

March 23, 2014

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

Services Broadcast Live @
www.FreeGraceMedia.com/live

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

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

SCHEDULE OF SERVICES

10: 15 am Bible Class

11:00 a.m. Service

Opening Hymns

Scripture Reading

Message

Closing Hymn

Nursery Today: Christine K. **Nursery Thurs:** Cheryl D. Announcement: our quarterly offering for our missionaries is coming up. Be sure to designate your offering "Missionaries."

Accepted in the Beloved (Ephesians 1:6)

Jacob sent presents to his offended brother Esau (Genesis 32) desiring to earn Esau's appeasement. Jacob's only hope was that by doing or giving enough, "peradventure he will accept of me (Gen. 32:20). Is this not the carnal thinking of the world's religion? Man thinks that God's acceptance and favor is based upon the sinner's work, will and ability. The carnal heart thinks that if it can be sincere enough, can dot every "I" and cross every "T", peradventure the Lord will accept me. The Scripture never speaks of God's acceptance of His people as being a "maybe" acceptance based upon the sinner's ability and carnal work. God's acceptance of the saints in Christ Jesus is a blessing spoken of as being according to God's will and purpose and a blessing that has been eternally done..."accepted in the Beloved." Chosen in Him before the foundation of the world, redeemed by His precious blood and robed in His glorious righteousness, the Lord's people are highly favored objects of His mercy accepted in the Lord Jesus Christ.

Marvin Stalnaker

Faith Cometh by Hearing

Lately, I have been spending time at the doctor's office picking out new hearing aids. Some of the facts that I have spoken to you about previously have been on my mind again, with some additional thoughts, plus three applications.

The three tiny bones in the middle ear are the first bones to develop when we are in the womb. According to my audiologist, at twenty-two weeks an unborn child can hear. This is by God's design. Surely it is because "Faith cometh by hearing." (Ro 10: 17) For instance, after telling Mary that she would bear the Messiah in her womb, the Angel of the Lord told her that Elizabeth "hath also conceived a son in her old age: and this is the sixth

month with her, who was called barren.” So John the Baptist was 26 weeks old, the bones in his ear developed, so he could hear from his mother’s womb. Therefore, when Mary went out to the country to tell Elizabeth the good news of Christ Jesus our Lord, “it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.” (Lu 1: 41) We do not have to wonder if that leap by John the Baptist was a leap of faith because the Holy Ghost, by which Elizabeth spoke, tells us it was, “And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.” (Lu 1: 42-44)

First, never underestimate God’s ability to give faith to a child through the hearing of faith, even in its mother’s womb. Is it beyond your reasoning ability that God could give faith to a child in the womb? Everything God does is beyond our reasoning ability. “With men it is impossible, but not with God: for with God all things are possible.” (Mr 10: 27)

Secondly, never underestimate the importance of hearing the gospel preached. Every aspect of hearing the gospel preached gives Christ all the glory. It is Christ who sends the preacher, who prays the Father to send forth the Holy Spirit by whom we are born again, by whom Christ is made all in the new heart. So when our triune God is using a nobody to preach to a nobody, as God comes forth to make Christ all in the heart of his child, no flesh glories in his presence, but those who glory, glory only in the Lord. And that is the very reason the Holy Spirit says it pleased God to save through the foolishness of preaching. (see 1 Cor 1: 21, 28-31) So when we read the following scripture, know that it is God who gets all the glory, from sending the preacher to making his elect hear the word preached in faith, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!...So then faith cometh by hearing, and hearing by the word of God.” (Rom 10: 14-15, 17)

Thirdly, it may be that one reason it pleased God to give faith through the hearing of the gospel is because hearing is the one thing that requires us to do nothing in order to do it while it is the one thing that requires us to do something in order not to do it. So if we do hear, God gets the glory; if we do not hear, no one is to blame but us. Oh brethren, “the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (1 Cor 1: 25)

Intro to “The Crook in the Lot” by Thomas Boston

"Consider the work of God: for who can make that straight which He has made crooked?"—Eccles. 7:13.

A just view of afflicting incidents is altogether necessary to a Christian deportment under them; and that view is to be obtained only by faith, not by sense; for it is the light of the world alone that represents them justly, discovering in them the work of God, and consequently, designs becoming the Divine perfections. When they are perceived by the eye of faith, and duly considered, we have a just view of afflicting incidents, fitted to quell the turbulent motions of corrupt affections under dismal outward appearances.

It is under this view that Solomon, in the preceding part of this chapter, advances several paradoxes, which are surprising determinations in favor of certain things, that, to the eye of sense, looking gloomy and hideous, are therefore generally reputed previous and shocking. He pronounces the day of one's death to be better than the day of his birth; namely, the day of the death of one, who, having become the friend of God through faith, has led a life to the honor of God, and service of his generation, and in this way raised to himself the good and savvy name better than precious ointment. In like manner, he pronounces the house of mourning to be preferable to the house of feasting, sorrow to laughter, and a wise man's rebuke to a fool's song. As for that, even though the latter are indeed the more pleasant, yet the former are the more profitable. And observing with concern, how men are in hazard, not only from the world's frowns and ill-usage, oppression making a wise man mad, but also from its smiles and caresses, a gift destroying the heart. Therefore, since whatever way it goes there is danger, he pronounces the end of every worldly thing better than the beginning of it. And from the whole he justly infers, that it is better to be humble and patient than proud and impatient under afflicting dispensation; since, in the former case, we wisely submit to what is really best; in the latter, we fight against it. And he dissuades from being angry with our lot, because of the adversity found in it. He cautions against making odious comparisons of former and present times, in that point insinuating undue reflections on the providence of God: and, against that querulous and fretful disposition. He first prescribes a general remedy, namely, holy wisdom, as that which enables us to make the best of everything, and even gives life in killing circumstances; and then a particular remedy, consisting in a due application of that wisdom, towards taking a just view of the case: "Consider the work of God: for who can make that straight which He has made crooked?"