



INDEPENDENT
PRESBYTERIAN CHURCH
1765

IPC Messenger

A WEEKLY PUBLICATION OF THE INDEPENDENT PRESBYTERIAN CHURCH
Office 912-236-3346 | Fax 912-236-3676 | E-Mail info@ipcav.org | Website www.ipcav.org

VOLUME 16 • No 31

AUGUST 2016

Christian Motivations

James 2:17

So also faith by itself, if it does not have works, is dead.

My understanding of the relationship between faith and obedience was fairly solid after my encounter with 1 John 2. We are saved by faith in Christ apart from obedience to God's commands. Yet those who are saved obey. Consistently. Characteristically. Consequently, obedience verifies or confirms the presence of true faith.

Enter James, the brother of Jesus, a "pillar" of the Jerusalem church, says the Apostle Paul (Acts 15:13ff; Gal 2:9), and his epistle. His second chapter put the final nail in the coffin of my confusion. Though James 2:14ff was at first troubling, ultimately it led to a more coherent and full-orbed understanding of faith.

"A person is justified by works and not by faith alone"

James encountered the same sort of problem with which I was wrestling. At first blush, he compounds our confusion by seeming to contradict the Apostle Paul. Remember, Paul said:

² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." (Rom 4:2, 3)

Yet, James says of the same Abraham, *Was not Abraham our father justified by works when he offered up his son Isaac on the altar?* (Jas 2:21)

The lesson he draws from the life of Abraham is this:

You see that a person is justified by works and not by faith alone. (Jas 2:24)

He also enlists Rahab in his case:

And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? (Jas 2:25)

Leading to his conclusion:

For as the body apart from the spirit is dead, so also faith apart from works is dead. (Jas 2:26)

What is one to make of this? Does the Bible contradict itself? Do Paul and James teach different gospels? Paul says Abraham was *not* justified by works. James says he was. One can understand (but not endorse) why a frustrated Luther would refer to James' letter as "an epistle of straw."

"Can that faith save him?"

Yet the contrast between Paul and James is not so great as first appears. The key is found in verse 14:

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?

The issue addressed by James is, "Can *that* faith save him?" What faith? A faith that is fruitless, a faith "that does not have works," a faith that does not produce change, a faith that is no more than intellectual assent to doctrines. All the Bible agrees that "faith" by that definition is worthless; indeed, it is not faith at all. The key, then, is that James

Continued Page 2

IPC Messenger

CONTENTS

- 3 Music Ministry
- 4 Women's Ministry
- 5 Student Ministries
- 5 Children's Ministry
- 6 Family Corner
- 8 Intern Corner
- 10 Announcements and Events

SUBSCRIBE!



is utilizing a different working definition of faith than has Paul. Whose definition? The watered-down version of his opponents, the “someone” who “says.” “In this whole discourse,” says the Puritan Thomas Manton (1620-1677), “the apostle’s intent is to show, not what justifieth, but who is justified; not what faith doth, but *what faith is*.”¹ What, then, are the qualities of true faith?

“I will show you my faith by my works”

True faith may be demonstrated by works. Good works such as love, charity, and morality are the evidence of *genuine* as opposed to *inauthentic* faith. James presents a case study on merciless faith:

If a brother or sister is poorly clothed and lacking in daily food, ¹⁶ and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? ¹⁷ So also faith by itself, if it does not have works, is dead. (Jas 2:15-17)

Providing clothes and food for the needy are not meritorious acts by which one earns salvation. Rather, they are the fruit of *living* faith as opposed to *dead* faith, *true* faith as opposed to *false* faith. Merciless faith is not faith. It is “dead.” He continues,

But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. (Jas 2:18)

“Show me your faith apart from works,” is “a kind of ironical expression,” says another Puritan Matthew Poole.² Show me the cause without the effect, he asks facetiously. His point is clear enough. “I will show you my faith by my works.” Works are the fruit, the sign, the evidence, the testimony of saving faith. Yet they are not themselves meritorious. Faith can be, and must be, demonstrated to be present, active, alive and real by the fruit of good deeds. Or as the Apostle Paul concurs, faith works through love (Gal 5:6). Faith *works*. Those who are saved by Christ, saved by grace through faith “are his workmanship, created in Christ Jesus *for good works*” (Eph 2:10). They are “zealous *for good works*” (Titus 2:14) and devoted *to good works* (Titus 3:8). James and Paul agree. True faith produces the fruit of good works. So it is Jesus teaches, “You will recognize them *by their fruits*” (Mt

7:20). The assumption in James is the same as we saw in 1 John. A believing encounter with Jesus Christ is life-transforming. The fruit of good works inevitably grows.

“The demons believe – and shudder”

James goes on and presents a second case study, this one of mere assent to propositions.

You believe that God is one; you do well. Even the demons believe—and shudder! (Jas 2:19)

Now we can see that the definition of faith to which James is responding, the definition of those he seeks to correct, is *mere intellectual assent*. The person with dead faith knows the truth. He agrees that the truth is true. “You do well” to believe it, says James, again using irony. “The demons believe,” James says further, “and shudder.”

Believing that “God is one is basic. It is a foundational Christian belief, called in the Old Testament the *shama*: “Hear O Israel: The Lord our God, the Lord is one” (Deut 6:4). Monotheism is a fundamental article of faith. Yet believing it saves no one. The demons believe the *shama*. Yet faith, by that definition, won’t save them. Their belief is not saving belief.

Do you want to be shown, you foolish person, that faith apart from works is useless? (Jas 2:20)

“The drift of the context,” says Manton, “is not to show that faith without works doth not justify, but that a persuasion or assent without works *is not faith*.”³ Such a “faith,” says James, is “useless.” It is no more than assent to the obvious. What’s missing? Trust. Commitment. Surrender. Repentance.

Put it this way. If I *believe* that bridge is going to collapse, will my behavior not be affected? If I truly believe it cannot sustain my weight, my “faith” will be demonstrated by my decision to not attempt to cross it. If I have faith that a chair can bear my weight, I will not hesitate to plop down into it. What we believe always determines how we act. Certainty that the pearl is of “great price” will lead to the action to sell everything I have to buy it (Mt 13:45, 46). If I believe that Jesus Christ is the Savior of the world and Lord of heaven and earth, the result will be a faith that consists of total abandonment to Christ.

“Abraham believed God”

James presents two case studies from redemptive history: Abraham and Rahab.

²¹ *Was not Abraham our father justified by works when he offered up his son Isaac on the altar?* ²² *You see that faith*

*was active along with his works, and faith was completed by his works;*²³ *and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God.* (21-23)

Verse 23 cites Genesis 15:6, quoted by the Apostle Paul in Romans 4, proving that Abraham was justified by faith. So in what sense was the offering of Isaac an example of justification by works, as claimed by James in verse 21? This is a difficult question, yet it is simplified by remembering that Isaac was offered decades *after* Abraham was rendered righteous. Abraham’s justification occurs in Genesis 15:6. Isaac was offered thirty years later in Genesis 22. What, then, was the justification of Genesis 22? It was the justification not of the person, but of the faith.⁴ “His faith itself (was) justified,” says Poole, “as his person was before.”⁵ Abraham’s claim of faith was justified in the sense of legitimized or even of verified. The reality of Abraham’s faith was proven by Isaac’s offering, confirming that it was justifying faith. We might paraphrase verse 21: “Was not Abraham our father shown by his works to be a man justified by faith?” His faith, says Poole, was by works “approved as a true, lively, justifying faith.”⁶ Indeed, “the design of the apostle is not to show how sinners are justified in God’s court, but only what kind of faith it is whereby they are justified.”⁷

The pieces of the puzzle were for me beginning to fit together. Those troubling carnal Christians probably were like those James combatted. We are saved by faith alone. Yet what is faith? Their claim of faith was spurious. How can we know? Because faith without works is dead!

You see that a person is justified by works and not by faith alone. (Jas 2:24)

“Not by faith alone” means “not by faith that is alone,” not by a faith that has no fruit, no works, that brings about no change.

And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? (Jas 2:25)

Rahab confessed to the Hebrew spies, “as soon as we heard it,” that is, of the exodus and the early conquests in Canaan, “our hearts melted, and there was no spirit left in

¹ Manton, *A Commentary on James, comments on James 2:18, 232* (my emphasis).

² Poole, *Commentary, III:887*.

³ Ibid (my emphasis).

⁴ So Manton: “the justification he speaketh of is not so much of the person as if the faith” (James, 232).

⁵ Poole, *Commentary, III:887* (my emphasis).

⁶ Ibid.

⁷ Ibid.

any man because of you, for the Lord your God, *he is God in the heavens above and on the earth beneath*" (Josh 2:11). On the basis of this profession of faith in the God of Israel, she hid the spies. Her doing so demonstrated that her words were more than mere words. Her faith was not spurious, but real. So the conclusion:

For as the body apart from the spirit is dead, so also faith apart from works is dead. (Jas 2:26)

Conflict

Not long after this encounter with James, I taught James 2:14ff. There immediately followed a heated argument with a Fuller Seminary student. This was the first of many that I would have over the years with those who fail to grasp the transformative power of a faith that receives Christ and His Spirit. As I invoked James, all he could hear was the compromise of the gospel. Each time I insisted on good works by believers, he heard salvation by works. Round and round we went. He went away angry and I

frustrated, but determined. A few days later I drove my undergraduate self over to the Fuller Seminary library in Pasadena and pulled off the shelves multiple commentaries on James. (I found the Puritan Thomas Manton's particularly helpful.) I took notes, went home, typed up a multi-page response proving my position and mailed it to my foe.

The Apostles' concerns, and our concerns, are pastoral: that souls not be put at risk by mistaking true faith for its counterfeit. The Apostle Paul was dealing with Judaizing Christians and self-righteous professing believers, "whereas," says Poole, "James (was) having to do with carnal professors, and such as abused the doctrine of grace to encourage themselves in sin."⁸ These two ends of the spectrum must always be kept in view, lest by ignoring either, we encourage them in their error.

Bottom line: we are not saved by *works* but for them; we are not saved by *obedience*, but if we love Christ we will keep His commandments (Jn 15:10). We are not saved

by law, but we are meant to fulfill its just requirements (Rom 8:4). Faith, if genuine, *works*. Insisting that works follow faith both guards the church from false claims of faith and guards the saints from the self-deception about which Jesus and the apostles were so concerned (Mt 7:21ff; 13:1-23; Gal 5:13ff; 1 Jn (all); etc).

Works are not a ground of confidence, but an evidence; not the foundations of faith, but the encouragements of assurance. Comfort may be increased by the sight of good works, but it is not built upon them; they are seeds of hope, not props of confidence; sweet evidences of election, not causes; happy presages and beginnings of glory; in short, they can manifest an interest, but not merit it. We have 'peace with God' by the righteousness of Christ, and 'peace of conscience,' by the fruits of righteousness in ourselves.⁹

—Terry Johnson

⁸ Ibid., III:888.

⁹ Manton, *James, comments on James 2:18*, 239.

Music Ministry

On Sunday evening, August 7, the Youth Choir will sing the pre-service music at 5:15. Youth Choir—please meet me at Point Pleasant at 4:00 p.m. to rehearse.

On Friday, August 19, rising 6th & 7th grade students are invited to my home for supper and games. I would love to fill my house with youth people!! The party is from 6:00 to 8:00 p.m.

Soon it is time to shift our attention to our fall semester.

In August we will once again have two weeks of Women's Chorus and two weeks of Men's Chorus. The schedule is as follows:

Women's Chorus—6:30 p.m.

Rehearsals August 3, August 10
Singing on August 7, August 14

Men's Chorus—6:30 p.m.

Rehearsals August 17, August 24
Singing on August 21, August 28

FULL rehearsals begin on **Wednesday, August 31: 6:30-8:30 p.m.**

Sanctuary Choir is open to any adult who has a love of singing, can carry a tune, and has some knowledge of singing a part. No audition is required. Please consider joining.

Chapel Choir 2nd-5th grade

will begin Sunday, September 11, at 7:00 p.m.

Youth Choir-Middle/High School Choir 6th-12th grade

Sunday, September 18, at 4:00 p.m.

This year, as last year, the 6th grade students are invited to join the Middle/High School Choir. I hope all 6th-12th grade students will prayerfully consider joining.

In Christ's service,
Kathryn Van Eck

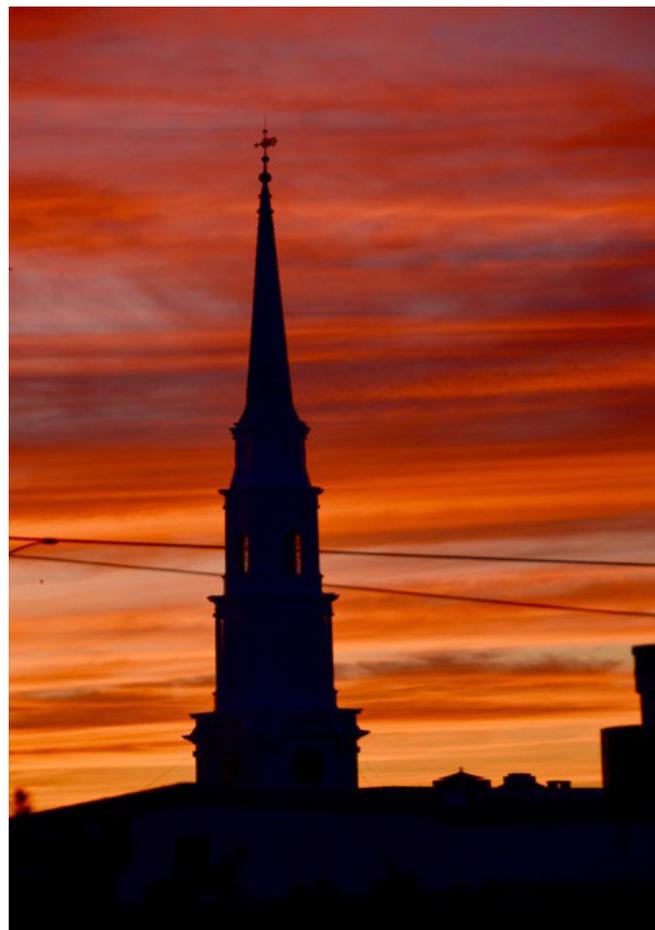


Photo was taken by John Tatum, June 9, 2016

Women's Ministry

Ladies of I.P.C. — Make Plans this Summer for the Fall

Weekly Bible Studies

We have two weekly Tuesday morning Bible studies beginning in September and continuing through the first Tuesday morning in May. Each study meets from 10:00 until 11:30 and a nursery is available for your children during these studies.

TUESDAY MORNING BIBLE STUDY

Women in this Bible study take an in-depth look at the books of the Bible. Thought-provoking questions are answered for homework and women spend time in class discussing their answers. The morning ends with a time of prayer, and once a month women are invited to bring a lunch and enjoy an extended time of fellowship. This study meets on the 3rd floor of the Whitaker Street building.

TUESDAY MORNING CONNECTIONS

The aim of this study is to provide a time of connection and encouragement for the women of our church that is centered around the Word of God. Women spend time looking at a portion of Scriptures in order to understand its meaning and then

spend time discussing its application. The morning ends with a time of prayer, and extended times of fellowship are planned throughout the year. This study meets on the 4th floor of the Whitaker Street building.

Monthly Circles

Our circles are Bible studies that meet one time each month in ladies' homes or other designated locations throughout the city. We have 3 morning Circles and 1 evening Circle that meet from September through May.

TUESDAY MORNING CIRCLE

The Tuesday Morning Circle meets the second Tuesday of each month at 10:30 in rotating locations.

TUESDAY EVENING CIRCLE

The Tuesday Evening Circle meets the first Tuesday of each month in Anne Portell's home in Ardsley Park at 7:00.

THURSDAY MORNING CIRCLE

The Thursday Morning Circle meets the second Thursday morning of each month at 10:30 in rotating locations.

THURSDAY MORNING ISLANDS CIRCLE

The Thursday morning Islands Circle meets the 3rd Thursday morning of each month in Fef Nolen's home on Isle of Hope at 10:00.

WOMEN'S MEETING AND TEA SATURDAY, SEPTEMBER 24

On the last Saturday in September of each year, we have our annual Women's Meeting and Tea. It is important for all of the women in our church to have an opportunity to meet together one time during the year. We want to encourage young women from the middle school years and up to join us! Our relationships within the church are to be with women of all ages and stages. We need each other as we join together in the great work of passing biblical womanhood through the generations. At this meeting we also offer full disclosure about what women are doing in the church and how all can be involved. Please put the date on your calendar now and plan to be a part of this important day.

Jane Boatright

KNOWING ONE ANOTHER

If we don't know one another, it is difficult to rejoice with others who rejoice and mourn with others who mourn. Without knowing there is no awareness of another's joy or sorrow. Without knowing how can we bear one another's burdens? We have no idea what those burdens are. How can we comfort someone if we don't know them well enough to say what is appropriate? How can we encourage another person unless we know what is going on in their lives? Our aim is to know one another because the Bible tells us to have relationships with one another that require a certain level of knowing.

It is hard to have personal knowledge of someone unless we spend time with them. If we don't know others at church as well

as we would like to know them, what can we do? Spending time with others takes some deliberate effort on our part. Dinner following Sunday evening worship and the lunch following the Wednesday noon service are designed to be opportunities to know one another. Have others in your home. Go to Care Group meetings. Attend our Annual Meeting and Tea, baby showers, and other W.O.C. events. The women's Bible studies on Tuesday mornings and circles that meet monthly are planned opportunities for knowing one another as we study together. If we want meaningful conversation and others to pray for us, we can go and be a part. These invitations are open to all of us.

In the book, *Knowing God*, J I Packer

writes of the joys of knowing another person in the context of knowing God. "To get to know another person, you have to commit yourself to his company and interests, and be ready to identify yourself with his concerns. Without this, your relationship with him can only be superficial and flavourless." We want meaningful relationships with each other that reflect the purposes of God for his children. We don't want to live in isolation from each other, passing each other in the halls at church, having a sense of being lost in the crowd. As we make our fall plans, let's include time to know one another.

Jane Boatright

Children's Ministry

Children's Church

Every Sunday, during the doxology, our four and five year olds leave the sanctuary (rapidly I might add) to attend Children's Church. This ministry helps prepare our little ones to participate in the whole of the worship service. They recite the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. They are also read a story from *The Jesus Storybook Bible* authored by Sally Lloyd-Jones. This wonderful book presents the Bible in a clear and concise childlike manner.

Our children are so blessed that members of the church take turns serving in this vital ministry. This is a great way for a parent and teenager, husbands and wives, friends, or siblings to minister together. With the number of volunteers we have, it is just one Sunday out of the calendar year that one serves in Children's Church.

If you are interested, please contact Amy Martin at amartin@ipsav.org, call the church office at 421-8106, or drop a pew card in the collection plate.

Sunday School News

September 4, will be our promotion Sunday for our children to move on up! If your child has turned four years old this summer, they will be in room number 11 which is located on the first floor of the Axson Building. New kindergartners will report to room number 10 which is also located on the first floor of the Axson Building at the bottom of the steps containing the chair lift.

First and second graders meet on the first floor of the Whitaker Street Building in the classroom located on the left side. Third and fourth grades meet in the first room located on the second floor. Our fifth graders will meet in the second classroom located on the second floor of the Whitaker Street Building.

Congratulations to the fifth graders as they have completed a year-long study of the *Shorter Catechism* led by Terry Johnson, Jody Robinson, and Paul Carpenter! Well done!

If you have any questions regarding curriculum or grade placement of your child, please contact Amy Martin at amartin@ipsav.org.

It's Coming!!

Get your costume on! Monday, October 31, is our Fall Family Night happening right on our downtown campus and in our pretty new lane! This festival gets bigger and better each year—so make plans to join the fun!



FALL FAMILY NIGHT

STUDENT MINISTRIES

UPCOMING EVENTS

- August 19** Rising 6th & 7th Grade Party at the home of Mrs. Van Eck 6:00 to 8:00 p.m.
- August 21** Parents' Meeting— Orientation for Rising 6th Graders 4:00 p.m.
- ALL Youth Parents' Meeting** 4:30 p.m.

REGULAR STUDENT MINISTRY FALL SCHEDULE

SUNDAY SCHOOL	9:30 – 10:30 a.m.
Middle School (2 nd floor Whitaker),	
High School (3 rd floor Whitaker)	
SUNDAY NIGHTS - Begins September 11 (6th – 12th Grade)	
Youth Choir	4 – 5 p.m. (begins Sept. 18)
Dinner	until 7:00 p.m.
Middle School Emmaus Road	7–8:00 p.m.
High School Small Groups	7–8:00 p.m.
WEDNESDAYS	
High School Dinner and Fellowship	6:30 – 8:15 p.m.

Family Corner

AUGUST 2016

YEARS 1-10

Psalm 19

Based on the Book of Psalms, 1871
and The Psalter, 1912

- 1 The spacious heav'ns declare
The glory of our God;
The firmament displays
His handiwork abroad;
- 2 Day unto day doth utter speech,
And night to night doth knowledge teach.
- 3 Aloud they do not speak;
They utter forth no word,
Nor into language break;
Their voice is never heard;
- 4 Yet through the world their line extends,
Their words to earth's remotest ends.

In heav'n He set a tent

A dwelling for the sun,

- 5 Which as a mighty man
Delights his course to run.
He, bridegroomlike in his array,
Comes from his chamber, bringing day.

- 6 His daily going forth
Is from the end of heav'n:
The firmament to him
Is for his circuit giv'n;
And everywhere from end to end,
His radiant heat he doth extend.

TUNE: COLUMBIA 66.66.88.
("Praise Ye, Praise Ye the Lord")
Leonard Cooper Blanton, 1951; alt.

YEARS 11-15

Psalm 115

- 1 Not to us, Lord, not to us,
But to Your name glory give,
For Your steadfast love and grace,
For Your cov'nant faithfulness.
- 2 Why should heathen nations say,
"Where now is their mighty God?"
- 3 But our God in heaven is;
He does all that pleases Him;
- 4 Their gods are of silver, gold,
Fashioned by the hands of men:
- 5 They have mouths but do not speak;
They have eyes but do not see;
- 6 They have ears but do not hear,
Noses have but do not smell;
- 7 They have hands but do not touch;
They have feet but do not walk;
In their throat they make no sound.
- 8 Such, all who them make or trust.
- 9 Is-ra-el, trust in the Lord
He's their help and He's their
shield!
- 10 Aaron's house, trust in the Lord
He's their help and He's their
shield!
- 11 Who the Lord fear, trust the Lord
He's their help and He's their
shield!
- 12 As the Lord has thought of us,
Mindful still, He'll bless us now,
He will bless all Isr'el's house;
He will bless all Aaron's house;
- 13 He'll bless all who fear the Lord
Whether they be small or great.
- 14 May the Lord so add to you
That your numbers will abound.
And as generations pass
May your children still increase.
- 15 Bless-ed be you of the Lord,
He Who made the heav'n and earth.
- 16 Heav'ns are heavens of the Lord,
Earth He's giv'n to sons of men.
- 17 Dead ones will not praise the Lord,
Nor those bound for silent graves.
- 18 But we'll bless the Lord henceforth,
Evermore. O praise the Lord!

TUNE: DIX 77.77.77.
(new Trinity Hymnal, p. 116)
("For the Beauty of the Earth")

Psalm 115

No Psalm begins without a higher note of praise than does the 115th:

Not to us, O Lord, not to us, but to Thy name give glory because of Thy lovingkindness, because of Thy truth. (v 1)

It deals with the constant taunt endured by those who worship an invisible God:

Why should the nations say, "Where, now, is their God?" (v 2)

The Psalmist answers with the contemptuous description of idols in verses 4-8 (duplicated in Ps 135:15-18 and paralleled in Isa 44:10-20 and Jer 10:3-5). The futility of idol worship is contrasted with the trustworthiness of Israel's God in verses 9-18.

Affirmations & Denials On The Gospel And Sanctification

(Source: Gospel Reformation Network, www.gospelreformation.net)

The following list has been produced by a group of ministers in the PCA. It expresses well our view of sanctification:

ARTICLE I LEGALISM IS A REAL PROBLEM

- We affirm that legalism is a dangerous problem that the church must always address.
- We deny that legalism is the primary enemy of the gospel to the exclusion of spiritual bondage, moral rebellion and a love for sin.

ARTICLE II THE GOSPEL AND TOTAL DEPRAVITY

- We affirm that unregenerate man, being totally depraved, is unable to obey or please God unto salvation.
- We deny that the believer, being regenerated by the Holy Spirit, remains unable to obey and please God, by grace and in Christ.

ARTICLE III THE GOSPEL INCLUDES SANCTIFICATION

- We affirm that the gospel provides salvation for the whole man, including man's need for both imputed and imparted righteousness.
- We deny that the gospel provides freedom from the guilt of sin in justification without deliverance from the power of sin in regeneration and liberation from the practice of sin in sanctification.

ARTICLE IV UNION WITH CHRIST AND SANCTIFICATION

- We affirm that both justification and sanctification are distinct, necessary, inseparable and simultaneous graces of union with Christ through faith.
- We deny that sanctification flows directly from justification, or that the transformative elements of salvation are mere consequences of the forensic elements.

ARTICLE V GRATITUDE AND MOTIVATION

- We affirm that gratitude for justification is a powerful motivation for growth in holiness.
- We deny that gratitude for justification is the only valid motivation for holiness, making all other motivations illegitimate or legalistic.

ARTICLE VI GOOD WORKS NOT MERIT

- We affirm that believers are not under the Law as a covenant of works, where the believer is required to merit his or her own righteousness before God.
- We deny that Christ has freed the Christian from the moral Law as the standard of Christian living.

ARTICLE VII ADOPTION AND SANCTIFICATION

- We affirm that through the finished work of Christ believers are adopted by God as sons and now relate to God as

their loving heavenly Father.

- We deny that our adoption precludes God's fatherly displeasure when His children rebel, or that God's Fatherly love prevents Him from disciplining Christians who stray from the path of righteousness.

ARTICLE VIII EFFORT AND SANCTIFICATION

- We affirm that God-glorifying, Christ-centered, Holy Spirit-empowered effort to put off sin and put on righteousness is necessary for Christian growth in grace.
- We deny that all practical effort in sanctification is moralistic, legalistic, or that the only effort required for growth is that Christians remember, revisit and rediscover their justification.

ARTICLE IX FAITH AND SANCTIFICATION

- We affirm that growth in the Christian life comes through faith, which believes and acts on the promises of God in the Scripture.
- We deny that faith is wholly passive in sanctification or separated from good works in the same sense that justification is by faith alone.

ARTICLE X PREACHING THE IMPERATIVES

- We affirm that faithful preaching of the Law for use in the Christian life must always be done in the context of Christ's provision through the gospel and the power of the Holy Spirit.
- We deny that preaching the Scripture's indicative without the imperatives is a healthy model for Christian ministry because such preaching fails to conform to the pattern seen in Scripture and is dangerous to the life and ministry of the church.

ARTICLE XI SANCTIFICATION AND ASSURANCE

- We affirm that Christians gain assurance of salvation by cherishing the promise of the gospel and by the fruit of the Spirit's work in the believer's life.
- We deny that assurance gained through growth in godliness amounts to a performance-based religion or necessitates an unwholesome spiritual pride.

ARTICLE XII SANCTIFICATION AND VICTORY

- We affirm that Christians can and should experience victories over sin, however limited and partial, and that these victories bring glory to God and bear testimony to the power of His grace.
- We deny that rejoicing in victories over sin amounts to spiritual pride or performance religion, although Christians may and sometimes do sin in this way.

RELIGION AND HEALTH

(reprinted from Christ Church, Livermore, CA)

May 2016

Here's a little data that you can work into your conversations with family, friends, co-workers, and neighbors. Harvard researchers conducted a longitudinal study (i.e., they looked at a lot of people over a long time) beginning in 1976 involving 75,000 U.S. women and found that those who regularly attended religious services had a longer lifespan; actually, much longer. Remarkably, the results held true even after researchers adjusted for diet, physical activity, drinking and smoking habits, weight, depression, social life, and age.

The results:

- Women who attended worship at least once a week had a 27 percent lower risk of dying from heart disease and a 21 percent lower risk of dying from cancer, compared with those who never attended.
- Overall, the risk for dying dropped by 26 percent for those who attended worship weekly, while those who went less frequently saw their risk drop by 13 percent, compared with those who never attended.
- Meanwhile, women who attended church more than once a week had a 33 percent lower risk of death, compared with those who never attended.
- In addition, those who regularly attended religious services had fewer symptoms of depression and were far less likely to smoke.

“Ah,” says your friend, “I’m a spiritual person and my faith works for me. One doesn’t need to attend church to be spiritual.” Here’s something interesting: The same researchers found that a personal sense of spiritual meaning and identity, and private religious practices, offered no discernible health benefits. Dr. VanderWeele, one of the lead researchers, said: “These things may of course still be important and meaningful within the context of religious life, but they do not appear to affect health as strongly. The results from our study suggest that there may be something important about religious service attendance beyond solitary spirituality.”

May you live long...and worship.

“DID YOU KNOW?.....”

At the first General Assembly of the Presbyterian Church in America (PCA) at Birmingham, on December 4, 1973, commissioners numbered 338, representing a denomination of sixteen presbyteries, 196 teaching elders, 260 churches and a membership of 41,232. This year’s assembly has received the report that our Presbyteries now number 84, with 4,630 teaching elders, 1,534 churches and a membership of 370,332. This is the LORD’S DOING AND IT IS MARVELOUS IN OUR EYES (Ps 118:23).

CHANGES IN ADDRESS

The following are changes in members’ Address and/or telephone information. Please note them in your directory.

Mrs. Robert Wickwire (Sylvia)
701 Hammocks View
Savannah, GA 31410

Mr. & Mrs. Clifton Wilson (Ruth)
1 Diana Drive
Savannah, GA 31406

Mr. & Mrs. Sherwin Prescott (Inger)
422 Beaulieu Avenue
Savannah, GA 31406

Rev. & Mrs. Soren Kornegay (Emma)
1506 E. 51st Street
Savannah, GA 31404-4040

Mr. Michael Eugene
638 E. 60th Street
Savannah, GA 31405

Mr. & Mrs. Patrick McLean
(Mary Catherine)
96 Hampton Hall Blvd.
Bluffton, SC 29910

Mr. and Mrs. James Van Grouw (Bev)
64 Brams Point Road
Hilton Head, SC 29926

Miss Virginia England
122 W. Waldburg Street, Apt. 1
Savannah, GA 31401

Miss Susan Williams
126 Parkview Road
Savannah, GA 31419

Dr. & Mrs. James Sagar (Kristen)
329 53rd Avenue N.
Nashville, TN 37209

Dr. & Mrs. Peter Girgis (Sally)
8341 Portland Avenue
Wauwatosa, WI 53213

CPT & Mrs. Collier Wright (Joanna)
252 S. 2nd Street
Lindenhurst, NY 11757-4803

Email changes:

Clark Gibson – remove work email
use gibsonhome@g-net.net

COMMUNION SEASON SERVICE

AUGUST 4-7

Supper in the newly renovated Fellowship Hall precedes each service with a meal (from 5:30 to 6:25 p.m.) with the exception of Sunday evening being held at Point Pleasant.



When Jesus Prays: The Good News of a Praying Savior

Thursday, August 4—6:30 p.m.—*Prayer and the Glory of God* — Jn 17:1-5

Friday, August 5—6:30 p.m.—*Prayer and the Growth of the Believer* — Jn 17:6-19

Saturday, August 6—6:30 p.m.—*Prayer and the Goal of the Church* — Jn 17:20-26

Sunday @ 9:30 a.m.—(Sunday School Lecture)
Jonathan Edwards and the Hard Work of Prayer

Sunday @ 11:00 a.m.— (Morning Communion):
Man Shall Live By This Bread Alone — Jn 6:22-59

Sunday @ 5:30 p.m.— (Evening service at Pt. Pleasant):
The Prayerful Practice of Gratitude— Phil 4:4-9

Nursery available for all services.

Pastor David Filson serves on the pastoral staff at Christ Presbyterian Church in Nashville, TN. He is grateful to be Diane's husband and Luke and Lydia's Daddy. David knew he wanted to be a preacher when he was 3 years old. He loves the flock of C.P.C. and desires to see the gospel breathe new life into Nashville. David served the PCA General Assembly as chairman of the Theological Examining Committee (2011-14), and has served as chairman of the Theological Examining Committee of Nashville Presbytery for over ten years. David is a Ph.D. candidate in Historical and Theological Studies at Westminster Theological Seminary in Philadelphia, and Visiting Lecturer in Historical Theology at Reformed Theological Seminary in Charlotte, NC. David blogs at www.christwardcollective.org and www.teachinglikerein.wordpress.com. He is also a regular panelist for the podcast, East of Eden: The Biblical and Systematic Theology of Jonathan Edwards.



Rev. David Owen Filson

*Teaching Pastor — Christ Presbyterian Church-PCA
Ph.D. Cand. — Westminster Theological Seminary*

INTERN CORNER

Dear I.P.C. Family,

The last couple of months have been busy with cookouts, beach days, ball-games, and various service opportunities with Mission Savannah, Urban Hope, and helping numerous people move. We have continued to study Romans on Thursday evenings with Mr. Frankie leading the singing and look forward to continuing throughout the fall.

Tim Shaw

Dear I.P.C. Family,

I want to write and say thank you all for my fantastic year as your pastoral apprentice. The Lord has truly blessed me over the past year; I've learned so much working with our pastoral staff and am truly thankful to have had this invaluable opportunity to gain hands-on ministry experience by serving you all.

The Lord has given an opportunity to return to Mississippi, where I will resume my studies at RTS in Jackson and serve as the honor scholar in the pastoral theology department. Also, pending the completion of my licensure exams in the Presbytery of Mississippi Valley, I will begin serving Bethesda Presbyterian Church as their stated supply preacher.

Again, thank you for your encouragement, your prayers, and your love during my time here. Please continue to pray for me as I continue to fulfill the Lord's call on my life.

Blessings,
Kyle

ANNOUNCEMENTS & EVENTS

THE LORD'S SUPPER

The Lord's Supper will be observed during our morning service on August 7, the climax of our Communion Season. Because of the exceptional blessing we have in this sacrament and the danger of eating and drinking unworthily, it is necessary that we come to it with knowledge, faith, repentance, love and with hungering and thirsting souls after Christ and His benefits. The congregation is encouraged to use all appointed means, public and private, to come to the Lord's Table, depending upon God for the gracious preparation of the heart according to His promise (Psalm 10:17). The next Lord's Supper will be held on Sunday evening, September 11.

SESSION/DIACONATE MEETING

Our regular Session/Diaconate meeting will be held on Monday evening, August 22, at 5:30 p.m. and 6:00 p.m. Joint meeting in the Assembly room at 6:30 p.m.

DEAD THEOLOGIAN'S SOCIETY

The meeting for Dead Theologians' Society's evening group will meet on Wednesday, August 24, at 7:00 p.m. at the home of Rev. Terry Johnson, 110 Lee Blvd. The other groups will meet on Thursday, August 25, at 6:45 a.m. for breakfast at Henry's Restaurant, 28 Drayton Street or for lunch at noon in the Administration Bldg. Read *Christ Crucified* by Stephen Charnock (pp. 127-229).

CARE GROUP #1 (GREG BRUNSON)

Care Group # 1 (Elder Brunson and Deacons: Kevin Heritage and Clark Rookstool) will be hosting a luncheon after the worship service on Sunday, August 14 in the Fellowship Hall. Please R.S.V.P. to Edith (ebrunson01@gmail.com or 658-5873). Meat and drinks will be provided. Plan on bringing a side dish or dessert. We hope to see you there!

CARE GROUP #6 (CHARLIE MARTIN)

Care Group # 6 (Elder Charlie Martin, Deacons: Steve Jackson and Roy Thompson) will host a brunch on August 21, after the morning service in the

Fellowship Hall. Meat and beverages will be provided. Members A-L please bring a breakfast casserole and/or rolls, M-Z please bring a side dish and/or dessert. Please R.S.V.P. to Amy Martin at 897-2214 or amartin@ipcsav.org. Hope to see everyone there!

Church In Bereavement

The congregation of Independent Presbyterian Church extends sympathy to:

. . . **Mr. and Mrs. Gerald Campbell (Peggy)** and family on the death of Jerry's brother, **Duane Campbell**, who passed away on Saturday, July 2, 2016, in Florida.

. . . **Mr. and Mrs. Ed Forester (Robbie)** and family on the death of their son, **Scott Forester**, who passed away on Sunday, July 10, 2016.

Wedding

Congratulations to

. . . **Mr. and Mrs. William D. James** who were united in marriage on Saturday, July 16, 2016 at Lake Murray Presbyterian Church in Chapin, SC. Mrs. James is the former Miss Alex Rogers.

Births

Congratulations to

. . . **Mr. and Mrs. Andrew Gibson (Jennifer)**, on the birth of their daughter, **Mildred Jean Gibson**, born on July 6, 2016, in Savannah, GA. The proud grandparents are **Mr. and Mrs. Clark Gibson (Miranda)**.

. . . **Mr. and Mrs. Peter Girgis (Sally)**, on the birth of their daughter, **Audrey Boone Girgis**, born on July 14, 2016, in Milwaukee, WI. The proud grandparents are **Rev. and Mrs. Terry Johnson (Emily)**.

Thank You Notes

It is with a very humble and thankful heart that I extend my sincere thanks to the ministers and congregation of our wonderful church family for all their prayers and support for my recovery.

What a true blessing it is and, has been for years, for me to be a part of this ministry of I.P.C.

Soli Deo Gloria,
Bill Seymour



Dear Brothers and Sisters in Christ,

As most of you know, in addition to other injuries, Lois broke two bones in her right elbow when she suffered a horrific fall. Since that day (May 3), over a span of two and a half months, by God's abiding love and grace, she has gradually but steadily improved—so much so that we have recently been able to return to morning worship. During that time of healing and recuperation, we have received no end of rich and blessed aid from many I.P.C.ers—visits, phone calls, numerous encouraging cards and notes, and delicious, nourishing and generous meals every other day for a number of weeks (Wow! What outstanding cooks—"chefs" we have in house.) These meals were wonderfully arranged and coordinated by Liz Brodmann. And most importantly, we have received many, many promises of prayer on our behalf.

Brethren, all of this is such a grand testimony to the fruit of the church—the glorious body of Christ—which we have experienced firsthand over an extended period of time. Please accept our heartfelt thanks for so many expressions of love and affection (1 Thessalonians 1:2ff).

Love in Christ,
Art and Lois Broadwick

August Birthdays

1 Donna Loyd	10 Carolyn Hodges Robert Saleeby Breck Van Puffelen	19 Caroline Hosey Ty Robinson	26 Don McLaurin
3 Matt Haddad Isaac Espinosa	11 David Goeser Bill Seymour Dottie Mitchell Kendra Miller	20 Larry McAlpine Laura Jackson Asher Ward	27 Leah Nyce
4 Grace McAllister Wil Saleeby	13 Paul Johansen Debbie Laing	21 Simon Steward	28 Michael Moore
6 Patrick Brodmann Leila McAllister	15 Emily Polgardi	22 Kirstie Brodmann Connie Bayliss	29 Debele Maner Neal Davis Greg Brunson Caroline Moore Andy Nix
7 Laura Dantin Andrew Gibson Reid McKee Robert Meng	16 Joan Herbst David Gross Naomi Flanagan	23 Chris Flanagan Michael Helmly	30 Nate Brunson Ron Morris Micah Miller Daniel Frasure
8 Hannah McCaffree	18 Will DeMott Pat Monroe	24 Andrew Wood Brittany Singleton	31 Dale Gibson Sue Hinely David Parrish Anders Ward
9 Pam Maxey Drew Rodgers		25 Tom Maganini Hugh Helmly, IV 25 Brenda Simpson Santi Clavijo	

The Church Budget and Giving 2016

In order to inform the congregation of the financial status and needs of the church, the following snapshot of our current financial condition is provided. Thank you for your faithful support.

	Received	Needed	Over/Short
1st Quarter	\$ 419,364	\$ 477,542	-\$ 58,178
April	\$ 135,180	\$ 146,936	-\$ 11,756
May	\$ 195,215	\$ 183,670	\$ 11,545
June	\$ 129,390	\$ 146,936	-\$ 17,546
Totals	\$ 879,149	\$ 955,084	-\$ 75,935

**LOW COUNTRY
BOIL
SEPTEMBER 4
AT PT. PLEASANT
5:30 P.M.**

Evening services will return
downtown on September 11.



The IPC Messenger

INDEPENDENT PRESBYTERIAN CHURCH

P. O. BOX 9266

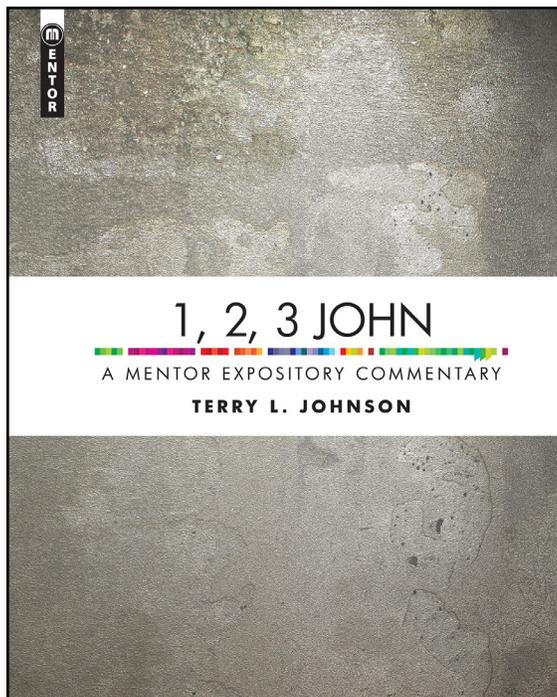
SAVANNAH, GA 31412

PERIODICALS
POSTAGE PAID
SAVANNAH, GA

The IPC Messenger (USPS 261-200) is published weekly by Independent Presbyterian Church, 207 Bull Street, Savannah, GA 31401. Periodical Postage paid at Savannah, Georgia 31402. POSTMASTER: send address changes to IPC Messenger, P.O. Box 9266, Savannah, GA 31412.

A Book Review

Now in Print—Available Soon!



1, 2, 3 JOHN—A *MENTOR EXPOSITORY COMMENTARY*, is an extraordinary book. It is a 211-page compilation of Reformed Presbyterian faith. C. S. Lewis wrote: “An unliterary man may be defined as one who reads books once only,” and elsewhere he said, “I can’t imagine a man really enjoying a book and reading it only once.”

Terry has preached 1, 2, and 3 John. Any effort on my behalf to review this latest work would be a trivialization, most certainly in the shadow of the lettered pastors whose reviews are found on the back cover. However, I can say for certain that it is thoroughgoing. All of our Christian doctrines are covered, couched in love, and many of the doctrines are exhaustively explored and explained, as Dr. Johnson expositively progresses through three or four verses at a time, drawing on supporting quotations from Jesus, Paul, and Peter, as well as many other passages from the New Testament and the Old, comparing Scripture with Scripture. Moreover, he reaffirms and enhances his Biblical view in quoting from many of the great Christian commentators and writers. Witness the 380 “Endnotes” and the 11 pages of “Subject Index” and “Scripture Index.” As was true with *GALATIANS, A MENTOR EXPOSITORY COMMENTARY*, this work appears to be on the level of a Masters or PhD thesis. I look forward to reading it again and commend it to you all.

—A long-time I.P.C. Member