



Green Run Tidings



Volume 3, Issue 8

Green Run Baptist Church

August 2012

Message from the Editor

As the editor of the Green Run Tidings I feel that I have a responsibility to the Lord and to this body of believers to provide articles which reflect the truth of our faith. From time to time I will have articles which may or may not be controversial. My objective is to inform Green Run of the many ways that the world will attempt to steer us away from the truth. There are efforts afoot to distort the truth and to place a favorable light on what is not true. Some of the information that I print may seem strange or unclear to you. It is not my intent to confuse you but to provide a sound Biblical base that will help all of us grow into the faith. We should examine the Scriptures daily to see if these things are so. Do you not know that friendship with the world is enmity with God? We should always be prepared to make a defense to anyone who asks you for a reason for the hope that is in you yet do it with gentleness and respect. The Apostle Paul says, "See to it that no one takes you captive by philosophy and empty deceit according to human tradition, according to the elemental spirits of the world, and not according to Christ" (Colossians 2:8). If you are confused with some of the information then I would encourage you to contact me. ~ **Walt Lawrence**

Above and Beyond

Please allow me to remind the covenant members of Green Run Baptist Church that when we became members we all signed a membership covenant. Paragraph two (2) of that covenant says:

We commit to faithful participation in times of worship, prayer, study, and fellowship with other believers, to the building up of the church by using our spiritual gifts in ministry, to contributing cheerfully and regularly for the ministry and expenses of the church, the relief of the poor, and the spread of the gospel to the world.

At a members' meeting on June 10, 2012 a proposal was made by the elders for the renovation of several rooms on the second floor which would include the addition of a new toilet and initially four air conditioner units. The project would also include the enlarging of the fellowship hall. The project at that time was estimated at \$25,000 - \$30,000. It has now been downgraded to approximately \$20,000. A vote was called for at that time and it passed unanimously by the members present. Since that meeting the first part of the project has been completed with minimal expense. We have thus far collected \$6500. In order for this project to be successful, we as covenant members, must have an active role so that much needed space can be created. The Lord loves a cheerful giver and I exhort all of us to live that out. ~ **Walt Lawrence**

Elders' Retreat

On July 19 - 21 the Elders of Green Run Baptist Church headed out to their annual retreat for a time of prayer and ministry planning. Our time was very fruitful and we believe that we came up with a budget that is God honoring. We want to thank all of those who gave us cards of thanksgiving and encouragement. We are grateful for those who have been praying for us and placing their trust in us. We want to make much about the Lord Jesus! We do not want to play the Godly man but be the Godly men pursuing Christ. We all believe that we are to live out what we preach and teach laying aside everything that encumbers us - those things that take away from the Gospel. The race is set before us and we are not adequate in ourselves. We are trusting the providential hand of God - fixing our eyes on Jesus, the author and perfecter of our faith. We are praying that we (GRBC) will not grow weary. Thank you for partnering with us in this journey. ~ **Council of Elders**

Green Run Tidings

Why Controversy is Sometimes Necessary

I recently watched as a young mother acted quickly and decisively to end a squabble among two preschool boys. She acted righteously and quite effectively, and then she turned to her two charges and set down the law: “It is never right to fight.”

Sorry, Mom, I understand what you were trying to do, but that moral instruction will not serve those boys well as they grow into maturity. Their challenge will be to learn when it is right to fight, and how, as the Bible commands, to fight the good fight of faith.

What about the church? Is it ever right for Christians and churches to engage in controversy? Of course, the answer is yes — there are times when believers are divided over serious and consequential questions, and controversy is an inevitable result. The only way to avoid all controversy would be to consider nothing we believe important enough to defend and no truth too costly to compromise.

We know that Christ cares deeply about the peace of His church. In His prayer for the church in John 17, Jesus prays that His flock will be protected by the Father and marked by unity. But, as Christ also makes clear, His church is to be united and sanctified in the truth. In other words, there is no genuine unity apart from unity in God’s revealed truth.

The New Testament is not evasive, as it reveals serious and consequential controversies within the earliest congregations and even among Christian leaders. The Apostle Paul defended the gospel against compromise as he entered into a controversy with the Galatians (Galatians 1:6–9). He inserted himself into a moral controversy as he wrote to the Corinthians (1 Corinthians 5). Paul faced down Peter over the issue of the Gentiles and circumcision (Galatians 2:11–14). Jude warned of the perpetual challenge of defending the truth against its enemies (Jude 3). John warned of a church that was so lukewarm and uncommitted to the truth that it could not muster a controversy (Revelation 3:14–22).

The history of the church also reminds us of the necessity of controversy when the truth of the gospel is at stake. Time and again, we see crucial moments when truth must be defended or denied. The church has to look squarely at what is being taught and decide if the teaching is true to the Scriptures. This usually produces controversy. If the church believed that controversy is to be avoided at all costs, we would have no idea what the gospel is.

To our shame, the church has often been divided over the wrong controversies. Congregations and denominations have divided over issues that are, in the light of God’s Word, indifferent. Furthermore, some churches seem to thrive on controversy, even as some church members and leaders are agents of disunity. This brings shame and reproach on the church, and it distracts the church from its task of preaching the gospel and making disciples.

So, how are we to know if a controversy is right or wrong? The only way to answer this question is to go to Scripture and evaluate the importance of the issues of debate. All questions of truth are important, but not all are equally important. Controversies over central and essential doctrines cannot be avoided without betraying the gospel. As Paul warned the Galatians, a church unwilling to face controversy over doctrines of central importance will soon be preaching “another gospel.” The church has had to face controversies over doctrines as central and essential as the full deity and humanity of Christ, the nature of the Trinity, justification by faith alone, and the truthfulness of Scripture. Had those controversies been avoided, the gospel and the authority of Scripture would have been forfeited. These controversies were over doctrines of “**first-level**” importance — those doctrines without which the Christian faith cannot exist.

Doctrines at the **second** level of importance do not have to do with the fundamental aspects of the gospel and its call to repentance and faith, but they do explain the division of the church into denominations.

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Why Controversy is Sometimes Necessary

Denominations have arisen due to disagreements on baptism, church order, and other issues that are unavoidable in congregational life.

At the **third** level, we see controversies over issues that should be discussed, even debated, but should not divide believers into different congregations and denominations. Congregations and denominations must develop the biblical and spiritual maturity to judge the importance of disagreements and know when controversy is right and when it is wrong.

Politicians have been known to urge their colleagues not to waste a crisis. In the same way, the church must not waste a controversy. The faithful church must make its controversies count. Controversy, when it appears, should drive the church to Christ and to the Scriptures as believers seek to know all that the Bible teaches. Disputes and debates must send the church to its knees in prayer as believers seek a common mind led by the Holy Spirit. Controversy, rightly handled, will serve to warn the church of the danger of doctrinal apathy and the necessity of personal humility.

Finally, controversy should lead the church to pray for that unity that Christ will accomplish only when He glorifies His church. Even so, Lord, come quickly. Until then, we dare not waste a controversy. ~ **Dr. R. Albert Mohler, Jr.** - *President of the Southern Baptist Theological Seminary*

Keeping the Sabbath

“This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord’...” (v. 23). *Exodus 16:22–36*

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai.

This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day.” Notice that the breaking of one command was in essence breaking all God’s commandments. Israel’s failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord’s Day as if it were any other day of the week, we are breaking all of God’s law and calling into question our love for Him and our submission to Christ as our King. Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we.

If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord’s Day. ~ **Dr. R.C. Sproul, Sr.**

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Do not Lose Your Soul to Hell

If I thought there was no such place as hell I would not write as I do. If I thought that as a matter of course all people would go to heaven at last, I would be quiet and leave them alone. But I dare not do so. I see danger ahead, and I would sincerely warn every man to flee from the wrath to come. I see peril of shipwreck, and I would light a beacon and entreat every man to seek the harbor of safety. Do not despise my warning. Examine your own heart—find out whether you are in a way to be lost or saved. Search and see how matters stand between yourself and God—do not commit the enormous folly of losing your own soul. We live in an age of great temptation. The devil is going about and is very busy. The night is far spent. The time is short. Do not lose your own soul! ~ **J.C. Ryle**

Impurity is Nothing New

It's no surprise the world thinks the biblical view of sexuality is outdated. Society tells you that you need to advance your thinking beyond the Dark Ages, open your mind to new perspectives, and get with the times. In a word, the world says you need to be more *modern*.

But there's nothing modern, enlightened, or new about how sexuality has saturated and defined our culture. Our society isn't the first to celebrate promiscuity and promote all kinds of lascivious, perverse behavior.

As wicked and perverse as society is today, it's always been this bad—possibly worse. We sometimes think the sexual promiscuity that goes on in our culture is something new. That we've reached a new all-time low, and that the world is more sinful than it's ever been. It isn't!

Just look at the world of the New Testament. Specifically, look at the Corinthian church. Paul introduces us to the congregation at Corinth in **1 Corinthians 6:9-11**.

“Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.”

Welcome to the First Church of Corinth! Paul's congregation was full of ex-fornicators, ex-idolaters, ex-adulterers, and ex-homosexuals. Sexual sin was so rampant in Paul's time that it was part of *everyone's* past.

Perversion was commonplace and widespread. It was tolerated and accepted—it was even advocated and encouraged. The early church was founded in the midst of an anything-goes, no-shame culture.

Over the last several decades, we've seen a cultural shift back to that no-shame mentality. The sexual revolution of the 1960s and '70s, and the homosexual revolution beginning in the '80s have made sexual perversion commonplace again. Our culture is dominated and driven by all kinds of sexual deviance. And it's not discreet or disguised; it's celebrated.

In fact the only shame these days is to not tolerate other people's shameless behavior.

And the widespread sexual perversion isn't limited to secular society. Popular pastors speak endlessly on how to improve and expand your sex life. Christian college campuses are being confronted and influenced by underground homosexual student groups. And adultery and promiscuity run rampant throughout congregations all over the country and around the world.

The church doesn't need to be more modern when it comes to sexuality—in terms of destructive sexual deviance and perversion, we're already far too much like modern society as it is.

We're essentially back in the days of Corinth. And to help us know how to navigate a culture so given over to sexual perversion and prurience, we need to look at the instructions Paul gave to the early church.

The church at Thessalonica wasn't far from the Corinthian church. Believers there would have been confronted by the same perverse culture that permeated the world of the early church. In 1 Thessalonians 4, Paul gave them clear commands and instructions to live holy, pure lives in spite of their sinful surroundings. ~ **Dr. John MacArthur - President of the Master's College and Seminary**

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God's Emergency Warning System

I'm thankful for warning systems. The dashboard lights in my car, smoke detectors in my home, even the little bumps in the road that let me know when I'm crossing over into another lane. If there's any device or object that's able to warn me of danger or impending catastrophe, I want it working for me.

In the Lord's perfect design, each of us has two built-in warning systems working to keep us from danger and harm. The first is *pain*. Most of us think of pain as a bad thing, but actually it's a gift from God. You know something is physically wrong when your body hurts. But more than just that, pain is God's way of protecting you from *destroying yourself*.

The best illustration of how pain protects us is Hansen's Disease, or what is often called leprosy. Long ago people believed that leprosy ate away a person's extremities, ate his fingers, his nose and ears, his chin, his toes, feet, and legs. It was only in the 1800s that biologists discovered that leprosy doesn't consume the body at all.

Instead, it destroys your nerves and your sense of touch. And without the ability to feel the pressure or pain, you literally wear off your nose, your ears, your chin, and your forehead. You scratch your head and put big gouges in it without ever feeling the damage you're doing. You're totally oblivious to pain—you cut your finger and don't realize it, and infection sets in and *that* starts to eat away at you. Without the basic ability to feel pain, you're able to do incredible damage to your body, and you're open to all kinds of other physical dangers. Without that built-in warning system, you slowly destroy yourself. Pain *protects* you.

From a spiritual perspective, your other built-in warning system—your *conscience*—does the same thing. Just as searing pain warns you of physical danger to your body, your conscience screams at you about a violation of a moral law.

But your conscience *alone* can't save you. It's only a mechanism—a warning device. And unless it has been guarded and trained, it won't be able to alert you to spiritual danger. A malnourished, confused, and twisted conscience won't be able to protect you—in fact, it could actually lead you to sin and corruption.

Your conscience won't function properly unless it has been informed by reality and trained like a muscle. It needs to be developed and protected and sharpened.

If you're going to live the pure, holy life the Lord has commanded you to live, you need a conscience tuned to His perfect standard. And then you need to listen to it carefully and heed its warnings. ~ **Dr. John MacArthur**
- *President of the Master's College and Seminary*

Doctrine Divides

"They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace" (v. 14). - Jeremiah 6:1-15

Throughout history men have appeared who would become famous for seeking peace at any price. Perhaps the greatest twentieth-century example of such a figure is the British Prime Minister Neville Chamberlain who in 1938 proclaimed that he had achieved "peace in our time" with Adolf Hitler even as he was preparing to unleash his blitzkrieg on Europe. Chamberlain's aversion to hostility was so great that Hitler played him for a fool.

Conflict is something that most people, when given the opportunity, try to avoid. Peace is so desirable that significant differences between individuals and groups are often ignored, and unity is sought under the lowest common denominator. When peace is sought under these auspices, it can be easy to ignore the importance of truth altogether.

The modern heirs of nineteenth-century Christian liberalism reveal such tendencies. In the drive to live peaceably with other professing believers and even other non-Christian religions, liberalism has tended to redefine Christianity as "the universal fatherhood of God and the universal brotherhood of man," or some other innocuous definition. Ironically, liberals tend to tolerate any kind of belief system unless it happens to represent orthodox, biblical faith.

We cannot, however, judge mainline Protestantism without recognizing that these problems are increasingly evident within evangelicalism.

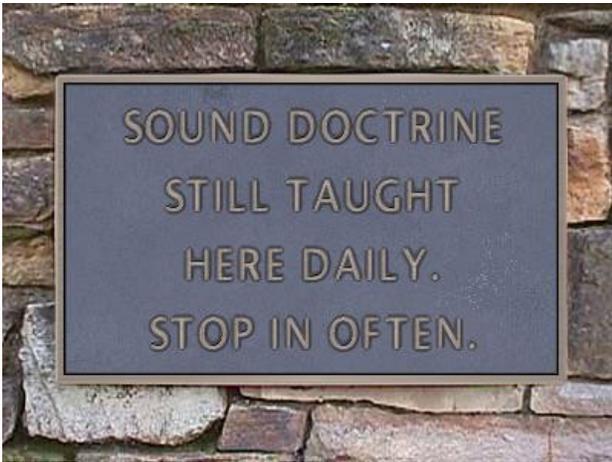
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Doctrine Divides

Even though many different denominations were born out of the Protestant Reformation, evangelicals have traditionally confessed the inerrancy of Scripture and the doctrine of justification by faith alone whether they were Lutherans, Baptists, Anglicans, Presbyterians, and so on. Today, unfortunately, the desire for unity means that such essential doctrines are often diminished so that Protestants, Roman Catholics, and Eastern Orthodox can all get along. Professing evangelicals no longer necessarily believe that justification by faith alone is an essential doctrine — even though without it there is no Gospel (Galatians 1:6–9; 2:15–16).

If Christian unity is to mean anything, it must be a unity of faith grounded in the truth. To sacrifice conviction for “peace” is to have no conviction at all. ~ **Dr. R.C. Sproul, Sr.**



Twisting the Truth

“Fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them” (vv. 29–30). Acts 20:7-35

Historically speaking, divergent viewpoints have existed within the church since the days of the apostles. Christians have always had to live in community with other believers who do not agree with them on every single point, and they have had to do so in a way that keeps “the unity of the Spirit in the bond of peace” (Ephesians 4:3). As an example of this, Paul in Romans 14 clearly intends to bring civility to Christians who are arguing over matters of diet and calendar.

No matter the particular issue, all disagreements occur only because one or more parties in the disagreement are at least partially in error. Both you and I can be wrong when we differ over something, but we cannot both be totally right.

Not every error is a legitimate cause for division, and differences must be tolerated whenever they do not undermine Christian faith. Paul in Romans 14 makes this point, telling certain Christians not to judge other Christians who abstain from meat (mostly Jews still concerned with purity laws) even though no food is unclean in itself (v. 14).

As long as the consciences of “the weak” did not bind the consciences of “the strong,” their view of food was tolerable.

Other errors deny those very beliefs that set Christians apart from all other people, that is, they deny those truths without which the Christian faith is impossible. Denials of the Trinity, the virgin birth, and other such matters are errors that we refer to as heresies. To preserve the purity of its testimony to the one, true God, the church has historically stood against heresy, calling councils and writing creeds to define the boundaries of orthodoxy.

Traditionally, heretics have been unwilling to admit that they do not affirm Christianity as it has been handed down throughout the ages. This problem was compounded beginning in the nineteenth century when heretics were increasingly able to stay in their churches without being disciplined for their aberrant views. Many unbelievers today are leaders in some Protestant denominations, which have suffered a mass exodus of members. The complicity of many church bodies in looking the other way when soul-damning lies are taught has forced many to flee these churches lest they be devoured by the wolves. ~ **Dr. R.C. Sproul, Sr.**

Green Run Tidings

Agape Love

“. . . And godliness with brotherly affection, and brotherly affection with love.” - 2 Peter 1:7 *ESV*

Sacrificial love proves genuine faith

Classical Greek had three common terms for love. Phileo (philadelphia) is the love of give and take, best expressed in friendship. Eros is the love that takes - one loves another strictly for what he or she can get out of that person. It is typical of the world's sexual and lustful desires, which are always bent toward self-gratification. Agape is the love that gives. It is completely unselfish, with no taking involved. This is the highest form of love, which all the other virtues in 2 Peter 1 ultimately lead to. It seeks another's supreme good, no matter what the cost. Agape was exemplified perfectly by Jesus' sacrifice on our behalf.

But what does this highest type of love look like? A brief survey of the one anothers in the New Testament gives an excellent picture. We are commanded to:

Edify one another (Romans 14:19)
“Serve one another” (Galatians 5:13)
“Bear one another's burdens” (Galatians 6:2).
Submit to one another (Ephesians 5:21)
Forgive one another (Colossians 3:13)
Instruct one another (Colossians 3:16)
“Comfort one another” (1 Thessalonians 4:18)
Rebuke one another (Titus 1:13)
Encourage one another to do good (Hebrews 10:24-25)
Confess our sins to one another (James 5:16)
“Pray for one another” (James 5:16).
“Be hospitable to one another” (1 Peter 4:9-10)

The Lord Jesus Christ was involved with individuals. He was a true friend who caringly, lovingly, and sensitively interacted with feeble, needy, and unimportant people and made them eternally important.

Nevertheless we still find people spiritualizing love into a meaningless term. “I love so-and-so in the Lord” really means, “He irks me, but I guess I have to love him if he's a believer.” Don't let yourself say that. Instead, display genuine love.
~ **Dr. John MacArthur - President of the Master's College and Seminary**

Making Church Attendance a Priority

We shall all do well to remember the charge: “*Forsake not the assembling of yourselves together, as the manner of some is.*” (Hebrews 10:25). Never to be absent from God's house on Sundays, without good reason – never to miss the Lord's Supper when administered in our own congregation – never to let our place be empty when means of grace are going on, this is one way to be a growing and prosperous Christian. The very sermon that we needlessly miss, may contain a precious word in season for our souls. The very assembly for prayer and praise from which we stay away, may be the very gathering that would have cheered, established, and revived our hearts. We little know how dependent our spiritual health is on little, regular, habitual helps, and how much we suffer if we miss our medicine. ~ **J.C. Ryle**

Green Run Tidings

London Baptist Confession of Faith of 1689

THE ASSURANCE OF GRACE AND SALVATION - Chapter 18

1. Although temporary believers and other unregenerate persons may be deceived by erroneous, self-engendered notions into thinking that they are in God's favor and in a state of salvation—false and perishable hopes indeed!—yet all who truly believe in the Lord Jesus Christ and love Him in sincerity, endeavoring to conduct themselves in all good conscience according to His will, may in this life be certainly assured that they are in a state of grace. They may rejoice in hope of the glory of God, knowing that such a hope will never put them to shame.
2. The certainty of salvation enjoyed by the saints of God is not mere conjecture and probability based upon a fallible hope, but an infallible assurance of faith based upon the blood and righteousness of Christ revealed in the gospel. It also results from the inward evidences of the graces of the Holy Spirit, for to those graces God speaks promises. Then again, it is based upon the testimony of the Holy Spirit as the Spirit of adoption, for He bears His witness with our spirits that we are the children of God. Such witness results in the keeping of our hearts both humble and holy.
3. The infallible assurance of salvation is not an essential part of salvation, for a true believer may wait for a long time, and struggle with many difficulties, before he attains to it. It is not a matter of extraordinary revelation, for if he makes a right use of the means of grace, and is enabled by the Spirit to know the things that believers receive freely from God, he may well attain to it. It therefore becomes the duty of every one to be as diligent as possible in making his calling and election sure. By doing this he will experience greater peace and joy in the Holy Spirit, greater love and thankfulness to God, and an increased strength and cheerfulness in dutiful obedience. These things are the natural outcome of the assurance of salvation, and they constitute strong evidence that assurance does not lead men into loose living.
4. True believers may find that their assurance of salvation fluctuates; sometimes more, sometimes less. They may prove neglectful in preserving it, as for example, if they give way to some particular sin that wounds their conscience and grieves the Spirit; or a strong temptation may suddenly spring upon them; or God may see fit to withdraw 'the light of His countenance' and cause darkness to envelop them, a course He sometimes takes even with those who fear His name. Yet, whatever happens, certain things inevitably remain with them—the new nature which is born of God, the life of faith, the love of Christ and the brethren, sincerity of heart and conscience of duty—and by reason of these and through the work carried on by the Spirit within them, the assurance of salvation may in due time be revived. In the meantime the same influences preserve them from utter despair.

Couldn't Have Said It Better

What is your only comfort in life and in death? That I am not my own, but belong—body and soul, in life and in death—to my faithful savior Jesus Christ. He has fully paid for all my sins and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my Father in Heaven; in fact, all things must work together for my salvation. Because I belong to Him, Christ, by His Holy Spirit, assures me of eternal life and makes me whole-heartedly willing and ready from now on to live for Him. ~ *Heidelberg Catechism, 1563*



Green Run Tidings

GREEN RUN BAPTIST CHURCH – SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for August 2012!

Anniversary

Birthday

Lynwood Nobles - 8/2
Ken and Nancy Butler - 8/6
David and Susan Applegate - 8/13
Arthur and Crystal Felton - 8/19
Howard and Louise Mullen - 8/20

Jeff Hampton - 8/2
Betty LaCoursierre - 8/3
Josh McSpadden - 8/4
Everett Lupton - 8/9

Samantha Hampton - 8/9
Elijah Tooley - 8/14
Sharon Elmore - 8/17
Jill Nelson - 8/27

3 Simple Rules For Listening to a Sermon

It is not enough that we go to Church and hear sermons. We may do so for fifty years, and be nothing better, but rather worse. “Take heed,” says our Lord, “how you hear.” Would any one know how to hear properly? Then let them lay to heart *three simple rules*.

1. We must hear with **FAITH**, believing implicitly that every word of God is true, and shall stand. The word in old time did not profit the Jews, since it was “not mixed with faith in those who heard it” (Hebrews 4:2).
2. We must hear with **REVERENCE**, remembering constantly that the Bible is the book of God. This was the habit of the Thessalonians. They received Paul’s message, “not as the word of men, but the word of God” (1 Thessalonians 2:13).
3. We must bear with **PRAYER**, praying for God’s blessing before the sermon is preached, praying for God’s blessing again when the sermon is over. Here lies the grand defect of the hearing of many. They ask no blessing, and so they have none. The sermon passes through their minds like water through a leaky vessel, and leaves nothing behind. ~ *J.C. Ryle*



The Green Run Tidings is a monthly publication of 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.

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