

September 10, 2017

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

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If you would like to receive this bulletin sent weekly
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Articles in this bulletin are by the pastor unless otherwise noted.

SCHEDULE OF SERVICES

10:15 am. Bible Class 11:00 a.m. Service: Hymns * Scripture Reading * Message*
Hymn. **Scripture Today:** Rob Keller **Scripture Thurs:** Eric Lutter **Nursery Sun:**
Sara K; Christine K **Nursery Thurs:** Cheryl D **BDays:** Kathy A—3rd; Christine
K—25th; Sarah K—27th; Rebecca L—27th; **Anniversaries:** Clay and Melinda
Curtis—6th; Cyril and Lenor Rennels—18th; **Sept Cleaning:** Mr. and Mrs Rob Keller



SUNDAY'S READING IN PROVERBS

Proverbs 10: 4: He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.



WHEN TRIBULATION OR PERSECUTION ARISETH

Matthew 13: 20: But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21: Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Over the years I have experienced a little of what our Lord means by “*tribulation or persecution ariseth because of the word.*” After experiencing men’s hatred of God’s gospel, I have been asked by well-meaning brethren, “Why preach this point since it seems to be a point of contention?” I will try to give one reason by way of illustration.

The very first subject I preached in the first message I preached was, “Behold the Lamb of God” from John 1: 36. My first point was “Behold *the Lamb slain from the foundation of the world.*” (Rev 13: 8) I declared that all spiritual blessings God gives his people in time, he gave us in eternity in Christ. Those blessings were accomplished because when Christ agreed to be our Surety, in the unchangeable purpose of God Christ was slain right then. Immediately, someone told me they were offended that I preached eternal justification in the lamb slain from the foundation of the world.

What if I had ceased preaching that scriptural truth? What if every time trouble arose because of the word I ceased preaching that point of doctrine? Then I would never preach that all sinners died in Adam and are totally depraved. I never preach that Christ made atonement for a limited number of sinners that God sovereignly chose by grace, not based on anything in the sinner. Never would I preach Christ our Sanctification, renouncing the lie of progressive sanctification which says sinners begin in the Spirit through the hearing of the faithfulness of Christ but are made perfect by their flesh by hearing of works. No one to whom I preach would ever be grown in the grace and knowledge of our Lord Jesus Christ!

Yet, not only would I have ceased preaching Christ and not only would those to whom I minister receive no benefit but I also would have proven myself a stony ground hearer more concerned with offending men than with offending God. This is why offended men do not offend me so as to change my message!

THE EVENT IS MORE IMPORTANT THAN THE COMMENTATOR

By Missionary Daniel Parks

A rare total eclipse of the sun recently occurred. I was not in a place where it could be seen. But two television channels broadcasting the event live were available to me. I began watching them as the eclipse commenced. But the experience increasingly frustrated me. I wanted to see the eclipse from beginning to end. But the cameras were focused on the commentators most of the time, with occasional glimpses at the eclipse. While the eclipse was occurring, I was shown commentators talking about how lucky we are to see this once-in-a-lifetime event, talking about their qualifications to be commentators for this event, talking about their personal lives, talking about historical eclipses, talking about what would happen during this one, talking about how the earth would be affected, talking about how emotional they were becoming, talking with onlookers about how they felt. I shouted repeatedly, "Show me the eclipse!" But they continued to show themselves. I eventually quit watching them and resumed my regular activities. For they evidently thought the broadcast was more about themselves than about the event.

They remind me of many preachers claiming to preach Christ's saving work.

I pray that my broadcast of that glorious event is never more about me than it is about Him.



"A GOOD DEED IS A STEP TOWARD GOD"

The above words were on a marquee in front of one of the largest churches here in town a while back. Evidently these supposed "words of wisdom" were intended to give directions to earth's struggling anthropoids in their evolutionary ascension to paradise.

They convey an idea which, though it would be appropriate for the Boy Scouts, is totally opposed to the Word of God, the forgiveness of sins, and that gospel of the free grace of God in Christ Jesus for poor sinners. Boy scouts earn patches, badges, advancements and promotions through their "good deeds" and "hard work." However they are honest enough to label their rewards, advancements, and promotions meritorious rather than gratuitous. But through the wiles of Satan, false religionists plainly preach and teach that sinners are saved by their own works and worth, efforts and merit, while calling their gospel, "salvation by grace." "A good deed is a step toward God." Now I ask you, does that statement teach and promote grace or works?"

Brothers and sisters, let us pray for grace to live our lives in this world for the honor and glory of Him who loved us and gave himself for us, and *"let us do good unto all men, especially unto them who are of the household of faith;"* but let us hang our guilty souls upon the Lord Jesus Christ by faith, and let us trust Him alone for our acceptance with God. For it is in Christ, through faith in His name that sinners are made righteous, justified, reconciled, and accepted of God. *"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works." He that believeth on the Son hath eternal life."*

"Grace is grace and works are works
And the two shall never meet;
Those who work are those who boast,
But grace brings beggars to Jesus' feet."

Pastor Maurice Montgomery

FACT IMPUTED

1 Samuel 22: 15: Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

In 1 Samuel 22, King Saul thought it fact that Ahimelech committed treason by enquiring of God for David. He thought Ahimelech did so while knowing David was enemy to the king. Thinking this fact, Saul imputed treason to Ahimelech. But Ahimelech said it was fact that he did *not* commit treason because he did not enquire of the Lord while knowing David was the king's enemy. So Ahimelech asked Saul not to impute sin to him because it was not fact.

Both these men knew that to impute is to impute fact. Saul imputed treason because he thought it fact. Ahimelech said do not impute treason to me because it is not fact. Thankfully, we are not made sin or righteousness by someone imputing it to us. Imputation is an accounting term. When an accountant totals the amount you have in your savings, he accounts or imputes that exact figure to your savings. But he does not put that amount in your savings by accounting. He accounts that amount because it is fact.

According to every use of the word in scripture, God only imputes what a man has in fact been made by a prior act. When God imputed sin to us it was not to make us sin or to treat us as if we had sinned. The prior act that made us sin was Adam's disobedience.

Yet, Christ knew no sin and would not sin. God will not impute sin where there is no law, that is, where one has not been made sin under the law. (Rom 5: 13) So God did not make Christ sin by imputation. The prior act that made Christ sin was: *He hath made him sin for us, who knew no sin.*

Likewise, (and this is the joy for every believer) when God will not impute sin to the believer it is because it is fact. The prior act that removed our sin is that Christ was made sin for us and bore them away so that God says there is no record that we ever committed any crime. When God imputes righteousness to the believer it is not to treat us as if we are righteous or even to make us righteous. The prior act is that Christ has made us the righteousness of God in him by his obedience.

At some point faithful, well-meaning men began defining imputation in a way contrary to scripture. Rather than seeing Paul's word concerning Onesimus as Paul agreeing to be surety for him, the same as Judah did for Benjamin (picturing Christ agreeing to be Surety for us) men began using that one scripture to say imputation is God making us sin or righteousness by accounting us so. But everywhere else in scripture the actual imputation of sin or righteousness is due to what a man has been made by a prior act. Believer, when we behold the word of God declare the truth, the only thing to do is "*let God be true and every man a liar*", even if every faithful, well-meaning believer in history says otherwise.