

July 29, 2012



WEEKLY SCHEDULE OF SERVICES

Sunday: 10:15 AM Bible Class
 11:00 AM Morning Service
 Thursday: 7:00 PM Mid-week Service

WEB ADDRESS

Be sure to bookmark our website for daily articles and audio messages:
www.FreeGraceMedia.com

WEEKLY MEETING LOCATION

Rocky Hill Firehouse, 2nd floor
 150 Washington Street
 Rocky Hill, NJ 08553

MAILING ADDRESS

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 Pennington, NJ 08534

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If you would like to receive this bulletin sent weekly to your email then send a note to the email address above.

SCHEDULE OF SERVICES

11:00 a.m. Service

Opening Hymns

Scripture Reading

Message:

Closing Hymns

ANNOUNCEMENT: August 5—no meal after service

August 12—one service at 11AM at the Rennel's at 654 Moorwood Rd, Telford, PA, 18969 followed by baptism and potluck lunch.

Are you in the dungeon of doubt with your hands and feet held fast in the shackles so that you can't take a step? You see the light through the window. You admire the joy of those set free. The question is not, "Will Christ provide?" or "Will Christ deliver you?" God answers that for us plainly, saying, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts." (Is 45: 13) The question is, "Do you believe the true and living God?"

The Bible is Not to Be Proven but to Be Believed

I listen carefully when our men make brief comments during the scripture reading and I am blessed by them. One such comment was made by Brother Art last week and I am paraphrasing, "Why should the burden lie on the believer to prove that the Bible is the inspired word of God? If a burden of proof lies on anyone, it lies on the unbeliever to prove it is not."

The Bible--The Miracle Of It

The Word of God, by virtue of its very existence, is the greatest miracle in the world. The Book of God was written in three languages (Hebrew, Aramaic, and Greek), by about forty different authors, who lived on two separate continents, over a period of more than sixteen hundred years. Parts of it were written in palaces, parts in prisons. Some of it was written by well educated men in great cities. Other parts were written by shepherds and fishermen. Parts of it were

written during times of war, pestilence, and danger, other parts during times of ecstatic joy. Those who wrote the words of this Book were taken from virtually every walk of life: judges, priests, kings, prophets, prime-ministers, herdsmen, scribes, fishermen, soldiers, and fishermen. Yet, in spite of all the varying circumstances, conditions, workmen, and ages of time employed in the production of Holy Scripture, it stands as one Book. It is perfectly one in all its parts. It is free of error and free of contradiction. The more I think about that fact, the more amazing it appears.

A.W. *Pink* He wrote, "Imagine forty persons of different nationalities, possessing various degrees of musical culture, visiting the organ of some great cathedral and at long intervals of time, and without any collusion whatever, striking sixty-six different notes, which when combined yielded the theme of the grandest oratorio ever heard; would it not show that behind these forty different men there was one presiding mind, one great Tone-Master? As we listen to some great orchestra, with its immense variety of instruments playing their different parts, but producing melody and harmony, we realize that at the back of these many musicians there is the personality and genius of the composer. And when we enter the halls of the Divine Academy and listen to the heavenly choirs singing the Song of Redemption, all in perfect accord and unison, we know that it is God himself who has written the music and put this song into their mouths."

There is only one sane explanation for the existence of the Bible. "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."

If the Bible is indeed the Word of God, its authority cannot be questioned. Its teachings cannot be disputed. All that it says must be received as true. All that it demands must be submitted to. All that it requires must be obeyed. Its words must be candidly, honestly, and faithfully interpreted. There must be, on our part, a docility of spirit before God's holy Word. We must bow before God, as he speaks in his Word, with hearts willing to be taught of God, crying with Samuel, "Speak, Lord, for thy servant heareth" (1 Sam. 3:9). Every time we open God's Word, either in private reading or to hear it expounded, we ought to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18). As the Bible is a miracle of providence, an understanding heart is a miracle of grace.

Don Fortner

The Atonement of Christ

WHICH exalts Christ more? Which demonstrates more the value and efficacy of Christ's atonement: that which effectually secures the actual salvation of every one for whom it was made? Or that which ends in the great majority of those for whom He shed His precious blood being eternally punished in hell? Surely none with any spiritual discernment can fail to see which view is more glorifying to the Redeemer. And if we call to mind the nature of His satisfaction, that it was a paying of their debts, a suffering the law's curse in their stead, in order that they might go free; and when we remember that the Judge of all accepted this atonement, was satisfied with the price Christ paid...then, where would be God's honor, His justice, His faithfulness, were He, to yet punish millions of those for whom His Son bled and died? If Christ died for all men universally, then all men universally must be saved. There is no other possible alternative, except to say that God will punish twice, first in the person of Christ the Surety, and then in the persons of those for whom He was already punished.

I am sure none of us is lacking in compassion to his fellow-man, yet we must not allow our pity for men to lead us to make God almighty to be like us in anyway, nor the death of Christ to be ineffectual. Others may speak for themselves, but I would not dare trust my salvation to a Saviour who was unable to save those for whom He died. If it were true that Christ shed His blood for those who are now in hell, what guarantee would I have that I shall not go there? An atonement, that fails to atone, a sacrifice, which fails to deliver, is worthless. To say that salvation turns upon the sinner's own acceptance of Christ would be like offering a sum of money to a blind man upon condition that he would see.

Many believe in an atonement made for everybody; but then, their atonement is just this; that Judas was atoned for as much as Peter, that the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven. In believing that Christ atoned for everyone they must mean that, in the case of multitudes, Christ died in vain, for they say He died for all, and yet so ineffectual was His dying for them, that many are damned afterwards. Now, such an atonement I despise – I reject it. I had rather believe a limited atonement that is efficacious for all for whom it was intended, than an universal one that is not efficacious for anybody, except the will of man be joined with it.

Donnie Bell