



Green Run Tidings



SOUTHERN BAPTIST CONVENTION

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Green Run Baptist Church

June 2013

Same-Sex Marriage as a Civil Right — Are Wrongs Rights?

We should have seen it coming. Back in 1989 two young activists pushing for the normalization of homosexuality coauthored a book intended to serve as a political strategy manual and public relations guide for their movement. In *After the Ball: How America Will Conquer its Fear and Hatred of Gays in the 90s*, authors Marshall Kirk and Hunter Madsen argued that efforts to normalize homosexuality and homosexual relationships would fail unless their movement shifted its argument to a demand for civil rights, rather than for moral acceptance. Kirk and Madsen argued that homosexual activists and their allies should avoid talking about sex and sexuality. Instead, “the imagery of sex per se should be downplayed, and the issue of gay rights reduced, as far as possible, to an abstract social question.”

Beyond Kirk and Madsen and their public relations strategy, an even more effective legal strategy was developed along the same lines. Legal theorists and litigators began to argue that homosexuals were a class of citizens denied basic civil liberties, and that the courts should declare them to be a protected class, using civil rights precedents to force a moral and legal revolution.

That revolution has happened, and it has been stunningly successful. The advocates for the normalization of homosexuality and the legalization of same-sex marriage have used legal arguments developed from the civil rights era to their advantage. Arguments used to end the scourge of racial segregation were deployed to normalize homosexuality and homosexual relationships. Over the years, these arguments have led to such major developments as the decriminalization of homosexual behaviors, the inclusion of homosexuals within the United States military, and the legalization of same-sex marriage in some states.

When Rights are Right

What should Christians think about this? We do believe in civil rights. Taken at face value, civil rights are those rights that a person should be recognized to possess simply because he or she is a citizen. Christians should welcome the recognition of civil rights, understanding that the very notion of such rights is based on a Christian worldview and the affirmation that every human being is made in God’s image, and therefore possesses dignity and certain essential rights. In the language of the Declaration of Independence, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

Even as secularists do their best to establish some grounding for civil rights without reference to God, the founding language of our nation—in agreement with biblical principles—clearly affirms that these liberties are given to all people by the Creator.

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Beyond this fact, we must be thankful that an expanding understanding of civil rights has led our nation to address wrongs and to make moral progress in ending wrongful discrimination. The civil rights movement of the late twentieth century saw America come face to face with the reality that, as a nation, we were not living up to our own commitment to those rights.

The key question we now face is this: Does recognition of civil rights for all people require the normalization of homosexuality and the legalization of same-sex marriage?

That is precisely what gay rights proponents have been claiming for the past thirty years, and their arguments have gained much ground. In 2003 the Supreme Court struck down criminal laws against homosexual behavior in the decision known as *Lawrence v. Texas*. Writing for the majority, Justice Anthony Kennedy argued that the Constitution does not allow for the criminalization of homosexual acts, since such laws would deny a specific class of persons their basic civil rights. A series of similar court decisions has followed, with several courts ruling that outlawing same-sex marriage is a similar denial of a civil right.

When Rights Are Wrong

At this point Christians have to think very carefully. We do not want to deny anyone his or her civil rights. To do so would not only violate the Constitution but also deny the rights that are granted, not by the government, but by the Creator. But is same-sex marriage such a right? The answer to that question must be no.

Marriage laws always discriminate. Current laws discriminate on the basis of age, marital status, and gender, as well as a host of other issues. The law itself necessarily discriminates. For instance, married people pay fewer taxes and women enjoy maternity leave. The question is whether such discrimination is right or wrong.

Discrimination on the basis of an unchangeable characteristic such as skin color would be wrong. But Christians cannot accept the argument that homosexuality is an immutable characteristic. While recognizing the complexity of issues related to sexual orientation, we cannot define a behavior as an intrinsic characteristic. On that basis, why not grant theft or other sinful behavior the same civil rights protection?

Furthermore, we recognize that marriage, like human rights, exists prior to the law. Christians understand that marriage was instituted by the Creator, who designed marriage and the family as the foundational social unit of human society. Marriage unites a man and a woman in a holy covenant that should last as long as they both live.

From the very beginning, marriage was designed as the union of one man and one woman. Every human society has recognized this meaning of marriage, and all successful civil societies have honored, protected, and defended heterosexual marriage as the union that should govern human sexuality, reproduction, intimacy, and rearing of children.

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Same-Sex Marriage as a Civil Right — Are Wrongs Rights?

Those pushing for the legalization of same-sex marriage have been tremendously successful in convincing many people—and several courts—of their argument that same-sex marriage is a civil right. But this is a confusion of categories that Christians cannot accept.

The argument for the legalization of same-sex marriage fails in terms of any constitutional logic that our nation's founders would have conceived. Beyond this, faithful Christians cannot accept such arguments because an even greater authority—the authority of the Bible as the Word of God—binds us.

The Bible is clear in terms of its teachings on both sexuality and marriage. As Jesus Christ declared, God intended marriage as the union of one man and one woman “from the beginning” (*Matthew 19:4–6*). The legalization of same-sex marriage would confuse and greatly weaken the single institution that is most central to human society and most essential to human flourishing.

Christians responding to demands for the legalization of same-sex marriage cannot accept the argument that the right to marry a person of the same gender is a civil right.

We are living in an era of moral revolution and seismic cultural change. Christians must remember that our ultimate authority is the Word of God. We are thankful for the recognition of civil rights, but we also understand that these rights will be confused in a sinful world. We must understand that the claim that same-sex marriage is a civil right reveals more than constitutional confusion—it reveals the need of every human being for nothing less than the forgiveness, healing, and redemption that can come only through faith in the Lord Jesus Christ.

At the end of the day, the argument over same-sex marriage is never just about same-sex marriage, and debates about civil rights are never just about civil rights. Deeper truths and worldview implications are always at stake, and it is our responsibility to make certain that we know what those are and stand humbly and compassionately for those truths, regardless of the cost. ~ *Dr. R. Albert Mohler, Jr.*

Seeing Sin For What it Really Is

The Christianity which is from the Holy Spirit will always have a very deep view of the sinfulness of sin. It will not merely regard sin as a blemish and misfortune, which makes men and women objects of pity, and compassion. It will see in sin the abominable thing which God hates, the thing which makes people guilty and lost in his Maker's sight, the thing which deserves God's wrath and condemnation. It will look on sin as the cause of all sorrow and unhappiness, of strife and wars, of quarrels and contentions, of sickness and death — the curse which cursed God's beautiful creation, the cursed thing which makes the whole earth groan and struggle in pain. Above all, it will see in sin the thing which will ruin us eternally, unless we can find a ransom, — lead us captive, except we can get its chains broken, — and destroy our happiness, both here and hereafter, except we fight against it, even unto death. ~ *J.C. Ryle*

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Do Babies of Others Incapable of Professing Faith in Christ Automatically go to Heaven?

People often wonder about the eternal destiny of the unborn, babies, and those unable to intellectually understand the gospel. That question is a difficult one. Unfortunately, the Bible offers us no explicit answer. However, based on several passages, as well as an understanding of God's character and His dealings with men, we can develop a good idea of how He works in such situations.

Second Samuel 12:23 is one of the passages often quoted to imply that babies go to heaven. Though the verse doesn't explicitly say that, David clearly does expect to one day be reunited with his departed child. Since we know David is a believer whose destiny was heaven, we can infer that his hope of reunion means he expected his child to be in heaven. Thus, 2 Samuel 12:23 suggests strong evidence for a heavenly destiny of the unborn and children who die young.

If this were all we had to support our position, it would be admittedly less than stalwart. However, there are other evidences that point us to the same conclusion. *First*, the Bible clearly teaches that God cares deeply for children. Passages like Matthew 18:1-6 and 19:13-15 affirm the Lord's love for them. Those verses don't state that children go to heaven, but they do show God's heart toward children. He created and cares for children, and beyond that, He always accomplishes His perfect will in every circumstance.

The psalmist reminds us that God is "full of compassion and gracious, longsuffering and abundant in mercy and truth" (Psalm 86:15). He is the God who became flesh that He might carry our sins away by His death on the cross (2 Corinthians 5:21). He is the God who will comfort Christians in heaven, for "He will wipe away every tear from their eyes; there shall be no more death; nor sorrow, nor crying. There shall be no more pain" (Revelation 21:4). We can be assured that God will do what is right and loving because He is the standard of rightness and love. Those considerations alone seem to be evidence enough of God's particular, electing love shown to the unborn and those who die young.

However, another point may be helpful in answering this question. While infants and children have neither sensed their personal sin and need for salvation nor placed their faith in Christ, Scripture teaches that condemnation is based on the clear rejection of God's revelation--whether general or specific--not simple ignorance of it (Luke 10:16; John 12:48; 1 Thessalonians 4:8).

Can we definitely say that the unborn and young children have comprehended the truth displayed by God's general revelation that renders them "without excuse" (Romans 1:18-20)? They will be judged according to the light they received. Scripture is clear that children and the unborn have original sin--including both the propensity to sin as well as the inherent guilt of original sin. But could it be that somehow Christ's atonement did pay for the guilt for these helpless ones throughout all time? Yes, and therefore it is a credible assumption that a child who dies at an age too young to have made a conscious, willful *rejection* of Jesus Christ will be taken to be with the Lord. ~ **Dr. John MacArthur**

Green Run Tidings

The Culture of Death Grows Desperate: War Declared on Crisis Pregnancy Centers

The U.S. Supreme Court's declaration of war upon the unborn in its infamous 1973 decision, *Roe v. Wade*, caught most conservative Christians unprepared and unaware. This shock to the nation's conscience required Christians and other pro-life activists to develop arguments, strategies, and organizations in order to confront the Culture of Death and the legalized killing of the unborn.

The *Roe v. Wade* decision was quickly repackaged by pro-abortion forces into a "pro-choice" argument that was intended to avoid the scandal of being pro-abortion. Nevertheless, the pro-choice mantra never really worked as a public relations strategy for pro-abortion forces for one simple reason: the only "choice" the pro-abortion forces would accept or respect is the choice to abort.

If that sounds extreme, just consider recent developments in cities like Baltimore, New York, and San Francisco. *First* in Baltimore and then in New York City, municipal governments passed laws intended to shut down or curtail the work of crisis pregnancy centers in their cities. The crisis pregnancy centers have been among the most important platforms for saving unborn human lives and reasserting human dignity. This is especially true in more recent years, as many of these centers have begun using sophisticated ultrasound imaging technologies in order to show pregnant women the unborn babies within them.

These centers are staffed by brave workers and an army of volunteers who are committed to counsel women against killing their unborn babies. The ultrasound images have been massively important in this counseling process. Once the woman sees the unborn life within her, the chances of that baby surviving to live birth are tremendously enhanced.

As one abortion rights activist famously declared, "The fetus beat us." When the fetus is seen for what it really is, the mother has a much harder time deciding to abort it. Crisis pregnancy centers generally offer a variety of services, ranging from counseling and adoption services to medical care and support for new mothers. All this is too much for the abortion industry, which rightly sees crisis pregnancy centers as their increasingly powerful opposition.

In Baltimore, government officials severely tried to curtail the ability of crisis pregnancy centers to do their work, only to have their law set aside by a federal judge. In recent days, the same thing has happened in New York City, where Mayor Michael R. Bloomberg and Christine C. Quinn, Speaker of the City Council, pushed through a law that would have required crisis pregnancy centers to state upfront whether they offer abortion services and so-called "emergency" contraceptives and whether they have a licensed medical provider at the location

As David W. Chen reported in *The New York Times*, "The City Council had enacted the law in March, framing it as a matter of consumer protection and truth in advertising, not long after Naral Pro-Choice New York released a report saying it had found crisis pregnancy centers using deceptive tactics and false claims to dissuade women from having abortions."

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Note that the law was tied to this report by Nara Pro-Choice New York, a local affiliate of the nation's leading abortion rights group. Consider also the fact that 40 percent of all pregnancies in New York City end in abortion (and fully 60 percent of all pregnancies to African American women).

Those horrendous and chilling percentages are evidently not enough for the abortion industry and its ideological supporters. They want to shut down crisis pregnancy centers or render them ineffective.

As in Baltimore, a federal judge has blocked the New York City law, at least for now. The city is expected to appeal.

Now, city officials in San Francisco have launched their own effort to shutter crisis pregnancy centers, claiming that staff at the centers impose "anti-abortion propaganda and mistruths on unsuspecting women."

Note the reference to anti-abortion arguments as "propaganda," as if there could only be one side to the issue. Dennis Herrera, the San Francisco city attorney who is running for mayor, called the crisis pregnancy centers "right wing" and "politically motivated." There was no acknowledgment of the fact that pro-abortion groups, such as Planned Parenthood, are "left wing" and "politically motivated." Furthermore, given the millions of dollars of income made by Planned Parenthood and other major components of the abortion industry, the phrase "financially motivated" should be added as well. Where are the calls for honesty from Planned Parenthood?

The way this issue is framed by many in the major national media was made clear in an August 2, 2011 report in *The New York Times*. Reporter Jesse McKinley began his article with this remarkable sentence:

"Seeking to stem what they call misleading advertising, San Francisco officials on Tuesday began a two-pronged attack on 'crisis pregnancy centers,' which are billed as places for pregnant women to get advice, but often use counseling to discourage abortions."

Look carefully at that sentence. The conjunction "but" is intended to contrast the phrases linked together. Thus, McKinley writes that the crisis pregnancy centers "are billed as places for pregnant women to get advice," *but* they "often use counseling to discourage abortion." In other words, he insinuates that if crisis pregnancy centers "use counseling to discourage abortions," they are not "places for women to get advice." Evidently, the only acceptable "advice" is counseling that encourages a woman to abort the baby within her.

This is the logic of the Culture of Death laid bare for all to see. Crisis pregnancy centers deserve the support of all who cherish the sanctity of life, the defense of the unborn, and the right of free speech. As defenders of life, crisis pregnancy centers should be committed to nothing less than comprehensive truth-telling. It is the Culture of Death, not the Culture of Life, that fears the truth. ~ **Dr. R. Albert Mohler, Jr.**

Green Run Tidings

Strange Fire

There is an incident in the biblical record that causes abiding consternation for many of God's people. It is the story of how two of the sons of Aaron, Nadab and Abihu, were slain suddenly by God.

Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. And fire came out from before the LORD and consumed them, and they died before the LORD. Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace. (Leviticus 10:1-3)

Aaron, of course, was the older brother of Moses and the first high priest of Israel. God had consecrated Aaron and his sons to the holy vocation of the priesthood. It was in the context of their priestly service that two of Aaron's four sons, Nadab and Abihu, each got a censer—a kind of vessel that was used in antiquity to contain the incense that was burned as an offering before God—put fire in them, put incense on them, and offered what the book of Leviticus calls "unauthorized fire."

What is "unauthorized fire," or, as it is rendered in other translations, "profane fire" or "strange fire"? We use the word *profane* to refer to that which is less than holy, but the word *profane* comes from the Latin *profanus*, which literally means "outside the temple." So, in a literal sense, Moses, as the author of Leviticus, is saying that the fire that Nadab and Abihu introduced to the altar had not been purified or consecrated. For that, God took their lives.

On the surface, it seems that this was cruel and unusual punishment. These young priests clearly violated some prescription that God had set forth for the offering of incense in the holy place, but it may have been no more than a prank or a mischievous innovation. Was it really necessary for God to rebuke their action so decisively?

To understand this incident more fully, we have to go back to the book of Exodus. Just before God gave His Ten Commandments, He told Moses that He soon would come to him in a thick cloud so that the people might hear Him speaking and believe (19:9). To prepare for that stupendous vision, God commanded the people to consecrate themselves (v. 10). He also set strict borders around Mount Sinai, saying that whoever touched the mountain would die (v. 12). When God came, "there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled" (v. 16). God called Moses to ascend the mountain, but before revealing His law, God sent Moses back down the mountain to repeat and expand the warning. He said:

Go down and warn the people, lest they break through to the LORD to look and many of them perish. Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them. (vv. 21-22)

So, at the very formation of the nation of Israel, God laid down the fundamental laws of consecration for the priests. He warned them that if they were not consecrated or if they violated their consecration, He would "break out" against them. Nadab and Abihu violated the holy law of the priesthood. When they did so, God killed them, reminding Israel of the sanctity of His presence.

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Strange Fire

That is why Moses reminded Aaron, “This is what the LORD has said: ‘Among those who are near me I will be sanctified, and before all the people I will be glorified.’” When he heard this, Aaron “held his peace.” Even amid his grief, he knew his sons had committed a grave offense against Israel’s holy God.

So, at the very formation of the nation of Israel, God laid down the fundamental laws of consecration for the priests. He warned them that if they were not consecrated or if they violated their consecration, He would “break out” against them. Nadab and Abihu violated the holy law of the priesthood. When they did so, God killed them, reminding Israel of the sanctity of His presence. That is why Moses reminded Aaron, “This is what the LORD has said: ‘Among those who are near me I will be sanctified, and before all the people I will be glorified.’” When he heard this, Aaron “held his peace.” Even amid his grief, he knew his sons had committed a grave offense against Israel’s holy God.

One aspect of the modern church that most saddens and concerns me is that believers are no longer encouraged to have a healthy fear of God. We seem to assume that the fear of the Lord is something that belonged to the Old Testament period and is not to be a part of the life of the Christian. But fear of God involves not simply a trembling before His wrath, but a sense of reverence and awe because of His glorious holiness.

Even though we are living on the finished side of the cross, the fear of the Lord is still the beginning of wisdom (Psalm 111:10a). God is still a consuming fire, a jealous God (Deuteronomy 4:24). When we come into His presence, we are to come as children, as those who have been reconciled, but there is to be a godly fear inspired by respect for the One with whom we are dealing. ~ *Dr. R.C. Sproul, Sr.*

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. They will be leaving on July 12th and returning on July 19th.

Jerrold 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.

Summer Intern

Christine Scott from Charlotte, N.C. will serve at Green Run as a Children’s Ministry intern over the summer. Please be in prayer for her as she prepares to come and be a part of our GRBC family.

Green Run Tidings

Letter from the Editor

This version of the 'Green Run Tidings' marks the third year since it's first publication in June of 2010. I plan to do only one more newsletter for the month of July which will come out in late June. It is hard to believe that it has become such a success! For me it has been a labor of love, a joy and a learning experience. It has been my desire at it's inception for this newsletter to be for Green Run Baptist Church and to provide information necessary for our faith and how to live in a sinful world.

As most of you know Carol and I will be moving to Whaleyville, Va. in July of this year. My daughter and her husband have purchased a home and they have asked us to move in with them.

We will continue to stay in touch and we pray that the Lord will richly bless each and everyone at Green Run Baptist Church. You have been a vital part of our family since 2007 and we will miss all of you dearly

Ministerial Staff Assistant

The congregation has approved the recommendation by the elders to begin the process of looking for a Family Life Pastor for Green Run Baptist Church. This ministry position will have responsibility over discipleship, children, students and adults. Please begin to pray for the deacons and elders as they review resumes. We will keep the congregation updated as the process moves along.

Calendar of Events

<i>June 9</i>	Pastor Ramzan Hosein will be preaching
<i>June 16</i>	Father's Day Breakfast (No Bible Fellowship Classes)
<i>June 16</i>	Balance due for Trinidad Trip
<i>June 17-21</i>	Vacation Bible School
<i>June 23</i>	Church Cookout
<i>June 26</i>	Parents Night Out
<i>June 30</i>	Trinidad Trip Meeting
<i>July 12-19</i>	Missions Trip to Trinidad
<i>July 24</i>	Parents Night Out
<i>August 21</i>	Parents Night Out

Green Run Tidings

All are Yours

All the attributes of Christ, as God and man, are at our disposal. All the fullness of the Godhead, whatever that marvelous term may encompass, is ours to make us complete. He cannot endow us with the attributes of Deity; but He has done all that can be done, for He has made even His divine power and Godhead subservient to our salvation. His omnipotence, omniscience, omnipresence, immutability and infallibility are all combined for our defense.

Stand up, believer, and witness the Lord Jesus hitching the whole of His divine Godhead to the chariot of salvation! How vast His grace, how firm His faithfulness, how unswerving His immutability, how infinite His power, how limitless His knowledge! The Lord Jesus made all these pillars of the temple of salvation; and all, without any lessening of their infinity, are covenanted to us as our perpetual inheritance. The fathomless love of the Savior's heart is ours in every drop; every sinew in the arm of strength, every jewel in the crown of majesty, the immensity of divine knowledge, and the sternness of divine justice--all are ours and shall be employed for us.

The whole of Christ, in His adorable character as the Son of God, is by Himself made ours to most richly enjoy. His wisdom is our direction, His knowledge our instruction, His power our protection, His justice our guarantee, His love our comfort, His mercy our solace, and His immutability our trust. He holds nothing back but opens the recesses of the Mount of God and bids us dig in its mines for the hidden treasures. "All, all, all are yours," He says, "sated with favor, and full of the blessing of the Lord." How wonderful to see Jesus in this way, and to call upon Him with the certain confidence that in seeking the intervention of His love or power, we are simply asking for what He has already faithfully promised. ~ *written by C.H. Spurgeon and revised by Dr. Alistair Begg*

The Chief Business of the Church

Let it be a settled principle in our minds that the first and chief business of the Church of Christ is to preach the Gospel. The words of Paul ought to be constantly remembered – "*Christ sent me not to baptize, but to preach the Gospel*" (1 Corinthians 1:17). When the Gospel of Christ is faithfully and fully preached we need not fear that the sacraments will be undervalued. Baptism and the Lord's Supper will always be most truly revered in those churches where the truth of Jesus is most fully taught and known. ~ *J.C. Ryle*

London Baptist Confession of Faith of 1689

Baptism and the Lord's Supper - Chapter 28

1. BAPTISM and the Lord's supper are ordinances which have been explicitly and sovereignly instituted by the Lord Jesus, the only lawgiver, who has appointed that they are to be continued in his church to the end of the world.
2. These holy ordinances are to be administered by those alone who are qualified and called to do so, according to the commission of Christ.



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GREEN RUN BAPTIST CHURCH – SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for June 2013!

Anniversary

Rick and Alyson Crews - 6/5
Luke and Jeania Doddy - 6/7
Joshua and Karen McSpadden - 6/11
Andrew and Lea Baskerville - 6/23
Ron and Marla Miller - 6/27
David and Janice Rodriguez - 6/27

Birthday

Janice Rodriguez - 6/1
Johnny Morris - 6/19
Robin Cook – 6/25
Debbie Anderson – 6/26
Steve Dees – 6/30
Crystal Felton – 6/30

The Free Will of Christ to Suffer

Let us carefully remember that our blessed Lord suffered and died of His own free will. He did not die because He could not help it; He did not suffer because He could not escape. All the soldiers of Pilate’s army could not have taken Him, if He had not been willing to be taken. They could not have hurt a hair of His head, if He had not given them permission. But here, as in all His earthly ministry, Jesus was a willing sufferer. He had set His heart on accomplishing our redemption. He loved us, and gave Himself for us, cheerfully, willingly, gladly, in order to make atonement for our sins. It was “the joy set before Him” which made Him endure the cross, and despise the shame, and yield Himself up without reluctance into the bands of His enemies. Let this thought abide in our hearts, and refresh our souls. We have a Savior who was far more willing to save us than we are willing to be saved. If we are not saved, the fault is all our own. Christ is just as willing to receive and pardon, as He was willing to be taken prisoner, to bleed, and to die. ~ *J.C. Ryle*

The Best Reason

“It is, indeed, true that if we had quiet and composed minds ready to learn, the final outcome would show that God always has the best reason for His plan: either to instruct His own people in patience, or to correct their wicked affections and tame their lust, or to subjugate them to self-denial, or to arouse them from sluggishness;” ~ *John Calvin, Institutes of the Christian Religion (1559)*



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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.