite the heart to sin. We also shouldn't listen to immoral conversations nor sin with our eyes by lusting.

We must guard our **actions**. Guarding our thoughts and words will help keep immorality from becoming deed. Abstain from sinful thoughts and abstain from the sinful action.

In the words of A. W. Pink, "Keep a strict watch over the senses, for these are the avenues which instead of letting in pleasant streams to refresh, only too often let in mud and mire to pollute the soul."



**John Bunyan**  
**Puritan Quotes**

**OUR MOTIVATION**

His love is what makes us live, love, sing, and praise forever.

# Prayer Should Be Definite

C. H. Spurgeon

What a lot of praying there is that prays for everything in general and nothing in particular! I was reading a very good illustration, given by an eminent minister, upon this point. He says, "Why was it that the Boers in South Africa were able to hold their own against the best-trained British troops on a certain lamentable occasion? Why, because the ordinary soldier fires at the enemy in the mass, and so, much of his ammunition is often lost; but the Boer, from his childhood, never wastes a shot. When he is out in the open, and he sees a lion, he aims so as to hit the animal's heart; and many of them are such shots that they are never known to miss the object at which they aim. Consequently, every time a Boer did shoot at our men, he killed somebody, and such soldiers as those are terrible adversaries on the field of battle."

There are some people who pray, as it were, like a man shooting at a whole regiment, they fire anyhow, at anything; but the man who wins his suit at the throne of grace is the man who prays distinctly for some one thing that he wills to have. He says, "That is what I want, and that is what I am going to have if it is to be had."

There are some who very greatly spoil their prayers because they waver *as to God's granting the specific thing which they are seeking at his hands*. You know, dear friends, that there is a way

of praying in which you ask for nothing *and get it*.

I have heard that kind of praying even in public prayer-meetings. It was a very good prayer indeed, containing many admirable phrases, a prayer that was very well put together; I seem to have heard it ever since I was a boy, but there was no



real prayer in it, and that was the fatal flaw in it. It would have been a capital prayer if it had been a prayer at all; it had all the makings of a prayer, and yet it was no prayer. It was just as though you might see in a shop window all the garments of a man, but no man wearing the garments. Now, such a prayer as that never speeds with God, because he does not play at hearing prayer though far too many play at praying. It is earnest work with God, and it must be downright business work with us.

Suppose you go into a banker's, and stand at the counter, and say,

"I want some money." The clerk says, "How much do you want, sir? Please put the amount down on this cheque." "Oh, I do not want to be specific; you can give me a few hundred pounds, I do not know to a sixpence exactly what I want, I am not sure that I could put it down in black and white." You will get no money at all that way; but if you write down in black and white exactly how much you want—spell it in letters, and put it down also in figures—the clerk will give you the money if you have so much in your account at that bank.

So, if you have an account with the great God—as, blessed be his name, some of us have—go and ask for what you want. The apostle James says, in the chapter we read, "If any of you lack wisdom, let him ask of God" [James 1:5]. If a man asks of God riches, that is not what he has promised to give; if he asks of God good health, that may be granted to him; but, still, the promise is concerning wisdom, and that is what the man needs, therefore, let him with all his heart pray, "Lord, give me wisdom."

I think our prayers would speed much better if we were not so wavering about what it is that we really require, and if we were not so dubious as to whether God could give us that very thing.