

December 23, 2012

SOVEREIGN GRACE BAPTIST CHURCH

Of Princeton, New Jersey

Jesus Christ

For by Him were all things created,
that are in heaven, and that are in earth,
visible and invisible ...

And He is before all things,
and by Him all things consist.
- Colossians 1:16-17

WEEKLY SCHEDULE OF SERVICES

Sunday: 10:15 AM Bible Class
11:00 AM Morning Service
Thursday: 7:30 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

7 Birch Street
Pennington, NJ 08534
Clay Curtis, pastor

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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. Articles in this bulletin are by the pastor unless otherwise noted.

SCHEDULE OF SERVICES

10:15 am Bible Class followed by short break

11:00 a.m. Service

Opening Hymns

Scripture Reading

Message

Closing Hymn

Nursery Today: Melinda C; **Nursery Thursday:** Denise C; **December Bday:** Cheryl D—3rd; Debbie D—17th; Anthony D—26th. I hope you have a good time with your families this week. Remember God's gift of the sinless, virgin-born GodMan our salvation. Friday, Dec 28, is fourth Friday fellowship at 7:30 pm at our house. After the message, we will view the pics from Mexico.

The scriptures do not contradict each other. If one text seems to conflict with another then use the text with the obvious meaning to determine the meaning of the unobvious.

I WAS NOT THERE WHEN ADAM DIED

Taken from a sermon by JC Philpot

But you may say, "If Adam sinned and fell, *I* was not in Paradise, how could I help his sinning against God? I was not there to hold back his hand from taking the forbidden fruit. Why then should I, an innocent man, suffer for his transgression? If a man now commit theft or murder, the law does not punish the innocent with the guilty." Then, I suppose, you have no personal sins of your own, and can stand before God perfectly holy and innocent? "No," you say, "I don't mean that, for I know that I am a sinner." But how did you become a sinner? Don't you see how in the fall the seed of sin was deposited by Satan in the very nature of Adam; that this alienation was dropped, as it were, from Satan's hand into his heart, as an acorn may fall into the earth, where it struck root and grew, and so filled, so to speak, the whole of his nature that it thrust out, like an overgrown tree, everything that was good. But you may say, "How could *one* sin do this?" Cannot a grain of poison, say strychnine, diffuse itself through a whole vessel full of water? So sin spread itself through the whole of Adam's body and soul, killing the

life of God therein and corrupting his nature throughout. But still the question arises, "How can this reach *us*?" Why, as like can only beget like, the alienation that Satan sowed in the heart of man in the fall in infecting him infected the whole of the race that should spring from him. Do we not read that "Adam begat a son in his own likeness, after his image?" (Gen. 5:3.) A fallen son must come from a fallen sire. Thus we come into the world alienated from the *image* of God, and this alienation is our birthright, our portion, our miserable inheritance; all that we can really call our own..

THE MIDDLE CLASS

By Bruce Crabtree

"Give me neither poverty nor riches" (Prov. 30:8)

What a blessing it is to be in the middle class. Agur realized this. "Give me neither poverty nor riches" (Vr.8). Why not poverty? Poverty can be a hard life. Poverty is painful for the mind as well as the body. I don't want to have to work so hard and long just to exist; with no time or energy left over to sit and read. So tired I can't stay awake in the worship service - or have to work on the Lord's day and unable to go.

There are temptations involved in being broke. Verse nine tells us one; "lest I be (so) poor, and steal, and take the name of my God in vain." I don't want to be so poor I have to beg or steal or go on some kind of public assistance.

But why does Agur ask not to be rich? What an easy question that is to answer; "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. 6:9-10) The super rich are often high minded and trust in their riches, our Lord said 'how hard is it for them that trust in riches to enter into the kingdom of God'. Agur realized it wasn't good to have too much lest "I be full, and deny thee, and say, Who is the LORD?" (Vr.9).

'Feed me with food convenient for me'. What a blessing to have a convenient life, one without financial troubles that makes the rest of life so difficult, money enough to meet the needs of the family, enough to give a little extra when the Church has a project, enough to take an old friend out to dinner and enjoy some good fellowship, enough to buy the grandchildren Bibles, or order a bunch of gospel tracts to hand out, enough to take a few days off and go to a Bible Conference, enough to take a vacation with the family to relax and rest the body and mind, to do all this without causing difficulty and hardship to myself.

Lord, I don't want to be rich, I don't trust myself but, Lord, I don't want to live in poverty and hardship either. The middle class: that is the best class to be in. Thank God for the middle class.

Seek Preeminently the Kingdom of God and His Righteousness

The Word of Jesus Christ the Son of God

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Mt 6: 19-34)

A man may be weary of life, but never of Divine love. Histories tell us of many that have been weary of their lives, but no histories can furnish us with an instance of any one that was ever weary of Divine love. As the people prized David above themselves, saying, "Thou art worth ten thousand of us;" so they that indeed have God for their portion, oh, how do they prize God above themselves, and above everything below themselves I and, doubtless, they that do not lift up God above all, they have no interest in God at all.

Thomas Brooks