

# Green Run Tidings



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## *The Challenges We Face: A New Generation of Gospel Ministers Looks to the Future*

I have fought the good fight, I have finished the race, I have kept the faith.” [2 Timothy 4:7] Writing to Timothy, the Apostle Paul was able to look back on his ministry and declare satisfaction that he had finished his course. Paul would be the first to insist that his entire ministry was evidence of the grace and mercy of God, but he was assured that, by grace, he had finished his race.

Paul’s statement of completion must be the goal of every Gospel minister. Our calling is not complete until we, like Paul, can know that we have finished our course. For most of us, the race still lies before us, and that makes our goal even more urgent.

When asked about my hope for the future of the church, I point immediately to the corps of young ministers now entering and preparing for ministry. One of the great counter-intuitive developments of our times is the rise of a generation of young ministers who are committed to the faith “once for all delivered to the saints,” and who are eager to run the race to Christ’s glory.

What challenges lie ahead? The race this new generation is called to run will include several unavoidable challenges that will demand the highest level of biblical fidelity and theological courage, matched to keen cultural sensitivity and a deep love for human beings caught in the maelstrom of late modernity.

### **The Question of Truth**

Amidst the debris of postmodernism (a movement that has basically run its course) stands a great ambivalence about the nature of truth. The great intellectual transformation of recent decades produced a generation that is not hostile to all claims of truth, but is highly selective about what kinds of truth it is willing to receive.

The current intellectual climate accepts truth as being true in some objective sense only when dealing with claims of truth that come from disciplines like math or science. They accept objective truth when it comes to gravity or physiology, but not when it comes to morality or meaning.

One result of this is that we can often be heard as meaning less than we intend. When we present the gospel, it can easily be heard as a matter of our own personal reality that is, in the end, free from any claim upon others.

In other cases, this generation will confront an open denial that any truth can actually be known, except by means of empirical science or similar sources of knowledge.

One result of this is that we can often be heard as meaning less than we intend. When we present the gospel, it can easily be heard as a matter of our own personal reality that is, in the end, free from any claim upon others. In other cases, this generation will confront an open denial that any truth can actually be known, except by means of empirical science or similar sources of knowledge.

Beyond this, our truth claims are claims of *revealed* truth. The modern mind is shocked to incredulity when we make clear that we claim knowledge revealed to us in written form by supernatural revelation.

In other words, this generation will face the continual challenge of making clear that the gospel is not merely interesting, not merely meaningful, but *true*.

### **The Gospel and the Church’s Mission**

Younger evangelicals are now engaged in a great conversation about the nature of the church’s mission in the world. In the main, I see this as a very positive development. But, if we are unwilling to discuss this together, we will see the development of a division within the ranks of younger gospel pastors.

Some of the confusion has to do with language. Some are speaking of the church only in reference to its congregational expression, while others are speaking more generally of faithful Christians.

The church is charged with one central mission – the gospel and the making of disciples from all the nations. But those disciples are to be taught all that Christ commands, and that requires the demonstration of the gospel in acts of justice and righteousness that reveal the presence of Christ’s kingdom.

At least some younger evangelicals indicate the temptation to redefine the church’s mission so that it no longer centers in evangelism and conversion, leading to discipleship and faithfulness. On the other hand, some seem to insist that the gospel lacks clear kingdom implications.

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## *The Challenges We Face: A New Generation of Gospel Ministers Looks to the Future - Continued*

Thankfully, most in this generation are concerned to find faithfulness in all that Christ has commanded. This generation needs to invest deeply in conversation about this challenge, and to avoid simplistic and reductionist arguments, much less misrepresentations of the arguments in play.

### **The Necessity of Getting the Story Right, Right from the Start**

Some issues arise again and again, leaving no generation untouched. The continuing debates over evolution and Genesis are evidence of this pattern, with a score of generations forced to deal with the question of beginnings.

The current debates among evangelicals have reached a vital point – the intersection of Genesis and the gospel. We must affirm that the gospel requires a clear affirmation of the historicity of Adam and Eve and the historical reality of the Fall. The Bible’s meta-narrative of Creation, Fall, Redemption, and New Creation requires the historical reality of God’s work in every movement of the story.

The Apostle Paul makes the historicity of Adam – and his federal headship – central to our understanding of the gospel. Those who insist that evangelicals must accommodate the gospel to the prevailing evolutionary dogma are actually insisting that the gospel be denied. If we get the story of the gospel wrong in the beginning, we will have what Paul condemned as *another gospel* in the end.

### **The Binding Authority of Biblical Sexuality**

Perhaps the most heated issues of our time are connected to the radical transformation of human sexual ethics and behavior that marks the modern age. The accelerated pace of moral transformation in the realm of sexual ethics is unprecedented, with personal autonomy deployed to subvert the received morality.

This presents gospel ministers with an excruciatingly difficult set of challenges. Many people fully accept that they have the sole right to define themselves in terms of gender, sexual identity, and sexual behavior. Many Americans, caught in the cultural revolutions of our time, hear any refusal to condone their chosen sexual identity or behavior as oppression, intolerance, or hatred.

The church, like the Bible, is not primarily concerned with human sexual behavior. Our main concern is to seek the glory of God in all things, and to bear witness to the saving power of Christ’s gospel.

But the Bible makes clear that God’s glory is inherently connected to our sexual behavior and our identity before the Creator. Furthermore, the gospel requires a clear understanding of human sinfulness, including, very specifically, sexual sins.

One thing is clear – the church has to learn how to speak honestly and courageously about sexual morality, but also to speak with true gospel humility. In other words, we must make clear that we are not moral superiors speaking to moral inferiors, but those who have been redeemed by God’s grace pointing others to his grace to us in Christ.

### **The Exclusivity of the Gospel**

In this age, few are offended by the claim that Jesus is the Way, the Truth, and the Life. The problem comes when those last words of Jesus are cited: “no one comes to the Father, but by Me.” [John 14:6] The temptation to avoid the offense of the particularity and exclusivity of the gospel is powerful. Given the hatred directed toward any exclusive truth claim – much less *this* exclusive truth claim – many are tempted to embrace some form of universalism or inclusivism.

But the problem is clear – the New Testament excludes any inclusivist or universalistic rendering of the gospel of Christ. We are simply left no option but the full force of Christ’s claims. If we are not faithful in defining the gospel, we will avoid offending people at the cost of misleading them – a failure with eternal consequences.

Of course, this generation of gospel ministers will face challenges yet unknown. But, at the same time, it is inconceivable that these current challenges will become less pressing any time soon. The road ahead will require gospel faithfulness at every turn. ~ *Dr. R. Albert Mohler, Jr.*

### ***The Proof of God’s Love - Jesus Christ***

The love of God towards the world is not a vague, abstract idea of mercy, which we are obliged to take on trust, without any proof that it is true. It is a love which has been manifested by a mighty gift. It is a love which has been put before us in a plain, unmistakable, tangible form. God the Father was not content to sit in heaven, idly pitying and loving His fallen creatures on earth. He has given the mightiest evidence of His love towards us by a gift of unspeakable value. He has “*not spared His own Son—but delivered Him up for us all.*” (Romans 8:32). He has so loved us that He has given us His only begotten Son, the Lord Jesus Christ! A higher proof of the Father’s love could not have been given. ~ *J.C. Ryle*

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## *Take Heed of Your Little Sins and Repent!*

Keep a jealous watch over your repentance. Keep it up, and let not the fire burn low. Whenever you find a slackness coming over your soul—whenever you feel slow, dull, heavy, cold, and careless about little sins—look to your own heart then, and take heed lest you fall. Say to your soul, *“Oh, my soul, what are you doing? Have you forgotten David’s fall? Have you forgotten Peter’s backsliding? Have you forgotten David’s subsequent misery? Have you forgotten Peter’s tears? Awake, O my soul, awake once more. Heap on fuel, make the fire burn bright. Return again to your God, let your repentance once more be lively. Let your repentance be repented over again.”* Alas, how few are the hours in a Christian’s best days when he does not make work for repentance! ~ **J.C. Ryle**

## *Why Do We Have Creeds?*

We have creeds because everyone believes in something, and even more to the point, everyone believes in God. Even self-proclaimed atheists believe there is a God, by virtue of God’s revelation about himself in creation and the fact that all people are created in his image, and thus we are left without any excuse whatsoever (Romans 1:18-20). So-called atheists know full well there’s a God; they just hate God and find it easier for their consciences simply to pretend he does not exist. But, as we know, even demons believe God exists and rightly tremble (Mark 5:7; James 2:19).

If everyone believes in God, the question then follows: what do we believe about God? To answer the question is to confess, or declare, our creed. A creed is a statement that describes our beliefs. The English word *creed* is a cognate of the Latin word *credo*, which means, “I believe.” Dating back to the late twelfth century, the word *credo* likely emerged from the compound *kerd-dhe*, which can be translated “to put one’s heart,” pointing out the nature of a creed as that which we believe from our hearts and confess with our mouths.

As Augustine of Hippo confessed in a prayer, our hearts are restless until they rest in God and, as creatures made in God’s image, we inherently possess the heart-capacity to believe and will, by necessity, possess some sort of creed. Whether formal or informal, written or verbal, in one way or another we all have a creed that details our beliefs. Some of us have a formal, written creed we adhere to, while others have an informal, unwritten creed that can easily change and perhaps often does change.

We are credal by our very nature and begin to form concepts from the moment we are born. As we move from the formation of concepts to actual statements of belief, we are naturally inclined toward verbal and even written credal formulations that express our beliefs and unite us with other people around truths to which we all agree to adhere. Consider, for instance, a young child whose biological inclination is to trust his mother and father for nourishment, comfort, and protection. As the child matures, his perceived ideas about his mother and father are proven time and time again to the point that his non verbal expressions turn into babbling verbal expressions that later mature into formal words when a child says to his mother and father, “Mommy and daddy, I love you so much.” As that same child learns to read and write, some of his first drawings might depict the entire family with words expressing sincere love and affection for his family—all credal expressions of what that child holds to be true. Our children believe in their hearts they are loved, so they confess with their mouths they are loved and naturally want to proclaim their love to others. By God’s design, the entire human race is credal—before the fall and after the fall—and will be throughout eternity in the new heavens and new earth. So the real question is not whether we have creeds. Rather, the questions are, What do we believe in our creeds? What is the nature of our belief? What is the authority, usefulness, foundation, and purpose of our creeds? ~ **Burk Parsons - Editor of *Tabletalk Magazine***

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## *It is Time*

The month of April is said to derive its name from the Latin verb *aperio*, which means to *open*, because all the buds and blossoms are now opening, and we have arrived at the gates of the flowery season.

Reader, if you are not yet saved, may your heart, in keeping with the universal awakening of nature, be opened to receive the Lord. Every blossoming flower warns you that *it is time to seek the Lord*; do not be out of tune with nature, but let your heart bud and bloom with holy desires. If you tell me that the warm blood of youth leaps in your veins, then I entreat you, give your vigor to the Lord. It was my unspeakable happiness to be called in early youth, and I am thankful to the Lord every day for that. Salvation is priceless, let it come when it may, but oh, an early salvation has a double value in it.

Young men and women, since you may die before you reach your prime, "*It is the time to seek the Lord.*" You who feel the first signs of decay, quicken your pace: That chest pain, that biopsy report, are warnings that you must not trifle with; with you it is definitely time to seek the Lord. Did I observe a little gray, a little thinning in your hair? Years are flying by, and death is drawing nearer by the day; let each return of spring arouse you to set your house in order.

Dear reader, if you are now advanced in years, let me entreat and implore you to delay no longer. There is a day of grace for you now—be thankful for that—but it is a limited season and grows shorter every time the clock ticks. Here in the silence of your room, on this first night of another month, I speak to you as best I can by paper and ink, and from my inmost soul, as God's servant, I lay before you this warning, "*It is the time to seek the Lord.*" Do not make light of this; it may be your last call from destruction, the final syllable from the lip of grace. ~ *Alistair Begg*

## *The Delay of Unanswered Prayers*

Prayer sometimes lingers, like a petitioner at the gate, until the King comes with the blessings that she seeks. The Lord, when He has given great faith, has been known to test it by long delays. He has allowed His servants' voices to echo in their ears as if the heavens were brass. They have knocked at the golden gate, but it has remained immovable, as though it were rusted upon its hinges. Like Jeremiah, they have cried, "You have wrapped yourself with a cloud so that no prayer can pass through." *Lamentations 3:44*

In this manner true saints have continued to wait patiently without a reply, not because their prayers were not strong, nor because they were unaccepted, but because it so pleased Him who is a Sovereign and who gives according to His own pleasure. If it pleases Him to test our patience, shall He not do as He wishes with His children? Beggars must not be choosers either as to time, place, or form.

But we must be careful not to take delays in prayer for denials. God's postdated checks will be punctually honored; we must not allow Satan to shake our confidence in the God of truth by pointing to our unanswered prayers. Unanswered petitions are not unheard. God keeps a file for our prayers—they are not blown away by the wind; they are treasured in the King's archives. This is a registry in the court of heaven in which every prayer is recorded.

Struggling believer, your Lord has as it were a tear-bottle in which the costly drops of your sacred grief are put away, and a book in which your holy groanings are numbered. By-and-by your case shall prevail. Can you not be content to wait a little? Will the Lord's time not be better than yours? By-and-by He will comfortably appear, to your soul's joy, and will cause you to put away the sackcloth and ashes of long waiting and put on the scarlet and fine linen of full fruition. ~ *Alistair Begg*

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## *Elders*

“Elders are to be recognized by the church as gifts from God for the good of the church. The church should therefore delegate to them the duties of teaching and leading the church. Those duties are only to be revoked when it is clear that the elders are acting in a way that is contrary to the Scriptures. And for their part, the elders must recognize the God-given authority of the congregation. (e.g., Matthew 18; I Cor. 5; II Cor. 2) The church should trust, protect, respect and honor its elders. Thus Paul writes in I Timothy 5:17, “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is teaching and preaching.” The elders should direct the affairs of the church, and the church should submit to their leadership. So the writer to the Hebrews wrote in 13:17, “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.”

We have seen the emphasis in Paul’s letters to Timothy and Titus on the elders being “blameless.” (In Titus 1:6 Paul wrote, “An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient.”) The elder, then, must be willing to have a life that is open to inspection and even a home that is actively open to outsiders, giving hospitality and enfolding others into their lives.

The elders should be marked by a use of their authority which shows that they understand that the church belongs not to them, but to Christ. Christ has purchased the church with His own blood, and therefore it should be cherished, treated carefully and gently, led faithfully and purely, for the glory of God and the good of the church. The elders will give an account to Christ for their stewardship.

As in a home, or in our own relationship with God, a humble recognition of rightful authority brings benefits. In a church, when authority is used with the consent of the congregation for the good of the congregation, the congregation will benefit as God builds His church through the teachers He gives to His church. Satan’s lie—that authority is never to be trusted because it is always tyrannical and oppressive—will be subverted by the benevolent practice of and recognition of the elders’ authority in the context of the congregation.” ~ *Mark Dever - A Display of God’s Glory, pp. 25– 26*

## *What is The Emerging Church?*

The emerging church is an incredibly diverse movement that sprung up out of evangelical Christianity sometime in the 1990’s. Since it has had no confession of faith, no formally recognized leaders, no denominational structure, and no official institutions, it is difficult to speak accurately about the emerging church as a whole. That said, here are some traits that characterize many within the emerging church movement. Participants in the emerging church conversation tend to:

- Think that the church must seriously adapt its beliefs and practices if it is to be relevant to our postmodern generation.
- Want to raise questions instead of answering them.
- Favor dialogue over preaching.
- Favor stories over systematic theology.
- Pit community against authority and prefer the former.

*<http://www.9marks.org/answers/what-emerging-church>*

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## *The Seriousness of Sin*

*“Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!” (v. 7). Matthew 18:7-9*

Jesus was largely a traveling preacher of the kingdom during His earthly ministry. Thus, He taught many of the same lessons again and again to different crowds. As such, we ought not be surprised to find that He used similar, though slightly different, analogies to convey the same truths, tailoring the metaphors to each specific audience and situation. For example, His warning about leading others into sin in Matthew 18:6 is remarkably akin to 5:19–20, wherein our Lord warns those who might teach others to relax God’s commandments.

Even more striking is the similarity between 18:7–9 and 5:27–30. What was earlier said about lust in the Sermon on the Mount is now applied more broadly to all manner of sins. Graphically, Jesus tells us it is better to enter the kingdom of heaven without a hand or foot than to keep what inclines us towards wickedness and find our whole bodies in hell (18:8–9). Again, as we said in our study of Matthew 5, Jesus does not commend self-mutilation here. It is possible to cut off a limb and still lose the battle with transgression. Instead, Christ is using a powerful analogy to encourage us to cut off sin before it overcomes us. Depending on our situation, this may mean moving to another town, taking another job, or making some other righteous, but difficult, life change, if that is what it takes to escape the wickedness in our lives. Matthew Henry comments, “We must think nothing too dear to part with, for the keeping of a good conscience.”

Leading others into sin is particularly grievous, as John Calvin exclaims in his commentary on 18:5–6: “What dreadful vengeance then awaits those who by offenses shall bring ruin on their brethren!” Yet it also horrible to lead one’s own self into evil by refusing to put to death the sin in one’s life (vv. 8–9). Whether we cause others, or ourselves, to stumble, Jesus pronounces a great woe upon us (v. 7). It is necessary that trials come — they are a consequence of this fallen world that God, as part of His plan, uses to produce in us endurance and wholeness. But His sovereign permission does not absolve us of the guilt of our actions. We must never assume that our sin is the Lord’s fault because He allows it; sinners alone are culpable for their evil decisions (Acts 2:23). ~ *Dr. R.C. Sproul, Sr.*

## *Church Government Implies a Membership of Accountability*

The New Testament teaches that the local church has elders or overseers who have special responsibility to equip (Ephesians 4:11) and care for (Acts 20:28) and teach (1 Timothy 3:2; Titus 1:9) the members. The New Testament teaches that the members are to respect (1 Thessalonians 5:12f.) and be submissive to (Hebrews 13:17) these leaders, but not to treat them as infallible (1 Timothy 5:20) or in the place of Christ (Matthew 23:8-12). They are servants, not masters (Luke 22:26), and their leadership comes from their divine call to serve (Acts 20:28), not from their desire to rule. Their leadership does not replace the congregation of believers as the body with final authority under the Lord (Matthew 18:17; 1 Corinthians 5:4; Acts 6:3; 15:22).

This whole picture of called leaders, and people who affirm that leadership, assumes the existence of “church membership” that consists in a corporate life of mutual accountability. Leadership and submission have no meaning where there is no commitment to accountability (that is, to membership).

<http://www.desiringgod.org/resource-library/articles/the-meaning-of-membership-and-church-accountability>

# Green Run Tidings

## *Servanthood: Humility In Action*

“Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.” *Matthew 20:26-27*

**In God’s sight, greatness is marked by a humble, servant’s heart.**

Bible commentator R.C. H. Lenski once wrote that God’s “great men are not sitting on top of lesser men, but bearing lesser men on their backs.” Jesus would have agreed with Lenski’s observation, but he did not see it as wrong to desire greater usefulness to God. Those standards of usefulness, however, are much more demanding than any worldly ideals for self-serving, domineering leadership. For example, Paul lists for us the high standards God has for church overseers (I Timothy 3:1-7). God considers men great who are among those willing to be servants.

In Matthew 20:26-27, Jesus was speaking of genuine servanthood, not the “public servant” who merely uses his position to gain power and personal prestige. The original Greek word for “servant” referred to a person who did menial labor and was the lowest level of hired help. Jesus could have used a more noble word to denote obedient discipleship, but He picked this one (from which we get deacon) because it best described the selfless humility of one who served.

But in Verse 27, Jesus intensifies His description of God’s way to greatness. He tells us if we want to be great in the Kingdom, we must be willing to be slaves. Whereas servants had some personal freedom, slaves were owned by their masters and could go only where their masters allowed and do only what their masters wanted. The application for us as believers is that “whether we live or die, we are the Lord’s” (Romans 14:8).

If you desire real spiritual greatness, you will be willing to work in the hard place, the lonely place, the place where you’re not appreciated. You’ll be willing to strive for excellence without becoming proud, and to endure suffering without getting into self-pity. It is to these godly attitudes and more that Christ will say, “Well done, good and faithful slave...enter into the joy of your master” (Matthew 25:21) ~ *Dr. John MacArthur*

## *The Way of Holiness*

"Have you ever thought of holiness in terms of your destiny as a child of God? You are not holy now. You are sinful; the more you live, the more you will be aware of it. But your destiny is holiness. God has determined that we are to be holy through the work of the Lord Jesus Christ..."

"We think of things relationally today. Because God is a person and we are like Him in having personalities, we think of our destiny in terms of our relationship to God. We look forward to the day when we will be able to express our love to Him fully and know the full measure of His love to us. This is not wrong, of course; we are persons, and our future is to be enfolded (to surround somebody or something completely) in the all-embracing love of God. But this is not the way the Bible speaks of our destiny. It is not the love relationship that is emphasized.

The Bible emphasizes that which is the basis of all other experiences: holiness. The reason why our relationship with God is not all it should be is that we are not holy. The reason why our relationships with other people are not all they should be is that we are sinful. We need holiness. On the day that we pass from earth to heaven we will be holy, for we will be like Jesus, since we will see Him as He is (1 John 3:2)." ~ *James Boice, The Minor Prophets (1986)*

# Green Run Tidings

## *Why is Hell Integral to the Gospel?*

Some people think that by rejecting or ignoring the doctrine of hell, they are making God more glorious and more loving. Far from it! The horrific nature of what we have been saved *from* only intensifies the glory of what we have been saved *to*. With that in mind, here are four reasons why the doctrine of hell is integral to the gospel.

1. ***Hell shows us how heinous our sin really is.*** We may want to minimize our sin or excuse it. But the fact that God has declared that we deserve eternal torment for those sins should remind us that they are not small at all. They are enormously evil.
2. ***Hell shows us how unimpeachably just God really is.*** The Bible tells us that when God sentences his enemies to hell, the whole universe will acknowledge that what he has done is just and right. We may not understand it fully now, but one day hell itself will declare God's glory. It will—even in its horror—testify together with the psalmist, “Righteousness and justice are the foundation of his throne” (Psalm 89:14, 97:2).
3. ***Hell shows us how horrific the cross really was, and how great God's grace really is.*** Why did Jesus die on the cross? Because that was the only way God could righteously *not* send every one of us to hell (Romans 3:21-26). Jesus had to take what was due to us, and that means he had to endure the equivalent of hell as he hung on the cross. What an amazing display of love and mercy that is! Yet you will only clearly see and understand this display of love when you understand, accept, and shudder at the horror of hell.
4. ***Hell focuses our minds on the task of proclaiming the gospel.*** If hell is real, and if people are truly in danger of spending eternity there, then there is no more urgent and important task than to proclaim to the world the good news that forgiveness of sins is offered through Jesus Christ.

<http://www.9marks.org/answers/why-hell-integral-gospel>

## *How Does Hell Glorify God?*

Many people think that, if it even exists, hell must reflect some defect in God's character. Yet as hard as it may be for us to grasp, the reality is just the opposite: hell displays God's glory.

How does hell glorify God?

- It shows that he keeps his word.
- It shows his infinite worth, lasting forever.
- It demonstrates his power to subdue all who rebel against him.
- It shows how unspeakably merciful he is to those who trust him.
- It upholds the reality of love by visiting justice against those who reject God, who is love.
- It vindicates all who suffered to hear or proclaim the truth of God's Word.
- And it shows the enormity of what Jesus accomplished when he died to save all who would trust him from the hell they deserved. If there were no hell, there would be no need for the cross.

<http://www.9marks.org/answers/how-does-hell-glorify-god>

# Green Run Tidings

## *Historical Trivia*

Did you know the saying "God willing and the Creek don't rise" was in reference to the Creek Indians and not a body of water? It was written by Benjamin Hawkins in the late 18th century. He was a politician and Indian diplomat. While in the south, Hawkins was requested by the President of the U.S. to return to Washington. In his response, he was said to write, "God willing and the Creek don't rise." Because he capitalized the word "Creek" it is deduced that he was referring to the Creek Indian tribe and not a body of water.

In George Washington's days, there were no cameras. One's image was either sculpted or painted. Some paintings of George Washington showed him standing behind a desk with one arm behind his back while others showed both legs and both arms. Prices charged by painters were not based on how many people were to be painted, but by how many limbs were to be painted. Arms and legs are 'limbs,' therefore painting them would cost the buyer more. Hence the expression, 'Okay, but it'll cost you an arm and a leg.' (Artists know hands and arms are more difficult to paint)

As incredible as it sounds, men and women took baths only twice a year (May and October). Women kept their hair covered, while men shaved their heads (because of lice and bugs) and wore wigs. Wealthy men could afford good wigs made from wool. They couldn't wash the wigs, so to clean them they would carve out a loaf of bread, put the wig in the shell, and bake it for 30 minutes. The heat would make the wig big and fluffy, hence the term 'big wig...' Today we often use the term 'here comes the Big Wig' because someone appears to be or is powerful and wealthy.

In the late 1700's, many houses consisted of a large room with only one chair. Commonly, a long wide board folded down from the wall, and was used for dining. The 'head of the household' always sat in the chair while everyone else ate sitting on the floor. Occasionally a guest, who was usually a man, would be invited to sit in this chair during a meal. To sit in the chair meant you were important and in charge. They called the one sitting in the chair the 'chair man.' Today in business, we use the expression or title 'Chairman' or 'Chairman of the Board.'

Personal hygiene left much room for improvement. As a result, many women and men had developed acne scars by adulthood. The women would spread bee's wax over their facial skin to smooth out their complexions. When they were speaking to each other, if a woman began to stare at another woman's face she was told, 'mind your own bee's wax.' Should the woman smile, the wax would crack, hence the term 'crack a smile'. In addition, when they sat too close to the fire, the wax would melt . . . . Therefore, the expression 'losing face.'

Ladies wore corsets, which would lace up in the front. A proper and dignified woman, as in 'straight laced' wore a tightly tied lace.

Common entertainment included playing cards. However, there was a tax levied when purchasing playing cards but only applicable to the 'Ace of Spades...' To avoid paying the tax, people would purchase 51 cards instead. Yet, since most games require 52 cards, these people were thought to be stupid or dumb because they weren't 'playing with a full deck.'

Early politicians required feedback from the public to determine what the people considered important. Since there were no telephones, TV's or radios, the politicians sent their assistants to local taverns, pubs, and bars. They were told to 'go sip some Ale and listen to people's conversations and political concerns. Many assistants were dispatched at different times. 'You go sip here' and 'You go sip there.' The two words 'go sip' were eventually combined when referring to the local opinion and, thus we have the term 'gossip.'

At local taverns, pubs, and bars, people drank from pint and quart-sized containers. A bar maid's job was to keep an eye on the customers and keep the drinks coming. She had to pay close attention and remember who was drinking in 'pints' and who was drinking in 'quarts,' hence the phrase 'minding your 'P's and Q's'.

# Green Run Tidings



Green Run Baptist Church

GREEN RUN BAPTIST CHURCH – SOUTHERN BAPTIST CONVENTION

## Anniversary and Birthday Celebrations for April 2012!

### *Anniversary*

### *Birthday*

Walt and Carol Lawrence - 4/15  
James and Renee Hunt - 4/20  
Thomas and Elizabeth Blankenship - 4/24  
Steve and Kelly Watkins - 4/27

Luke Potter - 4/2  
April Esquivel - 4/4  
Carol Lawrence - 4/7  
David Allesandro - 4/8  
Connie McCleu - 4/9  
Michael Rector - 4/10  
Pat Darrah - 4/17

Eryk Kurtz - 4/21  
Fred Preston - 4/21  
Robert Beasley - 4/27  
Karen McSpadden - 4/28  
Nancy Butler - 4/29  
Arthur Felton - 4/29  
Kelly Watkins - 4/30

## *London Baptist Confession of Faith of 1689* *Saving Faith - Chapter 14*

1. The grace of faith by which the elect are enabled to believe to the saving of their souls is the work of the Spirit in their hearts. Normally it is brought into being through the preaching of the Word. By the Word and its ministry, by the administration of baptism and the Lord's supper, by prayer, and also by other means appointed by God, faith is increased and strengthened.
2. By faith a Christian believes everything to be true that is made known in the Word, in which God speaks authoritatively. He also perceives in the Word a degree of excellence superior to all other writings, indeed to all things that the world contains. The Word shows the glory of God as seen in His various attributes, the excellence of Christ in His nature and in the offices He bears, and the power and perfection of the Holy Spirit in all the works in which He is engaged. In this way the Christian is enabled to trust himself implicitly to the truth thus believed, and to render service according to the different requirements of the various parts of Scripture. To the commands he yields obedience; when he hears threatenings he trembles; as for the divine promises concerning this life and that which is to come, he embraces them. But the principal acts of saving faith relate in the first instance to Christ as the believer accepts, receives and rests upon Him alone for justification, sanctification, and eternal life; and all by virtue of the covenant of grace.
3. Saving faith has its gradations. It may be weak or strong. Yet, like all other kinds of saving grace, even at its lowest ebb it is quite different in its nature from the faith and common grace of temporary believers. In consequence, though it may be frequently attacked and weakened, it wins through to victory, developing in many Christians until they attain to full assurance through Christ, who is both the 'author and finisher of our faith'.



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Submit information to Walt Lawrence by the second Sunday of the month preceding publication by e-mail, in person or at the church office. The editor reserves the right to edit for content or space. May the Father

Green Run Baptist Church be glorified in every word.