

May 4, 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

MAILING ADDRESS

7 Birch Street
Pennington, NJ 08534
Clay Curtis, pastor

Phone: 615-513-4464 | Email: clay@freegracemedia.com

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

We have a nursery equipped with a digital flat screen television broadcasting all services live for children 4 and under.

Nursery Today: Michelle L. **Nursery Thurs:** Carol D.

Announcements: Next Sunday, May 11, services will NOT be held at the Rocky Hill Firehouse. Instead, we will be meeting at the DoubleTree Hotel located at 4355 US RT 1, Princeton, NJ 08540 (corner of Route 1 South & Ridge Rd). We will meet at the regular times, 10:15am & 11am. A nursery will be available for children under 5. * Friday, May 23, we will NOT have our fourth Friday fellowship. The Saturday following is the annual crawfish/shrimp boil at our house from 12 noon-until. All are welcome. * Thursday, June 5, Missionary Daniel Parks from the US Virgin Islands will be preaching the mid-week service. * Note: Wednesday, June 11, Peter Meney, pastor of Eggesburn Baptist Church, Eggesburn, England will be preaching the mid-week service—no service Thursday night of that week. * Today is the last day to give an offering for Grace Baptist Church at Taylor, AR to help with their new building. Be sure to mark the offering “Taylor.” * As always, if you offer extra toward our building fund be sure to mark the offering as such. * If you would like the pastor’s preaching schedule, as well as other meetings scheduled for us here then go to www.FreeGraceMedia.com.

Martin Luther said in effect that if a man was ashamed of the one truth that was under attack in his own day, then he was ashamed of the truth period. It seems that one truth under attack today is God’s right to determine what is morally right and what is morally wrong, what is sin and what is not.

A teen ager just told me this week that there was no such thing as filthy language; it’s only filthy to you if you deem it to be filthy. Yet God says, “Let no corrupt communication proceed out of your mouth.” God has determined what is filthy and what is not.

Many in our day want unfettered liberty to live in open and profane sin and they are offended when they are told that God gives no such liberty. This is a truth we must not be ashamed of in our day.
Bruce Crabtree

A DISTINCTIVE GOSPEL

God does not have to save any guilty sinner, and that means any of us. He would be just and righteous if he condemned us all without explanation. This is what we merit. But this gospel states clearly (and this is the “good news”) that God chose to save some. Why some and not all? To that question there is no answer. People in his day were asking the same question, “*Why doth he (God) yet find fault? For who hath resisted his will? And Paul replies with a reprimand, “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?”* (Romans 9:19-20)

The marvel is that God chose to save any. In the day of judgment no condemned sinner will be able to say that God is unjust and that he does not merit God’s righteous condemnation. Nor will any saved sinner be able to say that he merited the salvation which God provided for him in grace and mercy. Could God have saved all fallen sinners if He so desired? He certainly could, but he chose not to.

The “*good news*” of the gospel is that there is a substitute who has stood in the place of every repentant sinner and bore the wrath of God in his place. He did this for all whom the Father had given him from all eternity. It is for them that he prays in John 17. They are “*His Sheep*.” The Father gave them to him; and he died for them (John 10:15, 29). Substitution is at the very heart of the gospel. Christ did not simply give his life to make salvation possible for those who contribute their part to what he has done by repenting and trusting Christ. He it is that gives repentance and faith (2 Timothy 2:25; Ephesians 2:8). Christ did not say to the religious Jews of his day that they were not of his “*sheep*” because they did not believe; rather, he says, “*Ye believe not because you are not of my sheep*.” If they had been his sheep they would have believed. The “*good news*” is that all whom the Father has given to the Son, and for whom he died will believe and manifest true repentance and faith. This they will do willingly and with gratitude in their hearts. It is God’s work. He cannot fail.

All this is very different from what we are being told today. Today’s “*gospels*” are centered on man and what he has to do to make the work of Christ effective for him. The good news is that God has done all that is required to satisfy his righteousness and justice, and that all who come to Christ have eternal life through the work of Christ, their substitute alone. This is the gospel, the only gospel and we cannot and must not unite with those who do not proclaim it. Anything else is not the gospel.

– Bill Clark

Salvation from Separation

2 Thessalonians 1: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8: In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10: When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

The unbeliever will be condemned with righteous tribulation—“seeing it is a righteous thing with God.” He will experience the just vengeance of God—“in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” It is the “fire that is never quenched; the worm that never dies.” Hell will be the punishment of everlasting destruction—“who shall be punished with everlasting destruction.” It is not the end of being, but the end of all well-being; not the end of life, but the end of all the comforts of life, the “second death.” (Rev 20: 6; 21: 8) Hell will be “separation from the presence of the Lord and from the glory of his Power.”

Christ saved his people from this separation by experiencing it in the place of God’s elect on the cross: righteous tribulation, the flaming fire of vengeance, everlasting destruction when on the cross Christ suffered the living death that never dies, and all was by separation from the presence of the Lord and from the glory of his power. (Is 53: 8) Darkness covered the earth for three hours. (Mt 27: 46) On the cross, Christ paid the wages of the second death which his people owed to divine justice. But because Christ offered himself through the eternal Spirit, he conquered eternal and everlasting damnation for his people. (Heb 9: 12; Jn 19: 28, 30) The wages of sin—the death that never dies—was condemned and Christ put death to death for his people (Rom 8:3)

What will heaven be for those who leave this world resting in Christ? Instead of righteous tribulation and just vengeance, to you who are troubled, we will experience righteous rest and just acquittal; instead of everlasting destruction, everlasting life; instead of everlasting damnation, everlasting glorification, “when he shall come to be glorified in his saints.” We will spend eternity everlastingly admiring our Redeemer when he comes “to be admired in all them that believe.” How will we receive all this? Will it be by our great works or goodness or wisdom? No. Look at the parenthesis in v10: Paul said, “because our testimony among you was believed.”

Believe this testimony of my Redeemer and live. “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”