



Green Run Tidings



Volume 4, Issue 3

Green Run Baptist Church

March 2013

CALENDAR OF EVENTS

- March 17** Trinidad Trip Meeting (\$150 deposit due)
March 27 Corporate Prayer Time (6:00pm)
March 28 TCA Recitation (7:00pm)
March 29 Good Friday Service (6:30pm)
March 31 Sunrise Service and Breakfast (No Bible Fellowships)
April 7 Fellowship Meal
April 21 Trinidad Trip Meeting (\$250 due)

God Is Truth

*“He who has received His witness has set his seal to this, that God is true.”
- John 3:33*

Since God is true in everything He does, we can trust Him and His Word.

God’s truthfulness is taught often in Scripture. Balaam, though no righteous man, got this right: “God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it?” (Numbers 23:19). Samuel said to King Saul that God “will not lie or change His mind; for He is not a man that He should change His mind” (1 Samuel 15:29). Paul tells us, “God . . . cannot lie” (Titus 1:2), and “Let God be found true, though every man be found a liar” (Romans 3:4). Jesus calls the Holy Spirit the “Spirit of truth” (John 14:17; 15:26; 16:13).

Because God is true, and “all Scripture is inspired by God” (2 Timothy 3:16), it follows that His Word is completely true. The psalmist says, “The sum of Thy word is truth” (Psalm 119:160), and Jesus says, “Thy word is truth” (John 17:17).

The Bible, and therefore God Himself, is constantly under attack by critics. They say God doesn’t exist. But the Bible says, “The fool has said in his heart, ‘There is no God’” (Psalm 14:1; 53:1). They say the world came into being by itself. But Scripture says, “In the beginning God created the heavens and the earth” (Genesis 1:1). They say the miracles in the Bible never happened. But God’s Word says that Jesus came “with miracles and wonders and signs which God performed through Him” (Acts 2:22).

Always treat the Bible for what it is: the very words of God. Never deny its truthfulness, neither in your thinking nor in your living. Instead, “be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth” (2 Timothy 2:15). ~ **Dr. John MacArthur**

Green Run Tidings

Ruth - The Romance of Redemption

Title

Ancient versions and modern translations consistently entitle this book after Ruth the Moabitess heroine, who is mentioned by name twelve times. Only two OT books receive their names from women—Ruth and Esther. The OT does not again refer to Ruth, while the NT mentions her just once—in the context of Christ’s genealogy (Matthew 1:5; cf. 4:18–22). “Ruth” most likely comes from a Moabite and/or Hebrew word meaning “friendship.” Ruth arrived in Bethlehem as a foreigner (2:10), became a maidservant (2:13), married wealthy

Boaz (4:13), and discovered herself in the physical lineage of Christ (Matthew 1:5).



Jewish tradition credits Samuel as the author, which is plausible since he did not die (1 Samuel 25:1) until after he had anointed David as God’s chosen king (1 Samuel 16:6–13). However, neither internal features nor external testimony conclusively identifies the writer. This exquisite story most likely appeared shortly before or during David’s reign of Israel (1011–971 B.C.) since David is mentioned (4:17, 22) but not Solomon. Goethe reportedly labeled this piece of anonymous but unexcelled literature as “the loveliest, complete work on a small scale.” What Venus is to statuary and the Mona Lisa is to paintings, Ruth is to literature.

Author and Date

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Background and Setting

Aside from Bethlehem (1:1), Moab (the perennial enemy of Israel which was east of the Dead Sea), stands as the only other mentioned geographic/national entity (1:1, 2). This country originated when Lot fathered Moab by an incestuous union with his oldest daughter (Genesis 19:37). Centuries later the Jews encountered opposition from Balak, king of Moab, through the prophet Balaam (Numbers 22–25). For 18 years Moab oppressed Israel during the judges (3:12–30). Saul defeated the Moabites (1 Samuel 14:47) while David seemed to enjoy a peaceful relationship with them (1 Samuel 22:3, 4). Later, Moab again troubled Israel (2 Kings 3:5–27; Ezra 9:1). Because of Moab’s idolatrous worship of Chemosh (1 Kings 11:7, 33; 2 Kings 23:13) and its opposition to Israel, God cursed Moab (Isaiah 15–16; Jer. 48; Ezekiel 25:8–11; Amos 2:1–3).

-Continued on Page 3-

Green Run Tidings

Ruth - The Romance of Redemption

Background and Setting

The story of Ruth occurred in the days “when the judges ruled” Israel (1:1) ca. 1370 to 1041B.C. (Judg. 2:16–19) and thus bridges time from the judges to Israel’s monarchy. God used “a famine in the land” of Judah (1:1) to set in motion this beautiful drama, although the famine does not receive mention in Judges which causes difficulty in dating the events of Ruth. However, by working backward in time from the well known date of David’s reign (1011–971 B.C.), the time period of Ruth would most likely be during the judgeship of Jair, ca. 1126–1105 B.C. (Judg. 10:3–5).

Ruth covers about 11–12 years according to the following scenario: 1) 1:1–18, ten years in Moab (1:4); 2) 1:19–2:23, several months (mid-Apr. to mid-June) in Boaz’s field (1:22; 2:23); 3) 3:1–18, one day in Bethlehem and one night at the threshing floor; and 4) 4:1–22, about one year in Bethlehem.

Historical and Theological Themes

All 85 verses of Ruth have been accepted as canonical by the Jews. Along with Song of Solomon, Esther, Ecclesiastes, and Lamentations, Ruth stands with the OT books of the Megilloth or “five scrolls.” Rabbis read these books in the synagogue on five special occasions during the year—Ruth being read at Pentecost due to the harvest scenes of Ruth 2–3.

Genealogically, Ruth looks back almost 900 years to events in the time of Jacob (4:11) and forward about 100 years to the coming reign of David (4:17, 22). While Joshua and Judges emphasize the legacy of the nation and their land of promise, Ruth focuses on the lineage of David back to the Patriarchal era.

At least seven major theological themes emerge in Ruth. **First**, Ruth the Moabitess illustrates that God’s redemptive plan extended beyond the Jews to Gentiles (2:12). **Second**, Ruth demonstrates that women are co-heirs with men of God’s salvation grace (cf. 1 Peter 3:7). **Third**, Ruth portrays the virtuous woman of Proverbs 31:10 (cf. 3:11). **Fourth**, Ruth describes God’s sovereign (1:6; 4:13) and providential care (2:3) of seemingly unimportant people at apparently insignificant times which later prove to be monumentally crucial to accomplishing God’s will. **Fifth**, Ruth along with Tamar (Genesis 38), Rahab (Joshua 2) and Bathsheba (2 Samuel 11–12) stand in the genealogy of the Messianic line (4:17, 22; cf. Matthew 1:5). **Sixth**, Boaz, as a type of Christ, becomes Ruth’s kinsman-redeemer (4:1–12). **Finally**, David’s right (and thus Christ’s right) to the throne of Israel is traced back to Judah (4:18–22; cf. Genesis 49:8–12).

Interpretive Challenges

Ruth should be understood as a true historical account. The reliable facts surrounding Ruth, in addition to its complete compatibility with Judges plus 1 and 2 Samuel, confirm Ruth’s authenticity. However, some individual difficulties require careful attention. **First**, how could Ruth worship at the tabernacle then in Shiloh (1 Samuel 4:4), since Deuteronomy 23:3 expressly forbids Moabites from entering the assembly for ten generations? Since the Jews entered the land ca. 1405B.C. and Ruth was not born until ca. 1150 B.C., she then represented at least the eleventh generation (probably later) if the time limitation ended at ten generations. If “ten generations” was an idiom meaning “forever” as Nehemiah 13:1 implies, then Ruth would be like the foreigner of Isaiah 56:1–8 who joined himself to the LORD (1:16) thus gaining entrance to the assembly.

-Continued on Page 4-

Green Run Tidings

Ruth - The Romance of Redemption

Interpretive Challenges

Second, are there not immoral overtones to Boaz and Ruth spending the night together before marriage (3:3–18)? Ruth engaged in a common ancient Near Eastern custom by asking Boaz to take her for his wife as symbolically pictured by throwing a garment over the intended woman (3:9), just as Jehovah spread His garment over Israel (Ezekiel 16:8). The text does not even hint at the slightest moral impropriety, noting that Ruth slept at his feet (3:14). Thus, Boaz became God's answer to his own earlier prayer for Ruth (2:12).

Third, would not the levirate principle of Deuteronomy 25:5, 6 lead to incest and/or polygamy if the nearest relative was already married? God would not design a good plan to involve the grossest of immoralities punishable by death. It is to be assumed that the implementation of Deuteronomy 25:5, 6 could involve only the nearest relative who was eligible for marriage as qualified by other stipulations of the law.

Fourth, was not marriage to a Moabitess strictly forbidden by the law? The nations or people to whom marriage was prohibited were those possessing the land that Israel would enter (Exodus 34:16; Deuteronomy 7:1–3; Josh. 23:12) which did not include Moab (cf. Deuteronomy 7:1). Further, Boaz married Ruth, a devout proselyte to Jehovah (1:16–17) not a pagan worshiper of Chemosh—Moab's chief deity (cf. later problems in Ezra 9:1, 2 and Nehemiah 13:23–25).

Understanding God's Will

"We have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding" (Colossians 1:9).

Paul's prayer for the Philippians (Philippians 1:9-11) is closely paralleled by his prayer for the Colossians (Colossians 1:9-12). Both epistles were written from the same Roman prison at about the same time in Paul's life. Both prayers focus on godly living, but each approaches it from a slightly different perspective.

The Philippians were gracious people who needed to exercise greater knowledge and discernment in their love. The Colossians also were gracious but their devotion to Christ was being challenged by heretics who taught that Christ is insufficient for salvation and godly living. True spirituality, the false teachers said, is found in Christ plus human philosophy, religious legalism, mysticism, or asceticism. Paul encouraged the Colossian believers and refuted the false teachers by showing the utter sufficiency of Christ.

At the outset of his prayer Paul stressed the importance of being controlled by the knowledge of God's will (which is revealed in His Word). That's the meaning of the Greek word translated "filled" in verse 9. "Knowledge" translates a word that speaks of a deep, penetrating knowledge that results in behavioral change. "Spiritual wisdom and understanding" refers to knowledge that cannot be known through human reasoning or philosophy. It is imparted by the Holy Spirit Himself.

In effect Paul was saying, "I pray that you will be continually controlled by the life-transforming knowledge of God's will, which the Holy Spirit imparts as you prayerfully study and meditate on God's Word."

-Continued on Page 5-

Green Run Tidings

Understanding God's Will

Scripture supplies the principles you need to live a godly life. The Spirit gives you the power to do so. Many false teachers will try to divert you from the simplicity of devotion to Christ by offering you philosophy, psychology, and a myriad of other hopeless alternatives. Don't be victimized. In Christ you have everything you need! ~ **Dr. John MacArthur**

Wisdom in War

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! ~ **Alistair Begg - Senior Pastor of Parkside Church - Cleveland, Ohio**

The Struggle to Come Out From the World

To come out from the world is not an easy thing. It cannot be easy so long as human nature is what it is, and a busy devil is always near us. It requires a constant struggle and exertion; it entails incessant conflict and self-denial; it often places us in exact opposition to members of our own families, friends and neighbors; it sometimes obliges us to do things which give great offence, and bring on us ridicule and petty persecution. It is precisely this which makes many hang back and shrink from decided religion. They know they are not right; they know that they are not so "thorough" in Christ's service as they ought to be, and they feel uncomfortable and ill at ease. But the fear of man keeps them back. And so they linger on through life with aching, dissatisfied hearts, – with too much religion to be happy in the world, and too much of the world to be happy in their religion. If the truth were known, I fear this is a very common case. ~ **J.C. Ryle**

Green Run Tidings

Have We Reached the Bottom Yet?

So our benevolent federal government, courtesy of the outgoing Secretary of Defense, has just lifted the ban on women in combat. We are on enough slippery slopes right now as a nation that Aspen is starting to get jealous. This particular slope has degraded to the point where we are willing to send our sisters, wives, and mothers into danger to fight on our behalf. This is not the same thing as a woman laying down her life for her child or rising to the occasion to defend home or neighbor or friend against impending harm. This is the premeditated sanctioning of the State to send a woman to the front to face danger rather than pushing her to the back to protect from danger.

Of course, this is also the same government that has openly embraced the presence of effeminate men in the military as well. There are many complimentary forces at work here, but let me draw attention to a couple of them. Let's call them the "flat-earthers" and the "one-worlders."

The flat-earthers are those who have been pushing for many generations the ideas of feminism and egalitarianism. They sell the lie that we live in a world with differences but not distinctions. Let's use Judges 17:6 as their motto: *"In those days there was no king in Israel. Everyone did what was right in their own eyes."* All things being equal in a flat, bland, non-diverse way (which is exactly what worldly equality is) why wouldn't women be allowed to go into war on behalf of the nation and die alongside its men in battle? Maybe because there is more to being a great nation than simply winning wars. Why shouldn't fathers stay home with the kids while mommy goes off to blood and glory? Maybe because there is more to virtue and liberty and the pursuit of happiness than secure borders and military honors. A flat earth may seem like a safe, happy, fair place to live...until you fall off the edges.

The one-worlders are those who reject the biblical notions of personal responsibility and government that flows from the smallest units outward. They have rebelled against God's design that government flows from the heart to the home to the church to the community to the state to the nation to the nations. These wicked forces turn that on its head. Let's use Psalm 20:7 to describe them: *"Some trust in chariots and some in horses, but we trust in the name of the Lord our God."* The mentality of horses and chariots is one of bringing the masses under the rule of a self-declared elite. Horses and chariots denote conquest. Walls and storehouses denote strength and stability. We, as Christians, should absolutely believe in world conquest. Christ's words command it and His authority guarantees it. But it is a conquest through the spiritual weapons of gospel power, of Word and Sacrament. Worship, sacrificial love, and faithfulness are devastating against the enemy.

The current worldview of the political and academic elites of both the right and the left have this end of top-down rule in view. Which is why we have a military presence in almost every major region of the world. Sovereignty no longer lies with the family or the state or the nation. It lies with the rulers who are above such limitations and distinctions. But this kind of reach requires soldiers, lots and lots of soldiers. In place of a relatively small, well-trained standing army made up of the best of the best, we have lowered the admission standards for military service, often used slick marketing campaigns to recruit young men and women, and now have opened the door to women to fill the ever increasing demand for combat troops. A one-world global community may seem like a noble crusade, but unless it is Christ the King on the throne, all other options end poorly for both the people at the top and the subjects beneath them. ~ **Pastor Joe Bailey**

Green Run Tidings

So What if Abortion Ends a Life? Rare Candor from the Culture of Death

Is an unborn baby “a life worth sacrificing?” The question is horrifying, but the argument was all too real. In a recent article, Mary Elizabeth Williams of Salon.com conceded what the pro-life movement has contended all along — that from the moment of conception the unborn child is undeniably a human life. And yet, Williams argues that this unborn human life must be terminated if a woman desires an abortion. The child is a life, but, in her grotesque view, “a life worth sacrificing.”

The abortion rights movement has always had a problem with language. The average American still hears the word “abortion” with some degree of moral revulsion. Activists did not need sophisticated marketing analysis to understand that much. Early on, the abortion rights movement shifted its public argument to the language of choice — a woman’s “right to choose.”

But to choose what? No legal revolution was necessary in order for a woman to have the right to carry her unborn child to birth. What was demanded was the right to choose to kill the unborn child. This is the moral reality that was clouded and camouflaged by the “pro-choice” language.

In recent weeks leaders of Planned Parenthood disclosed that they are moving away from the pro-choice language because it just isn’t working. Mary Elizabeth Williams agrees, saying that the change is “long overdue.” She argues that the pro-abortion movement has fallen prey to the “sneaky, dirty tricks” of the pro-life movement — a movement she says has controlled the life issue for too long.

Then, in chilling candor, Williams proceeds to affirm that every single unborn child is a human life. But, her argument is not pro-life. Far from it.

In her words:

“When we on the pro-choice side get cagey around the life question, it makes us illogically contradictory. I have friends who have referred to their abortions in terms of “scraping out a bunch of cells” and then a few years later were exultant over the pregnancies that they unhesitatingly described in terms of “the baby” and “this kid.” I know women who have been relieved at their abortions and grieved over their miscarriages. Why can’t we agree that how they felt about their pregnancies was vastly different, but that it’s pretty silly to pretend that what was growing inside of them wasn’t the same? Fetuses aren’t selective like that. They don’t qualify as human life only if they’re intended to be born.”

Williams skewers the “pro-choice” evasion. The fetus *is* a human life, she asserts — *every* fetus, wanted or unwanted by its mother, planned or unplanned as a pregnancy. She even affirms that life begins at conception. But, she quickly argues, the fact that the unborn child is a human life doesn’t mean that it should not be aborted.

She explains:

“Here’s the complicated reality in which we live: All life is not equal. That’s a difficult thing for liberals like me to talk about, lest we wind up looking like death-panel-loving, kill-your-grandma-and-your-precious-baby storm troopers.

- Continued on Page 8-

Green Run Tidings

So What if Abortion Ends a Life? Rare Candor from the Culture of Death

Yet a fetus can be a human life without having the same rights as the woman in whose body it resides. She's the boss. Her life and what is right for her circumstances and her health should automatically trump the rights of the non-autonomous entity inside of her. *Always!*"

So the mother and the child are both fully human, fully alive, and fully recognized as human life. But the mother can abort that human life within her for any reason or for no stated reason at all. Williams argues that the mother is an autonomous agent, whereas the unborn child is not.

In premeditated candor Mary Elizabeth Williams declares that the unborn child is a human life, but not a human life worthy of respect or protection. As Williams insists, "I would put the life of a mother over the life of a fetus every single time — even if I still need to acknowledge my conviction that the fetus is indeed a life."

She candidly calls the unborn child a human life, and then ends her argument with this — "a life worth sacrificing."

The Culture of Death is rarely so candid, but this is the undisguised logic behind the case for abortion rights. The unborn human baby is just "a life worth sacrificing."

Read it and weep. ~ *Dr. R. Albert Mohler, Jr.—President of the Southern Baptist Seminary*

Chosen for Affliction

Comfort yourself, tried believer, with this thought: God says, "I have chosen thee in the furnace of affliction" [KJV]. Does not the Word come like a soft shower, assuaging the fury of the flame? Yea, is it not a protective shield, against which the heat has no power? Let affliction come--God has chosen me. Poverty, you may stride in at my door, but God is in the house already, and He has chosen me. Sickness, you may intrude, but I have balsam ready--God has chosen me. Whatever befalls me in this vale of tears, I know that He has "chosen" me. If, believer, you require still greater comfort, remember that you have the Son of Man with you in the furnace. In that silent chamber of yours, there sits by your side One whom you have not seen, but whom you love; and often when you do not know it, He comforts you in your affliction and softens the place of rest. You are in poverty; but in your lovely house the Lord of life and glory is a frequent visitor. He loves to come into these desolate places, that He may visit you. Your friend sticks closely to you. You cannot see Him, but you may feel the pressure of His hands. Do you not hear His voice? Even in the valley of the shadow of death He says, "Fear not, for I am with you; be not dismayed, for I am your God." Remember that noble speech of Caesar: "Fear not, you carry Caesar and all his fortune." Fear not, Christian; Jesus is with you. In all your difficult trials, His presence is both your comfort and safety. He will never leave one whom He has chosen for His own. "Fear not, for I am with you" is His sure word of promise to His chosen ones in the "furnace of affliction." Will you not, then, take hold of Christ and say-- Through floods and flames, if Jesus lead, I'll follow where He goes. ~ *Alistair Begg - Senior Pastor of Parkside Church - Cleveland, Ohio*

Green Run Tidings

Holiness Flows Downstream

And a leper came to him, imploring him, and kneeling said to him, "If you will, you can make me clean." Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean." And immediately the leprosy left him, and he was made clean. —Mark 1:40-42

There were many things within the economy of Israel that could make a person or an object unclean. Pollution and corruption are easily caught. Try to keep a new car scratch-free or a white shirt spotless. There is only one power in the universe that can touch the unclean and produce cleanness. Where else in this world can that which is pure and holy touch the dirty and depraved and not only remain clean itself but transform the thing touched as well?

Holiness flows downstream. The purest water comes from the highest mountain. If you are swimming upstream to reach some level of goodness, then you are going the wrong way. Receive the touch of Christ and be clean. Then let that gift continue to flow through you by faith downstream to others. What is the effect of our touch on the things around us? What is the effect on our own hearts as we come into contact with the world? In our own strength we only have the power to smudge or be smudged. The answer to this problem, of course, is not to put our hands in our pockets. The answer is to stretch them out in one direction to receive the redeeming grace of Jesus, then stretch them in the other direction to give that grace to another. ~ *Pastor Joe Bailey*

Our Compassionate Christ

Let us rest our souls on the comfortable thought that the mind of Christ is always the same. If we are true believers, let us know that He looks at our graces more than at our faults, that He pities our infirmities, and that He will not deal with us according to our sins. Never had a master such poor, weak servants as believers are to Christ—but never had servants such a compassionate and tender Master as Christ is to believers!

Surely we cannot love Him too well. We may come short in many things. We may fail in knowledge, courage, faith, and patience. We may stumble many times. But one thing let us always do. Let us love the Lord Jesus with heart, soul, mind, and strength. Whatever others do, let us "remain true to Him," and cleave to Him with purpose of heart. Happy is he who can say with Peter, however humbled and ashamed, "Lord, you know that I love you." (John 21:15.) ~ *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)

Green Run Tidings

March Facts

March 1, 1803—Ohio became the 17th state

March 1, 1867—Nebraska became the 37th state

March 2, 1793—birth of Sam Houston, American political leader

March 3, 1845—Florida became the 27th state

March 3, 1847—birth of Alexander Graham Bell

March 4, 1791—Vermont became the 14th state

March 5, 1953—death of Soviet dictator Joseph Stalin

March 6, 1475—birth of Italian artist Michelangelo

March 7, 1876—Alexander Graham Bell patented the telephone

March 8, 1841—birth of jurist Oliver Wendell Holmes, Jr.

March 12, 1912—Juliette Law founded the Girl Scout movement in America

March 12, 1925—first trans-Atlantic radio broadcast

March 14, 1794—Eli Whitney patented the cotton gin

March 14, 1804—birth of Austrian composer Johann Strauss

March 14, 1879—birth of Albert Einstein, German-born American physicist

March 15, 44BC—assassination of Julius Caesar

March 15, 1767—birth of Andrew Jackson, 7th President

March 15, 1820—Maine became the 23rd state

March 15, 1919—American Legion founded

March 16, 1751—birth of James Madison, 4th President

March 16, 1802—United States Military Academy founded at West Point, NY

March 18, 1837—birth of Grover Cleveland, 22nd and 24th President

March 19, 1813—birth of missionary and explorer David Livingstone

March 26, 1930—birth of Sandra Day O'Connor, first woman justice of the Supreme Court of the USA

March 27, 1845—birth of Wilhelm Roentgen, German physicist who discovered the X-ray

March 29, 1790—birth of John Tyler, 10th President

March 30, 1867—United States purchased Alaska from Russia

March 31, 1917—United States took possession of the Virgin Islands by purchase from Denmark



Green Run Tidings

GREEN RUN BAPTIST CHURCH - SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for March 2013!

Anniversary

None to Report

Birthday

Tim Anderson - 3/6
Renee Hunt - 3/14
Essie Ghee - 3/17
Quinton Rowe - 3/18
Ali Pitcavage - 3/19

Kim Stairs - 3/20
Selena Kurtz - 3/21
Margaret Thomas - 3/25
Joshua Crews - 3/26

London Baptist Confession of Faith of 1689 *Marriage - Chapter 25*

1. MARRIAGE is to be between one man and one woman. It is not lawful for any man to have more than one wife, nor for any woman to have more than one husband, at one and the same time.
2. God instituted marriage for the mutual help of husband and wife, for the increase of mankind in accordance with His laws, and for the prevention of immorality.
3. It is lawful for all sorts of people to marry, provided that they are able to give their rational consent. But it is the duty of Christians to marry only 'in the Lord'. In consequence, those who profess the Christian faith should not contract marriages with infidels or idolaters. It is also quite unfitting for godly persons to become partners in marriage with persons who lead wicked lives or who maintain damnable heresies.
4. Marriage must not be contracted within the degrees of blood relationship or kinship forbidden in God's Word. Nor when such incestuous unions occur can they ever be made lawful, either by any law of man or by the consenting parties, and the persons concerned can never rightly live together as man and wife.



Green Run Baptist Church

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.