



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

— April 2015 Issue —

"A disciple is not above his teacher, nor a servant above his master."

Matthew 10:24

NURSERY SCHEDULE

April

05 Jenny and Peter Lovassy Melanie
12 Linda Olive and Andrea Page
19 Amber Solan and Wilma Pinch
26 Troy and Jessica Moseley

May

03 Melanie Myatt and Lori Hewlett
10 Vicki Johnson and Nellie McFadden
17 Jenny and Peter Lovassy
24 Troy and Jessica Moseley
31 Amber Solan and Wilma Pinch

CHURCH CLEANING

April - Pages
May - Amis's
June - Scarboroughs

LAWN CARE

April - Dean Olive
May - Troy Moseley
June - Peter Lovassy

FINANCIAL SUMMARY AS OF

APRIL 1, 2015

Budgeted expenditures (ytd)	\$ 37,677.75
Actual on-budget expenditures (ytd)	\$ 36,788.83
Actual off-budget expenditures (ytd)	\$ 0.00
General Fund offerings (ytd)	\$ 43,085.12
Designated Missions (ytd)	\$ 2,695.00
Love offerings (ytd)	\$ 2,400.00
Benevolence (ytd)	\$ 0.00
Total offerings (ytd)	\$ 48,180.12
March Love offerings	\$ 100.00
March General Fund offerings	\$ 21,274.32
March Designated Missions	\$ 1,530.00
Building Fund balance	\$147,679.76
Missions Fund balance	\$ 2,133.21
General Fund balance	\$ 65,517.44

GRACE BAPTIST CHURCH

MADISON, ALABAMA

CELEBRATING

25
years

1990 - 2015

APRIL 12, 2015

Schedule

9:30 AM - Brandon Meeks Preaching

11:00 AM - Lunch

1:00 PM - Brandon Meeks Preaching

"We Give thanks to you, O God; we give thanks, for your name is near. We recount your wondrous deeds." Psalm 75:1

SCHEDULE OF SERVICES

NORMAL SUNDAY SERVICES

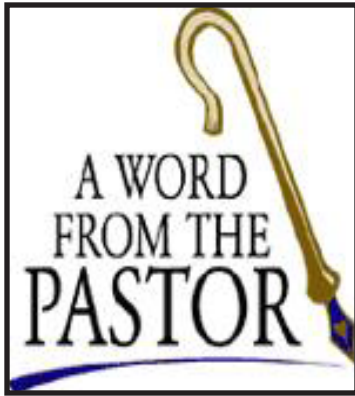
Morning Worship 9:30 AM
Sunday School 11:00 AM
Evening Worship 6:00 PM

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)



25 Years and Counting

A twenty-fifth anniversary is a special occasion. It marks a quarter of a century. In marriage, it is the silver anniversary. We are thankful in 2015 to mark the 25th year of our existence as Grace Baptist Church.

We have chosen Psalm 75:1 as a theme verse to celebrate our anniversary. "We give thanks to you, O God; we give thanks, for your name is near. We recount your wondrous deeds." Christians should continually recount God's wondrous deeds and render him thanks. Thus we want to thank God for all that he has done among us these twenty-five years.

Grace Baptist Church was the first, and for many years, the only Reformed Baptist Church in North Alabama. There are several now, for which we are grateful. Along with me, there were a few other men who saw the need for a Baptist church in our area that preached the doctrines of grace, or reformed theology.

With that in mind, home prayer meetings began in the home of Bob and Faye Williams in the Fall of 1989. We were soon able to rent a building on highway 72 West and began meeting on the Lord's Day. The building had been occupied by Alabama Pool but was empty for the winter months. Our first service was held there in December.

The men who prayed about beginning this work saw four major reasons for its formulation. There were plenty of other Baptist churches in the area but none with the following marks.

We saw the need for a Baptist church to be established on a definite doctrinal foundation. We adopted the 1689 Baptist Confession of Faith (with some revisions). We believed then, as we believe now, that doctrine is important and that a church ought to be united in what it believes.

We were also serious about worship. We believed then, as we believe now, that a worship service ought to be conducted in reverence and in the fear of God (Heb. 12:28). The entertainment atmosphere that is prevalent in so many churches today was quickly affecting Baptist churches then.

It was also our desire to be part of a Baptist church that practiced evangelism that aimed at true conversions, not empty professions of faith produced by high-pressured methods. Manipulative techniques are incompatible with a right understanding of the gospel of grace. We believed then, as we believe now, that gospel preaching and witnessing is to be done passionately, but in full dependence upon the Holy Spirit to quicken those that are dead in sin.

The last reason for starting Grace Baptist Church had to do with preaching. We wanted to be members of a Baptist

church that was committed to expository preaching. We believed then, as we believe now, that people need to hear the Word of God, not emotional stories or the latest felt needs of modern man. It is the Word of God that the Holy Spirit has promised to bless in bringing sinners to faith and in maturing saints.

So after much prayer and soul searching by several families, we felt it was God's will to begin Grace Baptist Church. Before actually constituting as a church, we called ourselves Grace Reformed Baptist Fellowship. We later decided to be known simply as Grace Baptist Church.

In March of 1990, the Lord providentially opened the door for us to rent the meeting place of a Church of Christ group at 134 Maple Street. They moved into a new building so we were able to rent their facility. We assembled for worship on the first Sunday that month, and then on the 25th of March, we were formally constituted as a church with 14 members. We worshipped there for seven years. Another church purchased the building so we had to find another place to meet.

It was during this time of great need that we saw the Lord work on our behalf in a marvelous way. A Realtor friend, Joe Atnip, informed us of the church building at 122 Maple Street, right off Highway 72 West. It was a building that needed a lot of work, but we liked the location and the layout.

The asking price was \$350,000. An offer of \$160,000 was made to the Assembly of God denomination, who owned the building, and it was accepted. Bob Williams volunteered to do the remodeling work that was necessary, and David Olive, IV, was employed to help him. The men of the church (and women at times!) came on various evenings and Saturdays to remove old carpet, to paint, and do whatever they could.

The first worship service was held in the Fellowship Hall of our building on the first Sunday of June, 1997, while work continued on the auditorium. In October, the sanctuary was ready, giving us full use of the building. How good God is! He gave us our own building and a nice one it is!

We have gone through trials and tribulations of various sorts these twenty-five years, but the Lord Jesus has been pleased to save several by his grace and has given us a spirit of love and unity.

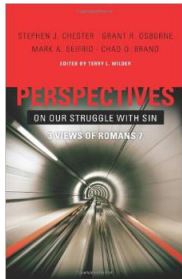
We have much to be thankful for but we also have a great responsibility to keep. A local church will only be as strong as its members are. We need a new level of commitment to Christ and his church for the days ahead. We need to dedicate ourselves a fresh to Jesus Christ our Lord and resolve to be faithful to him as we labor together in the gospel.

Since God in heaven is the one who established this work, then let us declare with the Psalmist, "We give thanks to you, O God; we give thanks, for your name is near. We recount your wondrous deeds."

BOOK REVIEW



Perspectives on Our Struggle with Sin: Three Views of Romans 7, edited by Terry L. Wilder, B&H Academic, 2011, pp. 224.



This volume presents in point-counterpoint form three differing views of a Christian's relationship with the law, flesh, and spirit as illustrated through Paul's often-debated words in Romans 7.

"How is one to read Romans 7? This book takes you through all the options and rationale with detail, charity, and clarity. This is how to have a discussion over a disputed text. Read and learn about Romans 7. Decide who is right and why. And, above all, learn about how to discuss a difficult text" (Darrell Bock).

Stephen J. Chester suggests that the apostle's description of his struggle speaks more to his pre-Christian self. Grant R. Osborne believes that Romans 7 is an accurate representation of what believers go through after their conversion. Mark A. Seifrid asserts that Paul is not speaking of his past or his present Christian experience in Romans 7, but more fundamentally and simply about the human being confronted with the Law.

"Christians have long debated how Paul's moving depiction of a struggle with sin in Romans 7 should influence our theology and practice of the Christian life. Now, in one book, Christians are given a wonderful opportunity to engage the different views, see how they differ, and come to their own conclusions. Chester, Osborne, and Seifrid clearly and capably defend their positions; and they do so with enough of a difference in method that the reader is given a good sense of the scope of the issues and their significance" (Douglas Moo).



APRIL 5 – Easter Sunday services at 9:30 AM and 6 PM. No first Sunday meal or Sunday School.

APRIL 12 – 25th Anniversary Celebration of GBC. Services at 9:30 AM and 1 PM. A meal will be served at 11:30 AM.

APRIL 29 - Daniel and Hannah Noren, missionaries to Sweden, will be giving a report of their work.

MAY 3 – Communion Service in the afternoon.

MAY 18-20 – Annual FIRE Conference at Faith Bible Church, Sharpsburg, GA.

JUNE 12-14 – Bible Conference with David Ellis. Barbara Ellis will be coming with David and speaking to the ladies on Saturday morning, June 13.

JULY 19 – Baruch Maoz, retired Reformed Baptist pastor from Tel Aviv, Israel, will be preaching in the morning worship hour and taking the SS class to tell us about what it is like to be a Christian in Israel.

JULY 26 – Reagan King, son of Barry King, will be preaching in the morning service and sharing in SS about his ministry in London as a church planter and pastor.

Spurgeon's Catechism with Scripture Proofs



Question 10: How did God create man?

Answer: God created man male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Scriptural Proof: Genesis 1:27; Colossians 3:10; Ephesians 4:24; Genesis 1:28

Commentary: Man is a creature. Male and female both were created by the eternal God. God first made Adam and then Eve, and the rest of mankind are their descendants. God has made of one blood all nations of men (Acts 17:26).

Man is the only creature that is made in the image of God. What does being created in God's image mean? "The fact that man is in the image of God means that man is like God and represents God" (Grudem). We see this in various aspects: moral, spiritual, intellectual, and relational. It is not a physical likeness for God is Spirit.

In the Fall, the image of God is marred but not lost. In redemption there is a partial and progressive recovering of the image of God in man. A complete restoration to God's image will take place for the redeemed at the second coming of Christ.

We were also created "in knowledge, righteousness and holiness." This does not mean that we know all God knows, nor that we are a fountain of righteousness and holiness the way he is. It means that we are capable of sharing his knowledge and righteousness and holiness in a relationship of trust and love unlike any other creature under the angels (Piper).

Being made in God's image means that man has dominion over the creatures. Mankind functions in a kingly way as God's viceroys over the earth and the animals. Man is God's representative on earth.



Richard Sibbes Puritan Quotes

GLORY FOLLOWS AFFLICTIONS

"Glory follows afflictions, not as the day follows the night but as the spring follows the winter; for the winter prepares the earth for the spring, so do afflictions sanctified prepare the soul for glory."

Blessed Are the Merciful...

Kevin Tucker

Jesus proclaims the foundational truths of the gospel of the *'kingdom of heaven'* in the Sermon on the Mount. In His opening statements, known to us as the Beatitudes, He spells out both the characteristics and privileges of those who are His disciples. These characteristics are the distinguishing attributes of those who belong to Jesus, the promised King. They are the marks of a rebirth, of a new heart and a new principle of life.

Having looked previously at the first four Beatitudes, we now hear Jesus say, *'Blessed are the merciful, for they shall receive mercy.'* (Matthew 5:7) We have seen a definite progression in our Lord's statements. The first four Beatitudes can be considered as describing the initial exercises of the heart in one who has been awakened by the Spirit. This one, and those that follow, note the subsequent fruits.

Jesus said His followers are those who have seen that they are poor in spirit, destitute and without righteousness. The sin they see within themselves causes them to mourn. Having seen themselves for what they really are, they have become meek. Then, realizing their vileness, they hunger and thirst for righteousness. Having been filled by Christ, their attitude toward everyone else is completely and forever changed. They now see others through the eyes of their Lord. Having received mercy from Christ, the saved sinner now exercises mercy to others.

It is imperative that we are clear concerning the relationship between Jesus' pronouncement, *blessed are the merciful*, and His promise, *for they shall receive mercy*. Neither in this beatitude nor anywhere else in Scripture does Jesus speak of our activity gaining us salvation. We do not

earn salvation by being merciful. We must be saved by God's grace before we can be truly merciful. We cannot work our way into heaven, even by a lifetime of merciful deeds.

Martyn Lloyd-Jones suggests the best way to define mercy is to compare it with grace. Grace is especially associated with men in their sins, mercy with men in their misery. While grace deals with sin itself, mercy deals with the miserable consequences of sin. Mercy is a sense of pity coupled with a desire to relieve the suffering. It is pity plus action.

A. W. Pink says mercy is a holy compassion of soul, whereby one is moved by pity to go to the relief of another in misery. Mercy causes its possessor to make the case of another his own, so that he is grieved by it, for when our heart is really touched by the state of another, we are stirred within. It is a spirit of kindness and benevolence that sympathizes with the sufferings of the afflicted, so that we weep with those that weep. This mercy is more than a feeling; it is an operative principle. It not only stirs the heart, but it moves the hand to render help unto those in need, for the one cannot be separated from the other.

The best illustration of mercy in the Scriptures is found in our Lord's well-known parable of the Good Samaritan. A man was beaten and robbed and left half dead. Two men, a priest and a Levite, saw the poor man but passed him by on the other side of the road.

But a third man, *'a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, Take care of him, and whatever more you spend, I will repay you when I come back.'* (Luke 10:33-37) Here, in the Samaritan, we see mercy—compassion plus action.

Mercy moves the Christian to do whatever he can to help the one whose life has been broken by sin, either his own sin or that of another. Mercy cannot be inconvenienced. Mercy never looks for a reason to pass by on the other side.

A word now on the promised reward, *'for they shall receive mercy.'* Here we see God's cycle of mercy. God is merciful to us by saving us through faith in Christ. In obedience, we are merciful to others. Then God, in His faithfulness, gives us more mercy, pouring out blessing for our needs. Finally, there is His ultimate mercy for us. Jude, writing of perseverance urges us to *'keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.'* (Jude 21)

We close by looking at some examples of mercy. Jesus, in Matthew 25:35-36, gives examples of physical mercy. He says His followers, the ones who are blessed by God, have fed the hungry, given drink to the thirsty, welcomed the stranger, clothed the naked and visited the sick and those in prison.

But we are also to show spiritual mercy. Because we have experienced God's mercy, we are to have great concern for those who have not. We are to show mercy by praying for those without God, lovingly confronting them about their sin, and proclaiming the saving gospel of Jesus Christ.

The best example of mercy is Jesus Christ; he was mercy incarnate. He healed the sick, restored the crippled, and gave sight to the blind and hearing to the deaf. He found the despised of His day, the tax collectors and prostitutes, and brought them into his circle of love. Ultimately, He died so they could be forgiven.