

October 20, 2013

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

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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 a.m. Bible Class followed by short break

11:00 a.m. Service

Opening Hymns

Scripture Reading

Message

Closing Hymn

B'Days: Alyssa L. 8th; Joshua D--9th; Urmilla I.—13th; Jacob I.—16th;
Jonathan D—21st; Ravi I.—29th; **Nursery Today:** Melinda C. Nursery

Thurs: Christine K.

About My Preaching

As a sinner called by God to preach the gospel of his grace in Christ Jesus I take my responsibilities more seriously than anything in my life. Christ and his church—you my church family—come first. I must give account to God for you. (Eze 3: 17-20; Heb 13: 17) Therefore, I diligently seek a word from God as one that watches for your souls. I weigh the words that I speak from the pulpit carefully because my chief desire is that you see yourself as nothing and Christ as All. I do not make it my business to intrude into your lives but, like you do your children, I observe the things with which you struggle. It weighs on me like your own children weigh on you. I do not have answers for individual problems in your lives. But the gospel deals with principles which lay at the heart of all our problems. That is why during the week I pray for each of you, asking God for a word directly from him particularly for you and why I beg God to apply it to your hearts as only he can.

As you know, I do not preach salvation by the will, works or worth of sinners. It is repeatedly declared from scriptures that God does not send preachers who do, nor did his apostles tolerate such. (Jer 3: 15; 14: 14, 25-26; Gal 1: 6-9; 5: 12) Salvation is entirely the work of the triune God toward God's elect everlastingly loved by God. But if over the course of time, I detect anything that is distracting even one person from paying attention during the services, which is a danger to your souls, I will address it. That is not preaching works; it is doing what I am responsible to do. If you saw your child in the street in the path of oncoming traffic you would not say, "I don't believe God saves by works so I will just hope God will get my child out of the street." You would tell your child to get out of the street. It does not mean you are a will-worker; it means you are being a faithful, loving parent. Likewise, it does not mean that I have turned legal or that after six

years I suddenly started judging any of you personally. It is because I see things from the pulpit you do not see, souls who I am responsible for, souls bound for eternity, being distracted from the one message through which God saves his people. Thankfully, the Lord has blessed me to minister to a people who are always receptive to whatever is best for God's people, who I know do not question my motives or react like our children sometimes do when we tell them to get out of the street.

Also, when I preach about the cares of this world, including examples of how carried away we can get with our jobs, with our children's sports and other examples from our life, remember that I am also ministering to my own family, which includes a wife who works to help with the ministry of this congregation, as well as a ten and twelve year old who love sports. In addition to you, I am also teaching them the importance of never allowing anything in their lives to interfere with the preaching of the gospel. I cannot express enough the importance of hearing the gospel. If you knew the Lord Jesus Christ was speaking in person somewhere near you two days a week would you be there? Well, the gospel sent by the Head of the church who fills all in all, is God our Savior beseeching you through his earthen vessels. (2 Cor 5: 20) The preaching of the gospel is the power of God unto salvation because it is Christ, the Power of God, speaking effectually through that gospel by which he humbles pride-filled sinners into obedience to him by revealing Christ is our only Righteousness and by which he brings to nothing the wise and prudent. (1 Cor 1: 19-31) Remember, God says the only ones who lightly esteem the preaching of the gospel are those who perish. (1 Cor 1: 18) Christ, exalted over all with all power, does not use the gospel of "another Jesus" to save his people because our King has sovereign power to do as he pleases in heaven and in earth. (2 Cor 11: 4; Eph 1: 20-23) Though sinners may prefer to forsake their own mercy, God says he is pleased to save by the foolishness of preaching. (Jonah 2: 8; 1 Cor 1: 21)

Lastly, everything I say from the pulpit is for each and every person. It applies to each and every person present. When God begins to rebuke us we must never let Satan make us think it is just the preacher singling us out. Always consider first—this may be God speaking to me. No word I speak is for one person only but every word I speak is for all of us, me included, as sons and daughters of God.

I hope this helps you to understand how important the gospel is (and is to me) and how blessed we are that God has established us as his gospel church for the good of each other. It is a great blessing of grace to minister to a family of believers who are persuaded by God that God's churches are not a dime a dozen but God's people are "a remnant according to the election of grace," who know God is serious when he says "narrow is the way, that leads to eternal life and few there be that find it," when he says in these last days "the time will come when they will not endure sound

doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (Rom 11: 5; Mt 7: 14; 2 Tim 4: 3) Sinners "after their own lusts" try on churches like they try on shoes, concerned about little more than how the preacher and people treat big, all-important ME, but sound doctrine they discard like an old pair of worn out sneakers. There is no greater sorrow for a pastor. But the gospel never returns void. (Is 55: 11) The two-edged sword always gets past the outward veneer exposing the thoughts and intents of the heart. (Heb 4: 12) May God be pleased to keep us heeding his word, not as the words of men, but as did Peter, believing from the heart, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (Jn 6: 68-69)

QUICKENED, RAISED & SITTING TOGETHER

Ephesians 2: 4-6

"Quickened us together with Christ" means when the Holy Spirit, the Father, and Christ's own divine power quickened Christ from the dead, after he has finished the work of redeeming his people from our sins, all the elect of God were quickened together in him. It is because we were quickened in him that Christ brought the gospel to us and the Holy Spirit quickened us to newness of life.

"Raised us up together with Christ" means when Christ arose from the grave all the elect of God arose in him. Likewise, in time, when Christ says to us, "Lazarus, come forth", we are not left in the tomb of sin and misery but are brought out of the grave of our death, brought nigh to God in spiritual life, with our conscious purged from dead works by the blood of Christ applied within.

"Made to Sit Together in Christ Jesus" means when Christ sat down at the right hand of the Majesty on high then all his elect sat down in Christ. Likewise, when he quickens us in regeneration and raises us from the death of our sin and dead works, we sit down in Christ in the sweet assurance that Christ is the end of the law for righteousness, that we are eternally accepted by his finished work. We cease living for ourselves, this world, and our vain works. Our affection is set on Christ above. Knowing we are quickened, raised and seated with Christ in glory is our hope that one day we will be there with him forever.