

Green Run Tidings



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The Church Covenant

The biblical call for a membership of mutual accountability in a local body of believers suggests the need for believers to make a covenant with one another. This is simply implied in agreeing to hold each other accountable to walk in a manner pleasing to the Lord.

The church covenant is a written summary of biblical practice that a church agrees should be the basis of its accountability. The covenant allows for freedom of conscience in areas where the Bible is not definite in its guidance. The covenant focuses on principles, especially as they relate to our corporate life together. ~ *Dr. John Piper*

Is the Goal of Disciplined Church Membership a Pure Church?

Accountability in the local church does not mean that the church will ever be perfectly pure in this age. We sin after conversion. The church is a company of forgiven sinners who wrestle against their own remaining sinfulness every day.

“All have sinned and fall short of the glory of God.” ([Romans 3:23](#))

“If we say we have no sin, we deceive ourselves, and the truth is not in us.” ([1 John 1:8](#))

“When I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind.” ([Romans 7:21f.](#))

“Not that I have already obtained [the resurrection] or am already perfect; but I press on to make it my own, because Christ has made me his own.” ([Philippians 3:12](#))

Therefore, church membership does not involve an expectation to live perfectly. Rather, church membership is a commitment to worship and minister in a body of believers where the members covenant together to hold each other accountable to pursue obedience to what Scripture teaches.

The pursuit of obedience is not the same as perfection. It will involve failure and confession on a regular basis. The mark of a true Christian, and the mark of a church member in good standing, is not perfection, but the persistent fight of faith that recognizes sin as sin, confesses it, and turns from it in new resolves of holiness again and again. ~ *Dr. John Piper*

Weedy Prepositions

There is a vast difference between a garden *with* weeds and a garden *of* weeds. The two cannot be differentiated by the presence of weeds but by the presence or absence of fruit growing among the weeds. A garden *with* weeds needs to be tended and maintained so that the fruit may flourish. A garden *of* weeds needs to be torn out, tilled up, and reborn. ~ *Pastor Joe Bailey*

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Knowing the Bible in Your Time of Need

I want people to fill their minds with passages of Scripture while they are well and strong, that they may have sure help in the day of need. I want them to be diligent in studying their Bibles, and becoming familiar with their contents, in order that the grand old Book may stand by them and talk with them when all earthly friends fail. From the bottom of my heart, I pity that person who never reads their Bible. I wonder how they expect to draw their consolation in their time of need.

Let us learn the high authority of the Bible, and the immense value of a knowledge of its contents. Let us read it, search into it, pray over it, diligently and with perseverance. Let us strive to be so thoroughly acquainted with its pages, that its text may abide in our memories, and stand ready at our right hand in the day of need. ~

J.C. Ryle

The Need to Plead Guilty

Without confession there is no salvation. The love of God towards sinners is infinite. The readiness of Christ to receive sinners is unbounded. The blood of Christ can cleanse away all sin. But we must “plead guilty” before God can declare us innocent. We must acknowledge that we surrender at discretion before we can be pardoned and let go free. Sins that are known and not confessed, are sins that are not forgiven. They are yet upon us, and daily sinking us nearer to hell. ~ *J.C. Ryle*

Giving Meaning to Life

The broad question that the writer of Ecclesiastes seeks to answer is, “Is there any meaning to the time that I spend in this world?” We put on a man’s tombstone that he was born on a certain date and that he died on a certain date. Between these two poles of time we live our lives. The basic question is, “Does my life have meaning?”

A common refrain echoed in Ecclesiastes is that there is futility, vanity, and “nothing new under the sun.” If our lives begin under the sun as a cosmic accident, a result of random collisions and mutations of inert matter, and if our ultimate destiny is to return to the dust that bore us, there can be no purpose.

When we cease to look “under the sun” and seek our destiny “under heaven,” we find our purpose. Our origin was not in the primordial soup but in the very hands of God, who shaped us and breathed life into us. Our destiny is not to return to dust, but to give honor and praise to God forever. Under heaven we find purpose. If we have God as our origin and as our destiny, between those poles there is purpose and meaning.

The writer answers the question with a resounding “Yes!” There is a reason for our lives. There is a reason for our suffering and a reason for our pain. There is also a reason for our joy. ~ *Dr. R.C. Sproul, Sr.*

Tough Love, Tender Mercies

“[God] imposes a penalty upon us—not to punish us for past sins, but to correct us against future ones.” ~ *John Calvin* (quoting *Chrysostom on why believers will still suffer under the hand of God for their sins even while those sins are forgiven in Christ*)

“He who feels that God still intends to punish him can never be persuaded that he is loved by God. But he who in the end profits by God’s scourges is the man who considers God angry at his vices, but merciful and kindly towards himself.” ~ *John Calvin, Institutes of the Christian Religion (1559)*

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Wisdom Through Suffering

It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart” (Ecclesiastes. 7:2).

No evangelical Christian disagrees with the proposition that “God is sovereign.” Certainly, not every believer has a biblical understanding of sovereignty — denying as they do God’s sovereign election — but no Christian would say that God is not Lord over all, for the Lord’s sovereignty is declared throughout Scripture.

When we meet intense suffering, however, there is a strong temptation for us to deny either God’s goodness or His sovereignty. This is because pain can lead us to forget the Lord’s purposes for us while we suffer. The truth of the matter is that God uses pain to discipline us, sanctify us, and give us wisdom ([Hebrews 12:3–17](#)). Paradoxically, trouble should make us affirm even more strongly that our Creator is sovereign and good, that while bad things are not good in themselves, God nevertheless has a good purpose for letting them into our lives. Pain, when we respond to it in the power of the Holy Spirit, conforms us to Christ, and the “school of hard knocks” gives us a wisdom that we could never enjoy if we lived a life free of difficulty.

Ecclesiastes presents this truth well, encapsulating it in the statement that “it is better to go to the house of mourning than to go to the house of feasting” ([Ecclesiastes 7:2](#)). Parties and feasts are good and fun, providing the rest, recreation, and fellowship that all human beings need. Yet they are not, in the main, useful for contemplating eternity. While there is an appropriate time to celebrate and make merry, we too easily enjoy such occasions without reference to the Lord our God. Grieving with a sober heart, however, orients us to the things of God in a way that celebration cannot. Tragedy and death remind us that life is fleeting, that this world has not yet been renewed, and that we need to put our hope in the Lord and not in the fleeting pleasures of this world ([1 John 2:15–17](#)).

Christians are not to be dour people; indeed, we are to be filled with joy ([Philippians 4:4](#)). Still, this is not a frivolous happiness but a joy rooted in what our Father has done for us in sending His Son and sealing us with His Spirit. It is in our mourning that we gain a greater taste of the grief and sorrow that was required to purchase our redemption when Jesus went to the cross for us. If even He “learned obedience through what he suffered” ([Hebrews 5:8](#)), we should not think that less will be required of us. ~ *Dr. R.C. Sproul, Sr.*

When It Rains It Pours

“Troubles always come in flocks. Sorrow has a numerous family.” ~ *Charles Spurgeon*

“God’s mercies are new every morning because each day has enough mercy in it only for that day. This is why we tend to despair when we think that we may have to bear tomorrow’s load on today’s resources. God wants us to know that we won’t. Today’s mercies are for today’s troubles. Tomorrow’s mercies are for tomorrow’s troubles. ~ *John Piper*

“The LORD’s lovingkindness indeed never cease, for His compassions never fail. The are new every morning; great is Your faithfulness.” ~ *Lamentations 3:22-23*

Who Has Known the Mind of the Lord?

“Those who by faith live a life of communion with God cannot but know more of His mind than other people. They have a better insight than others into what is present, and a better foresight of what is to come.” ~ *Matthew Henry*

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London Baptist Confession of Faith of 1689

Of Free Will - Chapter 9

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil. (Matthew 17:12; James 1:14; Deuteronomy 30:19)
2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, but yet was unstable, so that he might fall from it. (Ecclesiastes 7:29; Genesis 3:6)
3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto. (Romans 5:6; Romans 8:7; Ephesians 2:1, 5; Titus 3:3-5; John 6:44)
4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil. (Colossians 1:13; John 8:36; Philipians 2:13; Romans 7:15, 18, 19, 21, 23)
5. This will of man is made perfectly and immutably free to good alone in the state of glory only. (Ephesians 4:13)

Should Pastors Perform Marriages for Cohabiting Couples?

Should Christian pastors preside at marriage ceremonies for cohabitating couples? That is not just a theoretical question — it is a pastoral dilemma faced by almost every pastor. Given the rising rates of cohabitation, this question will only grow more pressing.

In recent days, *Christianity Today* raised the question, and asked a panel of Christians to respond with brief answers to this question. I was among those asked, and here is my response:

“Pastors are stewards of a biblical understanding of sexuality. Marrying cohabiters miscommunicates the teaching function of marriage. I would only marry couples that were repentant, had forsaken the sin of cohabitating, and sought the remedy of marriage. Marriage does not simply validate the long-term commitment of a couple whose relationship has been based upon cohabitation. There’s another problem, which has to do with the fact that pastors are not the only stewards of marriage. In other words, marriage is accessible to persons outside the church. So when the church allows a marriage to take place within its life, it should be validating this in a way that goes beyond marriage as a creation institution and gets to what marriage is teaching in the ceremony of the church and the church’s stewardship of marriage.” ~ Dr. R. Albert Mohler, Jr.

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Does Joel Osteen Not Know, or Does He Not Care?

Here we go again. Joel Osteen is in the news once again, this time for saying that Mormonism is just another form of Christianity. Osteen, pastor of “America’s largest church,” as the media repeat over and over, was speaking to *The Washington Times* in an interview that covered a variety of issues. It was the quintessential Joel on display.

Speaking to the newspaper on Monday, Osteen said, “I see faith in America at an all-time high.” His comments came just as a major research project detailed a significant loss of vitality in America’s Christian congregations. That loss of vitality can be traced, among other things, to a loss of theological and biblical conviction. Joel, of course, is proof positive that you can build a crowd without building a church. He is not inclined to deal in much theological conviction.

In the interview, he distilled his message in these words: “Part of our core message is that seasons change, and when you believe, if you don’t get bitter, and you don’t get discouraged, you may not change overnight, but you can get peace.”

He also told the newspaper: “People need to be reminded that every day is a gift from God, and bloom where you’re planted and be happy where you are, and to make that choice to get up every day and be grateful.”

That message includes some truth, of course — but it doesn’t even come close to the Gospel of Jesus Christ. Hell will be filled with people who bloomed where they were planted.

On Mormonism, Joel said:

“I believe that [Mormons] are Christians I don’t know if it’s the purest form of Christianity, like I grew up with. But you know what, I know Mormons. I hear Mitt Romney — and I’ve never met him — but I hear him say, ‘I believe Jesus is the son of God,’ ‘I believe he’s my savior,’ and that’s one of the core issues.”

“I’m sure there are other issues that we don’t agree on. But you know, I can say that the Baptists and the Methodists and the Catholics don’t all agree on everything. So that would be my take on it.”

Osteen just stated his belief that Mormons are Christians. He then expressed the thought that Mormonism “might not be the purest form of Christianity, like I grew up with,” but he affirmed Mormon statements that Jesus is the Son of God and that He is Savior.

Evaluating Osteen’s boyhood understanding of Christianity would be a project unto itself, given the shifting theology of his preacher father, the late John Osteen.

The main point of concern in Joel’s latest comment is the lack of any biblical standard of judgment and the total abdication of theological responsibility. He relegates doctrinal disagreements between Christians and Mormons to the status of theological debates between Protestant denominations and then includes Roman Catholicism. There are plenty of issues there, and the issues are not the same when comparing Baptists to Methodists, on the one hand, and Protestants and Roman Catholics, on the other. Comparing any form of Trinitarian orthodoxy with Mormonism is another class of question altogether.

Joel reminded the paper’s staff that he has never attended seminary. This is true, of course, but there are thousands of preachers who never had the opportunity to attend seminary who have a sufficient grasp of and commitment to biblical truth that would prevent such carelessness.

By now, it is clear that Joel Osteen’s carelessness is deliberate and calculated. This is not the first time that he has encountered the question of Mormonism. Back in 2007, he told Chris Wallace of FOX News that Mormons are indeed Christians:

“Well, in my mind they are. Mitt Romney has said that he believes in Christ as his savior, and that’s what I believe, so, you know, I’m not the one to judge the little details of it. So I believe they are.”

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Does Joel Osteen Not Know, or Does He Not Care? (Cont.)

The little details of it? Mormonism does not differ from historic biblical Christianity in only the “little details,” and a faithful Mormon would be the first to point this out. Mormonism begins with a plurality of gods, not with the monotheism of the Bible. Jesus Christ is an exalted man — not the incarnate Word. The list of categorical doctrinal differences continues throughout the entire belief system.

The very essence of Mormonism is the claim that historic Christianity is fundamentally in error, and that true Christianity did not exist on earth from the time of the Apostles until Joseph Smith. Mormonism can hardly be charged with hiding their movement’s teachings — the *Book of Mormon* and the other fundamental texts of the Latter Day Saints are published in plain sight.

In a remarkable exchange with Chris Wallace, Osteen muddied the waters further:

WALLACE: So, for instance, when people start talking about Joseph Smith, the founder of the church, and the golden tablets in upstate New York, and God assumes the shape of a man, do you not get hung up in those theological issues?

OSTEEN: I probably don’t get hung up in them because I haven’t really studied them or thought about them. And you know, I just try to let God be the judge of that. I mean, I don’t know.

Here we face a fundamental dilemma. When Joel Osteen hears a summary of Mormon belief that mentions God assuming “the shape of a man,” does he lack the theological discernment to hear how that differs from biblical Christianity, or does it not concern him? In other words, does Joel not know, or does Joel not care?

In the end, we have to conclude that he does not care enough to know, and that is the greater tragedy for a Christian minister. He doesn’t “get hung up” on doctrinal issues, nor has he “really studied them or thought about them.” His own words indict him.

Evangelical Christians are going to face many questions in this season, and the question of Mormonism is now front and center. It will call upon all of us to do what Joel Osteen proudly has not done — to study and think about these issues. In this political moment, we will have to think carefully and act judiciously without confusing the theological questions. We will need the full wealth of Christian conviction.

We will also need deep doctrinal discernment mixed with urgent spiritual concern. The Latter Day Saints include some of the most wonderful and kind people we will ever meet. They put a great emphasis on character and on the moral values of our common concern. They talk freely and passionately about their own beliefs, including their beliefs concerning Jesus Christ. Furthermore, they put action behind their commitments, sending their young people on mission and fueling a worldwide movement that remains one of the fastest-growing on the planet.

But their beliefs concerning Jesus Christ are not those of historic Christianity, and their understanding of salvation differs radically from the message of the New Testament. It is the responsibility of every Christian — and most certainly every Christian minister — to know this.

Joel Osteen told *The Washington Times* that he is constantly “looking for new ways to influence the culture.” Our culture admires those with low theological commitment and high emphasis on attitude. In Joel Osteen’s case, it is the secular culture that has influenced the minister, and not the minister that is influencing the culture. ~ **Dr. R. Albert Mohler, Jr.**

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For the Weak I Became Weak

In 1 Corinthians 9, Paul models self-sacrificing love toward unbelievers. He explains his willingness to forfeit personal liberties and accommodate himself for the sake of the gospel. He's already mentioned two groups of people in the first section of this chapter—Jews and Gentiles. Paul was willing to forego his apostolic freedoms in order to reach both races. But racial application was only the beginning.

In verse 22, Paul mentions a third group: "To the weak I became weak, that I might win the weak." Who are the weak? In Pauline theology this expression refers to overscrupulous Christians—immature believers who don't understand their liberty. In the Jewish community, for example, some new Christians still wanted to observe the Sabbaths, attend the synagogues, follow the dietary laws, and maintain all the feasts and ceremonies of the Old Testament law. Some in the Christian community had weak consciences and still felt such things were obligatory. They were just emerging out of Judaism and still holding on, feeling the pangs of conscience to do those things that had become habit and were associated with the true God and the Old Testament Scriptures.

Among the Gentiles, on the other hand, there were those saved out of idolatry who now feared having anything to do with meat offered to idols. Perhaps some clung to old superstitions and feared demonic idols or simply wanted nothing to do with anything reminiscent of the former lifestyle.

Paul, of course, was free from such fears and superstitions. And he was free from the ceremonial law of the Old Testament. The law of Christ governed him. Although he felt free to do things that other people's consciences wouldn't allow them to do, when Paul was with weaker brethren he was careful not to violate their sensibilities. He adapted his behavior so as not to offend them. He yielded in love rather than offend a weaker brother.

How did he do that? At one point he took a Nazirite vow to quell a false rumor among the believing Jews in Jerusalem that he was preaching against Moses and urging Jewish people not to circumcise their children ([Acts 21:17–26](#)). Ironically, it was the carrying out of that vow that ultimately led to his arrest and imprisonment. The unbelieving Jews hated the message of the gospel, so they undertook to destroy the messenger. But they had no legitimate complaint against Paul personally, for he had gone out of his way to be a Jew for the Jews, a Gentile for the Gentiles, and a weak brother for the weak brethren.

Again the question comes, why did Paul subject himself to all that? [First Corinthians 9:22, 23](#) says: "That I may by all means save some. And I do all things for the sake of the gospel." "By all means" may sound at first like an echo of pragmatism, but don't forget, Paul is speaking here of condescension, not compromise. What is the difference? To condescend is to remove needless offenses to people's religious consciences by setting aside some personal, optional liberty. To compromise is to set aside an essential truth and thereby alter or weaken the gospel message.

Paul set himself in contrast with the compromisers and marketeers in [2 Corinthians 2:17](#): "We are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God." The compromiser sells a cheap gospel and tries to make it appealing by stripping away the offense of Christ. Paul simply wanted to keep himself from being an obstacle or a stumbling block to people's consciences so that the unadulterated message could penetrate hearts and do its work. If people were offended by the message, Paul did not try to remove the offense of the gospel or abolish the stumbling block of the cross, and he would not tolerate those who tried ([Gal. 5:11](#)). But he was willing to practice self-denial and deference if that opened opportunities for him to preach. ~ **Dr. John MacArthur**

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Stewardship Report

	Date	Amount	<u><i>Stewardship Report</i></u>
Congregational Giving			<p>What a blessing to be a part of such a faithful congregation! Your generosity is evident through your faithful giving. We have exceeded our budgeted needs each of the first two months of our new church year. This has allowed us to jump into some of our new ministries with much more freedom. It also means we have been able to give more to our mission's efforts both locally and around the world. Let us be mindful of the upcoming months and remain as faithful as we have been, all for the Glory of God.</p> <p>In Christ</p> <p>Elders of GRBC</p>
	09/04/2011	10,426.00	
	09/11/2011	5,138.25	
	09/18/2011	4,403.50	
	09/25/2011	6,607.93	
September total		26,575.68	
	10/02/2011	8,450.01	
	10/09/2011	5,822.00	
	10/16/2011	4,548.00	
	10/23/2011	3,103.00	
	10/30/2011	5,103.00	
October total		27,026.01	
YTD Total		53,601.69	

Thanksgiving Note from the Pastor



A Thankful People

“Give thanks to the Lord, for He is good, for His loving-kindness is everlasting.” Psalm 107:1

Thanksgiving is a time where friends and families come together and give thanks for life's many blessings. This season lends itself to reflections over the many things we have been given for which we should be grateful. **Dietrich Bonhoeffer** once said, “In ordinary life we hardly realize that we receive a great deal more than we give, and that it is only with gratitude that life becomes rich.” This statement is especially true in the life of the

Christian. Gratitude demonstrates a kind of humble acknowledgement that God has given us infinitely more than we deserve. We should be marked more by gratitude than grumbling. As Thanksgiving approaches, I wanted to take a moment and express my gratitude to God for all His undeserved gifts. I have been given so much more than I deserve. The Lord has given me an amazing Savior, a beautiful wife, four wonderful children, and a great church family. I am a rich man.

Do you realize how rich you are? If not, it may be due to the fact that your life is marked more with grumbling about what you don't have or what someone has done to you, rather than humble gratitude towards our sovereign God for all His many gifts (even the difficult ones). Take time this Thanksgiving, as the old hymn says, to “count your many blessings, name them one by one.” Thank God for the people He has brought into your life. Thank God for the challenges He has ordained for your good. Thank God for your church family. And here is the kicker, let them know that you are thankful God has put them into your life. Drop a note, make a call, go out of your way to tell those special people that you are thankful for them (Philippians 1:3-5). The more you see just how much God has given, the richer your life will be.

Expecting great things from God and daring to do great things for God with you all!

Pastor Rick

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News and Notes

We want to express our gratitude to Tim Anderson for many hours of hard work on our new look website. It should be up and running and ready for you to visit. We will be adding new resources soon, including an updated online member's directory. The fresh look on our sight should continue to provide our members with needed resources and help new visitors discover why GRBC is a great place to be.

Mark your calendars! Sunday evening on November 20th will be a special evening in the life of GRBC. We will begin at 5pm with a service that has historically been called "The Hanging of the Greens" service and end the night with our Thanksgiving meal (6pm). The Hanging of the Greens is a special service where we as a church family decorate the church with traditional Christmas symbols and greenery rich in tradition and meaning. The service involves the whole family and it is filled with scripture reading and songs. Our church wide Thanksgiving meal this year will follow this service.

Are you using the gifts God has given you to serve and build up you church? If not, please take some time and prayerfully consider joining one of our ministry teams.

Contact

Josh and Karen McSpadden to join the children's ministry team
Brian Tooley and Doug Applegate to help with our Student Ministry
Alyson Crews to join our praise team
Tim Anderson to serve in our A/V ministry
Pastor Rick to help with Community Groups
Rob Beasley to help with Property & Space

Award Winning Chili!

Black Bean Chili

1 ½ to 2 lbs. ground beef
1 white or purple onion
1 green pepper
28 oz. can of petit diced tomatoes (sometimes you can add an additional 14 oz. can if there isn't enough liquid)
1 16 oz. pkg. frozen corn
1 tbsp. cumin seeds or 1 tsp. ground cumin
1-2 pkgs. Chili-O seasoning mix
2 cans black beans (undrained)
1 16 oz. can kidney beans (undrained)
1/8 cup (2 tbsp.) sugar
Salt and pepper to taste

Brown ground beef, onion and green pepper. Drain fat. Add remaining ingredients and simmer until heated through.

Can top with cheese and/or sour cream to serve.

It tastes even better the next day.

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Green Run Baptist Church

GREEN RUN BAPTIST CHURCH— SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for November!

Anniversary

Birthday

Fred and Mary Preston - 11/7
Wayne and Lillian Bailey - 11/9
L.J. and Shirley Beasley - 11/12
Brian and Lamanda Tooley - 11/18

William "Steve" Stephen - 11/1
Benita McBride - 11/3
Jackie Darrah - 11/5
Carrie Sowell - 11/5
Keri Potter - 11/6

Paul Mitchell - 11/10
Bonnie Hollingsworth - 11/20
Walt Lawrence - 11/20
Denise Blount - 11/24
David Ellis - 11/28

C.O.R.E. Student Ministry

As we head into the month of November we thought it would be good for us to update the church on what has been going on so far this year. This September we started the C.O.R.E. Cafe. In this Student Bible Fellowship we are examining the Gospel of Mark. We are considering Jesus, who He is, and His role in our life. We recently finished chapter one in the last weekend of October and look forward to what the Lord has for us in our continued study of this great portion of Scripture. The Lord has been gracious to us and we have been encouraged by the opportunity to share time in the study and application of this text with so many of the students. We have seen good attendance on a regular basis and thank the parents of those who have been bringing them.

As we go forward in November we are looking forward to a few different things as we head into the end of 2011 and beginning of 2012. On November 12th we are looking to have a flag football game in one of the local communities and we are also expecting to have a C.O.R.E. Christmas party on December 10th. If you know of anyone who is in the 7th-12th grade please encourage them and any of their friends to attend. You may contact Brian & Lamanda Tooley or Doug & Katie Applegate with any questions concerning these events. We are presently working on some plans for 2012. More information will be coming out regarding those before too long. Please pray on how the Lord might use you if an opportunity becomes available for you to be involved with a small portion of a C.O.R.E. Student Ministry future event.

Student Ministry Team



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.