



Green Run Tidings



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Green Run Baptist Church

April 2013

Luther Finds Assurance

“But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it — the righteousness of God through faith in Jesus Christ for all who believe.” - Romans 3:21-22a

Early in his life, while he was an Augustinian monk, Luther slowly came to realize that there is nothing we can do to be set right with our most holy Creator. In fact, as he confessed sin and read Scripture, he came to understand that no fallen person could have any hope of salvation if, in fact, divine forgiveness depends on a sinner’s obedience to the law of God.

Besides Luther’s existential struggle with his guilt, we can see other events in which God was working providentially to show him the gospel of Christ’s sufficient work in behalf of His people. In 1510, Luther traveled to Rome to represent his monastery before the Vatican, and was shocked by the debauchery and licentiousness he saw in what was supposed to be a holy city. Priests were engaged in flagrant prostitution, homosexuality, and hypocrisy, prompting Luther to question many of the non-biblical traditions embraced in the medieval church.

All of these things — Luther’s existential guilt, the church’s moral failings, and his study of Scripture — came to a head in 1515. While lecturing through Psalms and Romans that year as a professor of theology, Luther finally saw that he could be forgiven and that he could find peace with God based on the righteousness of Jesus, which the Lord would credit to his account if he would abandon his attempt to earn his own righteousness and trust in Jesus alone (Rom. 3:21–22a).

Luther slowly grew in his understanding that Christ’s work is sufficient to meet the sinner’s need for forgiveness. In 1517, the crass sale of papal indulgences moved Luther to nail the Ninety-Five Theses to the Castle Church door in Wittenburg. This document of protest against the abuses of the medieval church was intended to provoke academic debate about indulgences in the isolated town of Wittenburg, but others copied the theses and distributed them throughout Germany.

The pope did not take kindly to Luther’s protest, especially when the study of other Reformers also showed the insufficient biblical basis for all manner of medieval church traditions. But Luther and these other men could stand firm despite threats of death because they understood the sufficiency of Christ, that He was all they needed in life and death. And so the reformation of the church began. ~ ***Dr. R.C. Sproul, Sr.***

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Naked and Not Ashamed

Shame is a powerful force in this fallen world. It comes on the scene immediately after the rebellious acts of Adam and Eve against the Most High God as they both recognized their nakedness and feebly covered the one area most intimately connected with life and love and identity and covenant. We actually see it mentioned before that when Moses records that “they were both naked and were *not* ashamed.” Shame was an unknown emotion in the pre-fall world; but I think its absence was recorded that we might see already the antithesis that is set up between shame and glory.

Here is where things start to get interesting. The world seems to be trying to fight and reason its way back to a state of nakedness without shame. True glory, true paradise will come (so they say) when shame is removed by acceptance and tolerance and enlightenment. But it’s a bit surprising that the final state of redeemed man and restored creation looks very different than some utopian nudist colony out in the wilds of the natural world. The garden was not meant to be maintained in naked innocence but cultivated in covered glory. Everything was created to move from glory to glory. The introduction of shame through sin did not change that design. We are still moving from a created world to a cultivated city. We are moving from nakedness and innocence to being clothed in glory and splendor.

There is a real temptation for those of us who are the Church to get confused on these things. As I have said in other places, I contend that the glory of a fully realized new heavens and new earth will be far greater than the original glory of the Garden of Eden. The garden represented innocence. The Kingdom of Christ represents redemption. There is no going back to shameless nakedness. There is either the covering of Christ that comes through repentance and faith, or there is the futile attempt to return to a former state. This is good news! All of us live with “what ifs” and regrets and past failures. Some of those are measured in years, some are measured in minutes. When our eyes are opened by the Spirit of God to see in His Word what we are really like—to see our naked selves the way God sees us—there is only one reaction...shame. And there is only one response...repentance. And there is only one result...covering.

As we confess our shame and receive the covering of glory from the King of Glory we are not taken back to a fragile innocence that can be easily lost. We are not left to clothe ourselves with fig leaves of morality or pretense. We are not left standing outside a paradise that can never be regained. We are robed with glorious garments stained with the blood of a glorious Savior. We have our faces set toward a Kingdom Paradise that is greater than Eden. It covers the whole world. It encompasses the whole universe. While the world lives in the false hope of being “naked and not ashamed”, we who have confessed our shame now live in the unshakable hope of being clothed and not ashamed. ~ *Pastor Joe Bailey*

Preach on Hell...Because it is Scriptural!!

If you would ever be a healthy and scriptural Christian, I entreat you to *beware of any ministry which does not plainly teach the reality and eternity of hell.* Such a ministry may be soothing and pleasant, but it is far more likely to lull you to sleep than to lead you to Christ or build you up in the faith. It is impossible to leave out any portion of God’s truth without spoiling the whole. That preaching is sadly defective which dwells exclusively on the mercies of God and the joys of heaven, yet never sets forth the terrors of the Lord and the miseries of hell. It may be popular, but it is not scriptural; it may amuse and gratify, but it will not save. Give me the preaching which keeps back nothing that God has revealed. ~ *J.C. Ryle*

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Wisdom in War

But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle - 1 Samuel 13:20

We are engaged in a great war with the Philistines of evil. Every weapon within our reach must be used. Preaching, teaching, praying, giving--all must be brought into action, and talents that have been thought too mean for service must now be employed.

These various tools may all be useful in slaying Philistines; rough tools may deal hard blows, and killing need not be elegantly done, so long as it is done effectually. Each moment of time, in season or out of season; each fragment of ability, educated or untutored; each opportunity, favorable or unfavorable, must be used, for our foes are many and our force but slender.

Most of our tools need sharpening; we need quickness of perception, tact, energy, promptness--in a word, complete adaptation--for the Lord's work. Practical common sense is a very scarce thing among the conductors of Christian enterprises. We might learn from our enemies if we would, and so make the Philistines sharpen our weapons. This morning let us note enough to sharpen our zeal during this day by the aid of the Holy Spirit.

Witness the energy of some, how they travel over sea and land to make one proselyte--are they to monopolize all the earnestness? Consider what tortures some endure in the service of their idols! Are they alone to exhibit patience and self-sacrifice? Observe the prince of darkness, how persevering in his endeavors, how unabashed in his attempts, how daring in his plans, how thoughtful in his plots, how energetic in all!

The devils are united as one man in their infamous rebellion, while we believers in Jesus are divided in our service of God and scarcely ever work with unanimity. O that from Satan's infernal industry we may learn to go about like good Samaritans, seeking whom we may bless!
~ *Dr. Alistair Begg - Senior Pastor of Parkside Church - Cleveland, Ohio*

The State of Our Soul on Sunday

Let us never forget that our feelings about Sundays are sure tests of the state of our souls. The person who can find no pleasure in giving God one day in the week, is manifestly unfit for heaven. Heaven itself is nothing but an eternal Sabbath. If we cannot enjoy a few hours in God's service once a week in this world, it is plain that we could not enjoy an eternity in His service in the world to come. Happy are those who walk in the steps of her of whom we read today! They shall find Christ and a blessing while they live, and Christ and glory when they die. ~ *J.C. Ryle*

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Exposing the Heresies of the Catholic Church: Grace vs. Works

The New Testament is clear about the nature of saving faith. “For we maintain that a man is justified by faith apart from works of the Law” (Romans 3:28). “A man is not justified by the works of the Law but through faith in Christ Jesus . . . since by the works of the Law no flesh will be justified” (Galatians 2:16). “But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit” (Titus 3:4-5).

According to Scripture, salvation is by faith in Christ *alone* through God’s grace *alone*. When you put your trust in Jesus Christ He declares you righteous—not because you are, but because He imputes His righteousness to you, and because He paid the penalty for your sin. Christ bears our sin and we receive His righteousness. That is the indescribable glory of the doctrine of justification (2 Corinthians 5:21).

The teaching of the Roman Catholic Church stands in stark opposition to that biblical understanding. Rather than salvation by grace through faith, they preach a false gospel of works.

The words of the Council of Trent—convened to affirm and codify the teaching of the Catholic Church in response to the Reformation—clearly spell out the Catholic version of justification that still stands today. “Hence, to those who work well unto the end and trust in God, eternal life is to be offered, both as a grace mercifully promised to the sons of God through Christ Jesus, and as a reward promised by God himself, to be faithfully given to their good works and merits.” Salvation in the Catholic system is something you earn “by those very works which have been done in God, fully satisfied the divine law according to the state of this life and to have truly merited eternal life.”

That is an absolute and total contradiction of the Word of God. It’s a completely foreign gospel, manufactured by the Catholic Church and able only to condemn, not save. No amount of repetitious prayers, veneration of the saints and other church relics, or masses attended can redeem a sinner’s soul. No priest has the power to forgive sins, and no indulgence bought and paid for can hold back the due punishment of those sins.

At the heart of the merit-based Catholic system is the unbiblical concept of purgatory. In fact, it’s the invention of purgatory that makes Catholic dogma attractive at all—without it, Catholicism would be a very hard sell. Catholics are never really on solid spiritual ground. They can’t know for certain if they’re saved or whether they will ever make it into heaven. And even confident, pious Catholics live in perpetual fear of committing a mortal sin that will throw them out of favor with God and the church.

It’s the false doctrine of purgatory that provides Catholics their spiritual safety net, bringing false hope to people trapped in a hopeless system. It’s the one relief in their entire guilt-ridden, fear-ridden system of works righteousness. And it is complete fiction—a tragic farce that’s led countless souls to hell.

The apostle Paul could not have been clearer about the true nature of justification: “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast” (Ephesians 2:8-9). That gracious, glorious gospel has been rejected by the Catholic Church, and they have replaced it with a corrupt, unbiblical system of works righteousness and merit-based salvation.

Presiding over that twisted system of satanic lies is the pope. ~ *Dr. John MacArthur*

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What should a church expect from its members?

1. **Attend services regularly.** Hebrews 10:25 commands Christians not to forsake assembling together. Attending services regularly is one of the basic commitments of membership and one of the basic ways that a church member can grow in the faith, get to know other Christians, and allow the church leaders to shepherd and watch over his life.
2. **Attend communion particularly.** Members should strive to be present when Christ's death is commemorated and the church's unity is displayed in communion.
3. **Attend members' meetings consistently** (if the church is congregational). This is when the church makes decisions as a church that affect the whole church.
4. **Pray regularly.** If your church has a membership directory, consider encouraging members to use it as a prayer list.
5. **Give regularly.** The apostle Paul writes, "One who is taught the word must share all good things with the one who teaches" (Galatians 6:6).
6. **Build relationships with other members.** Being a member in a local church is like being a hand or an eye (1 Corinthians 12:21). You can't function without all the other parts of the body. Just as a body functions when each part does its job and works together with all the other members, a local church is built up into maturity in Christ as the members minister in an intimately interrelated way (Ephesians 4:15-16, 1 Corinthians 12:12-26). So a church should expect that its members will build relationships with other members.
7. **Submit to the church's leaders.** The Scripture says, "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you" (Hebrews 13:17).
8. **Serve as God gives opportunity.** God has given spiritual gifts to every member of the body of Christ so that everyone would use his or her gifts to build up the entire body (1 Corinthians 12:7). A church should expect that all of its members will serve the whole church as God enables.

<http://www.9marks.org/answers/what-should-church-expect-its-members>

Faithfully Waiting For Christ's Return

"Those who denounce the doctrine of the second advent as speculative, fanciful and unpractical, would do well to reconsider the subject. The doctrine was not so regarded in the days of the apostles. In their eyes, patience, hope, diligence, moderation, personal holiness, were inseparably connected with an expectation of the Lord's return. Happy is the Christian who has learned to think with them! To be ever looking for the Lord's appearing is one of the best helps to a close walk with God." ~ *J.C. Ryle*

Green Run Tidings

Threats to Humility: Riches and Wealth

*“Walk . . . with all humility.”
- Ephesians 4-1-2*

Our possessions and positions in life are from God; we can't take credit for them.

Many today take pride in their economic status. They boast about their riches and trust their money, thinking they must be great for acquiring all they have. But remember what Moses said to the Israelites before they entered the Promised Land: “You may say in your heart, ‘My power and the strength of my hand made me this wealth.’ But you shall remember the Lord your God, for it is He who is giving you power to make wealth” (Deuteronomy 8:17-18). Everything you have, God gave to you. Don't parade your possessions as if you obtained them through your self-created abilities.

A related area is pride in one's class, which involves looking down on those in “lower” levels of society. Such people don't want lower-class people in their neighborhoods and certainly wouldn't invite them to dinner. If you are guilty of this sort of pride, keep in mind that God loves poor people. Jesus Himself was poor in this world and spent most of His time ministering to the poor. Sometimes in moving up the social ladder, people may demand a certain kind of treatment. They expect the best of everything and get offended when they don't receive it. One of the things Jesus criticized the scribes and Pharisees for was this: “They love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi” (Matthew 23:6-7). Resist the temptation to seek worldly honor, glamour, and privileges.

Advertisers today continually entice us to draw attention to ourselves by what we wear. But undue attention to appearance can make people haughty, boastful, and indulgent, trying to show themselves as better than others. God hates that sin (Isaiah 3:16-26). Don't let the world tell you what you should seek or value. Remember instead that “the one who does the will of God abides forever” (1 John 2:17). ~ *Dr. John MacArthur*

London Baptist Confession of Faith of 1689

The Church - Chapter 26

1. THE catholic or universal church is invisible in respect of the internal work of the Spirit and truth of grace. It consists of the whole number of the elect who have been, who are being, or who yet shall be gathered into one under Christ who is the church's head. The church is the wife, the body, the fullness of Christ, who 'fills all in all'.

2. All persons throughout the world who profess to believe the gospel and to render gospel obedience unto God by Christ are, and may be called, visible saints, provided that they do not render void their profession of belief by holding fundamental errors or by living unholy lives; and of such persons all local churches should be composed.

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London Baptist Confession of Faith of 1689

The Church - Chapter 26

3. The purest churches under heaven are liable to be troubled by mixture and error, and some have so far degenerated as no longer to be churches of Christ at all, but 'synagogues of Satan'. Nevertheless, Christ always has had a kingdom in this world of such as believe in Him and profess His name, and He ever will have such a kingdom to the world's end.

4. The Lord Jesus Christ is the head of the church. By the appointment of the Father, all authority requisite for the calling, establishment, ordering and governing of the church is supremely and sovereignly invested in Him. It is impossible for the Pope of Rome in any true sense to be the head of the church, for he is the anti-christ, described in Scripture as 'the man of sin', 'the son of perdition,' who 'exalts himself' in the church against Christ and 'above all that is called God', whom 'the Lord shall destroy with the brightness of His coming'.

5. In the exercise of the authority which has been entrusted to Him, the Lord Jesus, through the ministry of the Word and by His Spirit, calls to Himself out of the world those who are given to Him by His Father, that they may live in His sight, rendering Him the obedience prescribed by Him for them in the Scripture. He commands those thus called to form particular societies or churches to promote their common welfare, and to engage in the public worship which He requires them to carry on while they continue in the world.

6. The members of these churches are saints by reason of the divine call, and in a visible manner they demonstrate and declare, both by their confession of Christ and their manner of life, that they obey Christ's call. They willingly consent to hold fellowship together according to Christ's instructions, giving themselves to the Lord and to one another as God wills, and yielding full assent to the requirements of the gospel.

7. To each of these churches thus gathered according to the divine will made known in His Word, the Lord has given all the power and authority requisite for the carrying on of the form of worship and discipline which He has appointed for their observance. This extends to the provision of such commands and rules as are needful for the rightful and proper use of the power conferred on the churches.

8. A local church, gathered and fully organized according to the mind of Christ, consists of officers and members. By Christ's appointment the officers to be chosen and set apart by the church as called and gathered, are bishops (otherwise called elders) and deacons. It is their special responsibility to arrange for the carrying out of what the Lord has ordained, and to use the powers entrusted to them for the execution of their duties; and such arrangements are to continue in the church until the world ends.

9. By Christ's appointment, any person who has been qualified and given the necessary gifts by the Holy Spirit for the work of bishop or elder in a church, must be chosen and called to that office by the common suffrage of the church itself. He must be solemnly set apart by fasting and prayer, with the laying on of the hands of the existing eldership, if there be such. Similarly, deacons are to be chosen by the common suffrage of the church, and set apart by prayer and the laying on of hands.

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London Baptist Confession of Faith of 1689

The Church - Chapter 26

10. Pastors are required to give constant attention to the service of Christ in His churches; they are to be engaged in the ministry of the Word and in prayer, and to seek the welfare of men's souls as those that must give account to the Lord. It is therefore imperative that the churches to which they minister should give them, according to the churches' ability, not only all due honor, but such abundance of this world's material good as will enable them to live in comfort, without the need to entangle themselves in secular employment, and which will also suffice to enable them to exercise hospitality towards others. Such an arrangement is required by the law of nature itself, and by the express command of our Lord Jesus, who has decreed that 'they that preach the gospel should live of the gospel'.

11. Although it is the duty of the elders or pastors of the churches, according to their office, to be constantly active in preaching the Word, yet such a work is not to be regarded as confined wholly to them, for the Holy Spirit may qualify others for the same work by giving them the necessary gifts. In this case, when such men are approved and called to the work by the church, they may and ought to perform it.

12. All believers are under obligation to join themselves to local churches when and where they have opportunity to do so. It follows that all who are admitted to the privileges of church fellowship also become subject to the discipline and government of the church in accordance with the rule of Christ.

13. Any church members who have taken offense at the behavior towards them of other church members, and who have obeyed the instructions laid down in Scripture for dealing with such cases, must refrain from disturbing the peace of the church, nor should they absent themselves from church assemblies or the administration of church ordinances on account of their being offended by certain of their fellow-members; but they must wait upon Christ in the further proceedings of the church.

14. All members of each local church are engaged to pray continually for the good and the prosperity of all churches of Christ, wherever located, and upon all occasions to assist all other believers, within the limits of their own areas and callings, in the exercise of their gifts and graces. It follows, therefore, that churches should seek fellowship one with another, so far as the providence of God provides opportunity for the enjoyment of such benefits.

15. When difficulties or differences occur in respect of doctrine or church government, and peace, unity and edification are at risk, one church only may be involved, or the churches in general may be concerned. Again, a member or members of a church may be injured by disciplinary proceedings not agreeable to truth and church order. In such cases as these it is according to the mind of Christ that many churches in fellowship together should meet and confer together through their chosen representatives, who are able to give their advice on the matters in dispute to all the churches concerned. It must be understood, however, that the representatives assembled are not entrusted with any church power properly so called, nor have they any jurisdiction over the churches themselves to exercise discipline upon any churches or persons, or to impose their conclusions on the churches or their officers.

Green Run Tidings

Relevant, Old Paths

My dad was fifty-two years old when I was born. When I was thirteen, he asked me if I was embarrassed that he was so much older than my friends' dads. I told him I wasn't embarrassed but that I respected him and learned more from him because he was older. He was born a few years after the end of World War I and fought in World War II. He had a newspaper route during the Great Depression, and he told me stories about real cowboys, bank robbers, and his father, who grew up at the turn of the twentieth century in the old West in the Ozark Mountains of Missouri. My dad wasn't just older than my friends' dads, he was from a different era, an era when young men respected old men and when old men raised young men to be men and not just guys. It was a time when older men and older women took seriously the biblical charge to teach and train younger men and women in old values such as integrity, service, loyalty, sacrifice, honor, wisdom, hard work, and humility.

My father's values were old, traditional values. But just because they were old and traditional didn't necessarily make them good. They were good values because they were biblical values, and biblical values are relevant in every generation. But although they are relevant in every generation, they are disappearing from the rising generation. The problem today is not so much that young people have consciously rejected ancient biblical values but that they have not been taught what they are, much less been trained in them. Many teenagers simply do not know the old values that many of us take for granted. For decades now, many parents have turned over to Hollywood the responsibility of teaching values to their children. As a result, many young people have been left to fend for themselves and figure out their own personal sets of values, whether or not those values are biblical or conflict with other people's sets of values. The result is that many young people, in the world and in the church, not only don't know right from almost-right and truth from half-truth, they don't even know right from wrong and truth from falsehood. They have not been taught the old values and they have not been guided down the old paths. Thus, they have had to make new paths, not knowing the old paths of their fathers or the ancient path of the Lord.

These new paths have, in turn, become the path of our culture. Much of society is being overtaken by a youth-driven culture because we have neglected God's call to train up the next generation of young people in the way they should go. If we are to redirect the current paths of young people, we must begin in the church by taking up the charge to come alongside younger men and women, and teach them the old, ancient values of God's Word. ~ *Burk Parsons* ~ *Editor of Tabletalk magazine and co-pastor at Saint Andrew's Chapel in Sanford, Florida*

The Chief Objective of a Minister

Let it never be forgotten that the chief object of a minister of the Gospel is to set forward the salvation of souls. I lay it down as a certain fact that he is no true minister who does not feel this. Talk not of a man's ordination! All may have been done correctly, and according to rule. He may wear a black coat, and be called a "reverend". But if the saving of souls is not the grand interest—the ruling passion—the absorbing thought of his heart—he is no true minister of the Gospel—he is a hireling, and not a shepherd. Congregations may have called him—but he is not called by the Holy Spirit. Bishops may have ordained him; but not Christ. ~ *J.C. Ryle*

Green Run Tidings

Trinidad Mission Trip

The team is coming together. Please be in prayer for the following people who are working on being able to participate in this trip.

Jerrod Arnold (Faith Bible Church)
Rebekah Crews
Nancy Jones
Carol Raymond
Steve Watkins

Ken Bradby
Scott Holley
Theresa Jones
Tiffany Rogers
Alex Watkins

Rick Crews
Lexis Holley
Maureen Kimbrough
Brian Tooley
Abby Watkins

Coordinating the details of the trip is Ken Butler who will not be going with the team to Trinidad. Pray that the Lord will continue to lead him as he serves the team in this way.

Trinidad and Tobago

Background

First colonized by the Spanish, the islands came under British control in the early 19th century. The islands' sugar industry was hurt by the emancipation of the slaves in 1834. Manpower was replaced with the importation of contract laborers from India between 1845 and 1917, which boosted sugar production as well as the cocoa industry. The discovery of oil on Trinidad in 1910 added another important export. Independence was attained in 1962. The country is one of the most prosperous in the Caribbean thanks largely to petroleum and natural gas production and processing. Tourism, mostly in Tobago, is targeted for expansion and is growing.

Economy

Trinidad and Tobago has earned a reputation as an excellent investment site for international businesses and has one of the highest growth rates and per capita incomes in Latin America. Economic growth between 2000 and 2007 averaged slightly over 8%, significantly above the regional average of about 3.7% for that same period; however, GDP has slowed down since then and contracted during 2009-2011 due to depressed natural gas prices and changing markets. Growth had been fueled by investments in liquefied natural gas, petrochemicals, and steel. Additional petrochemical, aluminum, and plastics projects are in various stages of planning. Trinidad and Tobago is the leading Caribbean producer of oil and gas, and its economy is heavily dependent upon these resources but it also supplies manufactured goods, notably food products and beverages, as well as cement to the Caribbean region. Oil and gas account for about 40% of GDP and 80% of exports, but only 5% of employment. The country is also a regional financial center, and tourism is a growing sector, although it is not as important domestically as it is to many other Caribbean islands. The economy benefits from a growing trade surplus. The previous MANNING administration benefited from fiscal surpluses fueled by the dynamic export sector; however, declines in oil and gas prices have reduced government revenues which will challenge the new government's commitment to maintaining high levels of public investment.

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C.O.R.E. Student Ministry Upcoming Events Contend Conference

When: On April 19-20, 2013, Southeastern Baptist Theological Seminary will be hosting a student conference called **Contend**. Registration will begin Friday at 4:00 P.M. and the conference will begin by 7:00 P.M. with worship led by Donnie Hollis. The conference will also feature acute speakers on the subject of the exclusivity of the Gospel. **Contend** will end by 4:00 P.M. on Saturday.



Where: Wake Forest, NC

Theme: This two-day conference will feature topics and discussions on why the Gospel of Christ is the one way, the one truth, and the one life.

For the Scriptures say, "For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Romans 5:17).

Because of Adam's sin, all of humanity has died spiritually. But through Christ's death and resurrection, the gift of righteousness and spiritual life has been given to all who believe in him. At **Contend**, you will hear great lessons on the Gospel of Christ and how it is the power of salvation for all of humanity.

Pricing: General admission tickets are \$35 - Student pricing is \$25 per ticket - Groups of 10 or more will receive a discount at \$20 per ticket.

RSVP: Please RSVP Brian or Lamanda Tooley by April 14th

C.O.R.E. Second Saturday "Beach Bash Picnic"

When: May 11th

Where: Virginia Beach Ocean Front

Time: 3:00p.m. - 5:30p.m. **Cost:** \$0

Details: Come out for a day of fun (Beach Volleyball & more) and food at the Ocean Front. Please RSVP. Thanks!



Green Run Tidings

GREEN RUN BAPTIST CHURCH— SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for April 2013!

Anniversary

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

Birthday

April Esquivel - 4/4
Travis Rogers - 4/5
Carol Lawrence - 4/7
David Allesandro - 4/8
Connie McCleu - 4/9
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
Aviryne Rogers - 4/29
Kelly Watkins - 4/30

CALENDAR OF EVENTS

- March 27 Corporate Prayer Time (6:00 pm)**
- March 28 TCA Spring Recitation - 7 pm**
- March 29 Good Friday Service - 6:30 pm**
- March 30 Nursing Home Outreach**
- March 31 Sunrise Service 7:00 am and Breakfast (No Bible Fellowships)**
- April 7 Fellowship Meal**
- April 19-20 Contend Student Conference at Southern Baptist Theological Seminary**
- April 21 Trinidad Trip Meeting (\$250 due)**
- April 27 Women's Conference**
- May 3-4 Marriage Seminar**
- May 12 Baby Dedication**



Green Run Baptist Church

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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 be glorified in every word.