



MGrace Messenger

GRACE BAPTIST CHURCH

122 Walnut Street
Madison, AL 35758
256-837-8821

GBC HOMEPAGES

<http://www.gbcmadison-al.com>
<http://sermonaudio.com/gbcmadisonal>

*"Preaching the free grace of God which brings
a change of lifestyles, masters and destinies."*

DEAN OLIVE, Pastor

— June 2014 Issue —

*"Do not turn aside from following the
LORD, but serve the Lord with all your
heart." 1 Samuel 12:20*

NURSERY SCHEDULE

June

01 Linda Olive and Andrea Page
08 Kevin and Sara Smith
15 Jenny and Peter Lovassy
22 Vicki Johnson and Amber Solan
29 Kristin Scarbrough and Lori Hewlett

July

06 Troy and Jessi Moseley
13 Linda Olive and Andrea Page
20 Kevin and Sara Smith
27 Jenny and Peter Lovassy

CHURCH CLEANING

June - Scarboroughs
July - Amber Solan / Kristy Hines
August - Moseleys

LAWN CARE

June - Palazzolos
July - Dean Olive and Peter Lovassy
August - Amises

FINANCIAL SUMMARY AS OF JUNE 1, 2014

| | |
|--------------------------------------|--------------|
| Budgeted expenditures (ytd) | \$ 62,009.15 |
| Actual on-budget expenditures (ytd) | \$ 64,351.85 |
| Actual off-budget expenditures (ytd) | \$ 1,065.00 |
| General Fund offerings (ytd) | \$ 64,038.53 |
| Designated Missions (ytd) | \$ 3,665.50 |
| Love offerings (ytd) | \$ 2,035.00 |
| Benevolence (ytd) | \$ 1,060.00 |
| Total offerings (ytd) | \$ 71,329.03 |
| May Love offerings | \$ 0.00 |
| May General Fund offerings | \$ 8,729.62 |
| May Designated Missions | \$ 115.00 |
| Building Fund balance | \$127,224.05 |
| Missions Fund balance | \$ 0.00 |
| General Fund balance | \$ 54,108.49 |

DADS MATTER

Christians should understand that the Creator has created the family and the roles of mothers and fathers so that children would receive all that is necessary for them to be raised in the nurture and admonition of the Lord.

The role of the father, however, is increasingly problematic in the context of modern American culture. Fatherhood has been marginalized and the rule and authority of fathers have been depreciated, ridiculed, and continuously redefined.

But fathers play a vital role in the formation of their children. The presence or absence of fathers, and the relative quality of the dads' engagement with their children, makes a huge difference in the lives of both boys and girls. Dads Matter.

Albert Mohler

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

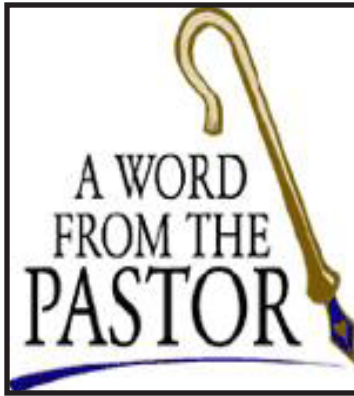
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

WEDNESDAY EVENING

Bible Study and Prayer Meeting
7:00 PM

FIRST SUNDAY SERVICES

Morning Worship 9:30 AM
Sunday School 11:00 AM
Dinner at the Church 12:00 Noon
Afternoon Service 1:30 PM
(No Evening Service)



You Hypocrites

I can't think of anything I would rather not be called than a hypocrite. There may be worse things to be than a hypocrite but nothing seems as bad for a professing Christian. Imagine having Jesus say to you what he said to the scribes and Pharisees, "You

hypocrites" (Matthew 15:7). Jesus didn't say that about them behind their backs but said it to them face-to-face.

Hypocrisy is a serious charge. A hypocrite is a fraud, a deceiver, a phony. A hypocrite pretends to be what he is not. His real identity is hidden, or he attempts to hide it under a mask. In the Greek theater of the first century, a hypocrite was one who wore a mask and played a part on the stage. The scribes and Pharisees, the main religious leaders of Israel, were hypocrites.

The scribes were experts in the law of God. They studied, interpreted, and taught the law but they began to expand and amplify the law by their interpretations. The outcome was an elaborate system that elevated these laws and traditions above Scripture. The Pharisees were the separatists in Israel that modeled these traditions. Jesus had many confrontations with the Pharisees because they were not following God's Word. They truly were legalists. They gave the appearance of being godly but their hearts were far from God.

One example of their hypocrisy is found in Matthew 15. There are two other noteworthy passages in the Gospel of Matthew where Jesus rebuked these leaders for being hypocrites.

In Matthew 6, Jesus called the people who gave alms, prayed, and fasted in order to be seen by men, hypocrites (6:1-18). They paraded themselves before others. Their interest was to look good in the eyes of others. They gave the appearance of godliness but were far from it!

In Matthew 23, Jesus uttered seven woes against the scribes and Pharisees for their hypocrisy (23:1-36). The indictments he made against them are severe but so were their sins. Jesus said, "They do all their deeds to be seen by others" (v. 5).

Oh, how the scribes and the Pharisees hated Jesus! They hated him because he claimed to be the Messiah; they hated him because he associated with tax collectors and sinners; and they hated him because he called them hypocrites.

Jesus called the scribes and Pharisees hypocrites because they made void the word of God by their traditions. We read in Matthew 15:6, "for the sake of your tradition you have made void the word of God." Jesus mentions two specific cases how they did this.

One case had to do with hand washing before eating (Mt 15:2-3). The religious leaders of Israel complained to Jesus that his disciples didn't wash their hands before eating. The priests had to wash their hands before offering a sacrifice (Ex. 30:18-21) but there was nothing in the Old Testament about this for others. Hand washing was something that they added to the law. In doing this they elevated a man-made commandment above Scripture. Their law didn't have anything to do with hygienic cleanliness but ceremonial purity. They taught that failing to wash hands was to be unclean morally and spiritually in the sight of God.

They also disobeyed the 5th commandment by following a man-made law that allowed a person to dishonor his parents (Mt 15:4-6). According to Mark 7:11, all they had to do was declare their possessions Corban, i.e. a gift. And in doing this they didn't have to help their parents. They by-passed a clear commandment in order to enrich themselves.

In these ways the scribes and Pharisees made void the word of God. And that's why Jesus called them hypocrites. (Mt 17:7). Jesus even refuted them with Scripture. He quoted Isa. 29:13 in vv. 7-8 and applied it to them. "You hypocrites! Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.'"

They honored the Lord with their lips but not in their hearts. They appeared to be holy in the eyes of others but were far away from God. They were hypocrites because they placed human tradition above divine revelation. And in so doing they worshipped God in vain!

Matthew 15 (and Matthew 6 and 23) is a passage which we ought to study frequently in order to prevent making the same mistake. If we are not careful, we will teach the commandments of men rather than the truth of Scripture and we will join the ranks of hypocrites everywhere.

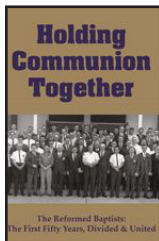
We must take heed lest we lay aside the commandments of God and substitute them with the commandments of men. We must not make the word of God void through tradition. What a tragedy, what a pity, when men discard God's word for man's traditions. But it always happens when the hearts of men are far from God. When men do not esteem God in their hearts, it leads to hypocrisy.

Obedience to Scripture leads to conformity to Christ, but obedience to man-made rules and regulations over those of Scripture, leads to a false sense of holiness. Let's seek to walk by the light of God's holy Word rather than the traditions of men. The religion of the Pharisees was based on the wrong authority, that of man and not of God. We must be most careful that we do not follow in their steps.

BOOK REVIEW

Holding Communion Together – The Reformed Baptists: The First Fifty Years, Divided and United

by Tom Chantry and David Dykstra, Solid Ground Christian Books, 2014, pp. 326.



Holding Communion Together takes us on a journey which began over 50 years ago as Baptists began to rediscover the glorious doctrines of grace. On June 7, 1966 Grace Baptist Church, Carlisle, PA, hosted the first Reformed Baptist conference. Men from all over the country were invited to attend the Conference to discuss beginning the first association of Reformed Baptists. The response was overwhelming. More than one hundred men (mostly pastors) gathered for three days of preaching and discussion. The era of Reformed Baptist cooperation had begun.

For nearly half a century the growth of the Reformed Baptist movement has been quite remarkable, but it has not been without controversy. Chantry and Dykstra draw from an incredible amount of documentation as they seek to explain for the first time how we have gotten where we are today.

“At some point the story must be told, or a new generation of Reformed Baptists will be condemned to stumble through the same mistakes as the last. The time for the retelling is certainly now. The first generation of Reformed Baptist pastors is now in retirement. If their history is not told soon, it may never be told at all. Is it not possible with all charity and decorum to say what happened, to suggest reasons why it did, and to propose certain lessons which might be learned? No doubt different men will have different stories to tell, different explanations of what happened, and different lessons to teach. Should that frighten us? I believe not. I believe the time is now, the story is needed, and it is time to begin to talk” (from the Introduction).



JUNE 1 – Justin Dillehay, assistant pastor of Grace Baptist Church, Hartsville, TN, will be preaching in the pastor’s absence in both the morning and afternoon services.

JULY 6 – Lord’s Supper will be observed in the afternoon service. Remember, SS isn’t meeting on first Sundays in the summer.

JULY 20 – Missionary Scott Kemp, who will be off to South Africa the later part of August (dv), will be preaching in the evening service.

AUGUST 3 – Martin Rizley, former pastor of the Reformed Baptist Church of Texarkana, will be preaching God’s Word and sharing his upcoming mission work to Spain.

OCTOBER 5-7 – Geoff Thomas, pastor of Alfred Place Baptist Church, Aberystwyth, Wales, is the preacher for our Fall Bible Conference in conjunction with our hosting the regional FIRE conference. Also speaking at the FIRE Conference on Tuesday, Oct. 7, will be Trevor Johnson, Don Currin, and Martin Rizley. The theme of the Conference is about missions.

Spurgeon’s Catechism with Scripture Proofs



Spurgeon’s Catechism is an excellent source for teaching and/or learning the major truths of God’s Word. The Catechism will appear in our monthly newsletter in the next 82 issues (dv). It will be given with Scripture references from the English Standard Version and commentary will be taken from several sources. In this edition of the Catechism, there are some modifications of the old English.

Spurgeon called the Catechism that he compiled, “A Puritan Catechism.” It is known today simply as “Spurgeon’s Catechism.” Charles Haddon Spurgeon is often called the Heir of the Puritans. His theology was formulated in his early years as he studied the works of the great Puritan divines.

We begin with Spurgeon’s own introduction to the Catechism which was printed for his congregation, the Metropolitan Tabernacle, in October, 1855.

“I am persuaded that the use of a good Catechism in all our families will be a great safeguard against the increasing errors of the times, and therefore I have compiled this little manual from the Westminster Assembly’s and Baptist Catechisms, for the use of my own church and congregation. Those who use it in their families or classes must labor to explain the sense; but the words should be carefully learned by heart, for they will be understood better as years pass. May the Lord bless my dear friends and their families evermore, is the prayer of their loving Pastor.”

On the cover page of the Catechism is the text from 2 Timothy 2:15: “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”



Thomas Watson
Puritan Preacher & Author

**GOD CANNOT ENDURE TO SEE HIS
CHILDREN GROW PROUD**

“Let us carry ourselves as God’s children in humility. ‘Be ye clothed with humility’ (1 Peter 5:5). It is a becoming garment. Let a child of God look at his face every morning in the mirror of God’s Word and see his sinful spots. This will make him walk humbly all the day after. God cannot endure to see his children grow proud. He permits them to fall into sin, as he did Peter, that their plumes may fall, and that they may learn to go on lower ground.”

Forgiveness

Kevin Tucker

This is the third article of four on the Lord's Prayer from Matthew 6:9-15. We have seen that it is really a model for prayer, an outline for prayer given by our Lord for His followers. We also noted the Lord's Prayer is divided into two parts. We have completed the first part where our Lord was concerned for God's glory in terms of His name, His kingdom and His will in verses 9 and 10.

In the second part, the petitions in verses 11-13 deal with God's glory in His provision for our needs in terms of our daily bread, forgiveness and protection from temptation. Having discussed our Lord's provision for our daily bread last time, we now come to His provision for our forgiveness.

In Matthew 6:12 Jesus says *'and forgive us our debts, as we also have forgiven our debtors.'* Here we see God's glory in our pardon. Because man's greatest problem is sin, his greatest need is forgiveness. Christians need God's constant forgiveness for the sins we commit. Believers have experienced God's once-for-all judicial forgiveness, which they received the moment Christ was trusted as Savior. The eternal Judge has declared us pardoned, justified, and righteous. We are no longer condemned, no longer under judgment, no longer destined for hell. *'There is therefore now no condemnation for those who are in Christ Jesus.'* (Romans 8:1)

But because we are weak and still fall into sin, we regularly require God's gracious forgiveness, His forgiveness no longer as Judge, but now as our Father. John warns us *'If we say we have no sin, we deceive ourselves, and the truth is not in us.'* But he goes on to assure us, *'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'* (1 John 1:8-9)

Recall the story of Jesus washing His disciples' feet in John 13:5-10. Jesus' act of foot washing was a picture not only of humble service, but also of the forgiveness God gives in His repeated cleansing of those who He has already saved. The dirt on our feet symbolizes the daily contamination from sin we experience as we walk through life. The positional cleansing of salvation that occurs at regeneration needs no repetition, but this practical cleansing is needed every day, because we fall short of God's perfect holiness every day.

As Judge, God is eager to forgive sinners, and as Father he is even more anxious to forgive His children. *'... You are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love...'* (Nehemiah 9:17)

Asking for forgiveness implies confession. Basically, to confess means to agree with. When we confess our sins we agree with God that they are wicked, evil, defiling and have no part in those of us who belong to Him. It is difficult to confess sins; both Satan and our prideful nature fight against it. But it is the only way to a free and joyful life. *'Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.'* (Proverbs 28:13) A Puritan saint of many generations ago prayed, "I am guilty, but pardoned. I am lost but saved. I am wandering but found. I am sinning but cleansed. Give me perpetual broken-heartedness. Keep me always clinging to Thy cross."

Jesus gives the prerequisite for forgiveness of the Christian's daily sins with the words *'as we also have forgiven our debtors.'* The principle is simple but sobering. If we have forgiven, we will be forgiven; if we have not forgiven, we will not be forgiven. This is not to suggest that God will withdraw justification from those who have been saved. It is His warning that He will withhold His forgiveness of our daily sins if we are not free in our forgiveness of others.

J. C. Ryle says if we have not forgiven others, we are praying with malice and

spite in our heart toward them. To pray in such a frame of mind is mere formality and hypocrisy.

Forgiveness of others is one of the marks of a truly regenerate heart and is a reflection of God's character of righteousness. We are motivated to forgive because of Christ's example. *'Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.'* (Ephesians 4:32) The forgiving of another person's sin expresses the highest virtue of man because it reflects God's own gracious forgiveness. Our forgiveness of others brings God glory.

Our forgiving others is so important, our Lord offers a commentary on the petition to God for forgiveness at the end of His prayer in Matthew 6:14-15. He says *'For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.'*

Believers cannot know the parental forgiveness from God, the forgiveness that keeps the fellowship with God rich, apart from forgiving others in heart and word. It is good to note that the Greek word translated forgiveness means literally 'to hurl away.' An unforgiving spirit is inconsistent for one who has been totally forgiven by God. It also brings chastening from God rather than His mercy. Where there is an unforgiving spirit, there is sin and where there is sin, there will be chastening.

Nothing in the Christian life is more important than forgiveness—our forgiveness of others and God's forgiveness of us. The Puritan Thomas Manton wrote, "There is none so tender to others as they which have received mercy themselves, for they know how gently God hath dealt with them."