



Green Run Tidings



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Green Run Baptist Church

September 2012

Baptism

Baptism is a ceremony ordained by Jesus Christ in which a person who has professed faith in Christ and obedience to Him is immersed in water in the name of the Father, Son, and Holy Spirit. This signifies the person's admission into the visible Church, and sets before our eyes the new union and communion they now enjoy with the triune God through the covenant of grace.

Having professed Christ as their personal savior and out of obedience to Christ Lexis Holley and Zachary Allesandro were baptized on August 12th by Pastor Rick Crews.



Our New Interns

Please join me in welcoming Haley Howerin and Rachael McCarn who will be serving as interns at GRBC. They are both students at Regent University. They will be working closely with Pastor Rick and Josh and Karen McSpadden in the children's ministry.



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Martyrs in a Modern World

January 4, 2011

Christians — especially those enjoying the safety of the West — often think of martyrdom as a part of the distant Christian past. But a recent barrage of headlines dispels that notion in a hurry. Over the past several weeks, Christians in Iraq suffered a series of church bombings, and experts in the region predicted a virtual evacuation of that nation's Christian population. Approximately half of all Iraqi Christians have already fled the country. That represents a failure of the American ambition to leave Iraq with a government that would protect basic human rights and liberties. The murderous terrorism against Christians in Iraq amounts to a form of religious cleansing.

Meanwhile, oppression of Christians in Egypt, the most populous Arab nation, intensified with a January 1 bombing of the Saints Church in Alexandria. Twenty-one worshipers were killed and another 100 were injured. Analysts predicted a rise in the scale of these attacks, since many Muslims seem intent on eliminating Egypt's approximately 10 million Christians.

In Pakistan, rioters took to the streets to insist that the nation's draconian blasphemy laws stay in place — effectively allowing only Muslim practice and preaching. As The New York Times reported, "A crippling strike by Islamist parties brought Pakistan to a standstill on Friday as thousands of people took to the streets, and forced businesses to close, to head off any change in the country's blasphemy law, which rights groups say has been used to persecute minorities, especially Christians."

There is no way we can determine the exact theological beliefs of these worshipers in Egypt, Iraq, and Pakistan, but there can be no question that they are suffering and dying in the name of Jesus Christ. They deserve our earnest prayers and advocacy. They also remind us by their witness that Christ has enemies — and so do His followers. The blood of the martyrs does indeed cry out their witness for Christ.

We must pray for persecuted Christians everywhere around the world. ~ **Dr. R. Albert Mohler, Jr.**

"Through prayer we can be saved because of our Lord Jesus Christ, even after we have been punished. This will become salvation and confidence to us at the much more fearful and universal judgment of our Lord and Savior." Justin Martyr

God's Intention Through Sickness

Sickness, in the very nature of things, can never be anything but trying to our flesh. Our bodies and souls are strangely linked together, and that which vexes and weakens the body can hardly fail to vex the mind and soul. But sickness, we must always remember, is no sign that God is displeased with us; no, more, it is generally sent for the good of our souls. It tends to draw our affections away from this world, and to direct them to things above. It sends us to our Bibles, and teaches us to pray better. It helps to prove our faith and patience, and shows us the real value of our hope in Christ. It reminds us that we are not to live always, and tunes and trains our hearts for our great change. Then let us be patient and cheerful when we are laid aside by illness. Let us believe that the Lord Jesus loves us when we are sick no less than when we are well. ~ **J.C. Ryle**

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Living Life to the Fullest

“Which of you by being anxious can add a single cubit to his life’s span?” - Matthew 6:27

You can worry yourself to death, but not to life.

Dr. Charles Mayo of the renowned Mayo Clinic wrote, “Worry affects the circulation, the heart, the glands and the whole nervous system. I have never met a man or known a man to die of overwork, but I have known a lot who died of worry.” We live in a day when people worry about how long they will live. That’s a harmful practice because you can worry yourself to death, but not to life.

In Matthew 6:27 Jesus said that worry cannot “**add a single cubit**” to a person’s life span. A cubit was the distance from the elbow to the tips of the fingers—about eighteen inches. He was saying, “**Which of you by worrying can lengthen your life?**” Exercise and good health can help you function better while you’re living your span, but you can’t worry yourself into a longer life.

The quest for living longer is not new. In the early sixteenth century, Spanish explorer Juan Ponce de Leon set out to find the fountain of youth, a spring whose waters had the power to restore youth. Although no such fountain exists, there is something far better: a fountain of life. Proverbs 14:27 says, “The fear of the Lord is a fountain of life, that one may avoid the snares of death.” By fearing the Lord you will experience life to the fullest and not worry. Proverbs 9:10-11 says, “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding. For by me your days will be multiplied, and years of life will be added to you.” I believe the Lord has sovereignly determined each person’s life span—He has designed how long you will live. And He gives you the gift of life because He wants you to enjoy it to the fullest by fearing and obeying Him. ~ **Dr. John MacArthur**

Esther - For Such a Time as This

When it seems that God is not active in human affairs, He may be most at work. He may be most present when He seems most hidden. Nowhere is this more clearly illustrated than in the Book of Esther. Although God’s name is not mentioned in the book, the discerning reader may see the hand of God at work throughout the narrative, as He brings His purposes to pass for the good of His people.

The message of Esther is one of encouragement for God’s people in times of crisis. God is in command of human actions and human delays. Nothing escapes His notice, or happens without His permission. Even the worst things will work out for our good. We see only links in the chain, but He sees the end from the beginning, as the source, guide and goal of all that is. Sovereignty and providence are attributes of our heavenly King. Providence, not chance, rules.

The Book of Esther challenges all believers to maintain a faithful witness in an unbelieving and hostile world, secure in the knowledge that their lives are in the hands of the God who has already accomplished on their behalf the greatest deliverance of all, through the death on the cross of our Savior, the Lord Jesus Christ. ~ **Derek Prime**

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Jesus: The Only Savior

I cannot imagine an affirmation that would meet with more resistance from contemporary Westerners than the one Paul makes in 1 Timothy 2:5: “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” This declaration is narrow and downright un-American. We have been inundated with the viewpoint that there are many roads that lead to heaven, and that God is not so narrow that He requires a strict allegiance to one way of salvation. If anything strikes at the root of the tree of pluralism and relativism, it is a claim of exclusivity to any one religion. A statement such as Paul makes in his first letter to Timothy is seen as bigoted and hateful.

Paul, of course, is not expressing bigotry or hatefulness at all. He is simply expressing the truth of God, the same truth Jesus taught when He said: “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6). Paul is affirming the uniqueness of Christ, specifically in His role as Mediator. A mediator is a go-between, someone who stands between two parties that are estranged or involved in some kind of dispute. Paul declares that Christ is the only Mediator between two parties at odds with one another — God and men.

We encounter mediators throughout the Bible. Moses, for example, was the mediator of the old covenant. He represented the people of Israel in his discussions with God, and he was God’s spokesman to the people. The prophets in the Old Testament had a mediatorial function, serving as the spokesmen for God to the people. Also, the high priest of Israel functioned as a mediator; he spoke to God on behalf of the people. Even the king of Israel was a kind of mediator; he was seen as God’s representative to the people, so God held him accountable to rule in righteousness according to the law of the Old Testament.

Why, then, does Paul say there is only one mediator between God and man? I believe we have to understand the uniqueness of Christ’s mediation in terms of the uniqueness of His person. He is the God-man, that is, God incarnate. In order to bring about reconciliation between God and humanity, the second person of the Trinity united to Himself a human nature. Thus, Jesus has the qualifications to bring about reconciliation — He represents both sides perfectly.

People ask me, “Why is God so narrow that He provided only one Savior?” I do not think that is the question we ought to ask. Instead, we should ask, “Why did God give us any way at all to be saved?” In other words, why did He not just condemn us all? Why did God, in His grace, give to us a Mediator to stand in our place, to receive the judgment we deserve, and to give to us the righteousness we desperately need? The astonishing thing is not that He did not do it in multiple ways, but that He did it in even one way.

Notice that Paul, in declaring the uniqueness of Christ, also affirms the uniqueness of God: “There is one God.” This divine uniqueness was declared throughout the Old Testament; the very first commandment was a commandment of exclusivity: “You shall have no other gods before me” (Exodus 20:3).

So Paul brings all these strands together. There is only one God, and God has only one Son, and the Son is the sole Mediator between God and mankind. As I said above, that is very difficult for people who have been immersed in pluralism to accept, but they have to quarrel with Christ and His Apostles on this point. The Bible offers no hope that sincere worshipers of other religions will be saved without personal faith in Jesus Christ. As Paul said in Athens, “The times of ignorance God has overlooked, but now he commands all people everywhere to repent” (Acts 17:30). There is a universal requirement for people to profess faith in Christ.

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Jesus: The Only Savior

Perhaps you are concerned to hear me talk in such narrow terms of the exclusivity of Christ and of the Christian faith. If so, let me ask you to think through the ramifications of putting leaders of other religions on the same level as Christ. In one sense, there is no greater insult to Christ than to mention Him in the same breath as Muhammad, for example. If Christ is who He claims to be, no one else can be a way to God. Furthermore, if it is true that there are many ways to God, Christ is not one of them, because there is no reason one of many ways to God would declare to the world that He is the only way to God.

As we celebrate the death and resurrection of Christ this month, it is good for us to remember the uniqueness of Christ. May we never suggest that God has not done enough for us, considering what He has done for us in Christ Jesus. ~ **Dr. R.C. Sproul, Sr.**

New Life in Christ

“Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. The time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.” (1 Peter 4:1-3)(ESV)

Far too often I see men in the church acting just like those outside the church. We see the sins mentioned above on what seems to be a greater level than ever. Internet pornography, adultery, and drunkenness pervade our churches at levels equal to the world. But we are less troubled by these sins and less concerned with correcting the offenders than we ought to be.

Peter clearly tells us that we are not to look like the world. Because of what Christ has done for us, we not only can be different, but we must be different. Do we believe that we have not spent enough time in the pagan things of the world? For some the answer is yes, and Paul tells us what to do with those who are immoral: “Purge the evil person from among you” (1 Corinthians 5:13). Most cases do not require this action, for the true Christian man will confess his sins, or, when he is caught in immorality he will repent and be restored. In other cases there is no repentance. We cannot allow impenitence to exist because the church is called to be holy.

The things that lead us to eternal condemnation are precisely what Christ’s work has saved us from. I desire to live according to the will of God solely because He changed my will. Now, I do not always wish to act like my will has been changed, but it has been, and I am responsible to act accordingly. Peter refers to our past lifetime, but makes it clear that we are now in a new lifetime. We have been born again in the shadow of the cross; we are made new and must look different from the world.

John Calvin said: “The goal of the new life is that God’s children exhibit melody and harmony in their conduct. What melody? The song of God’s justice. What harmony? The harmony between God’s righteousness and our obedience. Only if we walk in the beauty of God’s law do we become sure of our adoption as children of the Father.” ~ **Steve Dornan**

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What are the Qualifications for a Deacon?

In 1 Timothy 3:8-12 Paul lays out the qualifications for a deacon:

1. A deacon is self-controlled in speech, appetites, and actions (1 Timothy 3:8; see also 1 Timothy 3:11). According to Paul, deacons must be “dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain.”
2. A deacon is sound in the faith (1 Timothy 3:9). Deacons must “hold the mystery of the faith with a clear conscience,” which means that they must have a firm grip on the truths of the gospel and live consistently with those truths.
3. A deacon has been tested (1 Timothy 3:10). Paul writes, “Let them also be tested first; then let them serve as deacons if they prove themselves blameless.” Practically, this means that deacons should have a proven track record of faithful service before they are appointed to the office of deacon.
4. If married, a deacon is faithful to his spouse (1 Timothy 3:12). If single, the deacon must honor Christ with his body (1 Corinthians 6:18-19).
5. A deacon manages his children and household well (1 Timothy 3:12). Does the way he manages his household indicate that he will faithfully serve the church’s needs? The basic message is that deacons are to be Christians whose trustworthiness, self-control, and soundness in the faith shows that they are able to be trusted (i) to faithfully care for the church’s physical needs and (ii) to serve as an example of faithful service to others.

<http://www.9marks.org/answers/what-are-qualifications-deacon>

What are the Biblical Responsibilities of a Deacon?

According to the New Testament, deacons are to provide material and logistical support to the church.

1. Deacons are servants by definition. The Greek word diakonos, from which we get our English word deacon, means “servant.” For example, it often refers to those who wait tables.
2. Whereas elders are required to be able to teach (1 Timothy 3:2) and are said to shepherd and oversee the church (Acts 20:28; 1 Peter 5:2), deacons are not given these responsibilities. This means that deacons are not those who authoritatively oversee the church.
3. In Acts 6 the apostles lead the church in Jerusalem to select seven men to oversee the daily distribution of food so that it did not consume their energy and distract them from “prayer and the ministry of the word” (Acts 6:4). While these men are never called “deacons,” it seems that this same basic division of labor applies to the differences between elders and deacons. Thus, whereas elders teach and lead the church, deacons serve the church by caring for its practical needs.
4. The way deacons function may vary from church to church based on the needs and opportunities of each church, but in every church deacons should seek to facilitate the church’s ministry by caring for its physical needs in a way that promotes unity and godliness.

<http://www.9marks.org/answers/what-are-biblical-responsibilities-deacon>

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London Baptist Confession of Faith of 1689

The Law of God - Chapter 19

1. GOD gave Adam a law, written in his heart, that required his full obedience; also one command in particular, namely, that he must not eat the fruit of the tree of knowledge of good and evil. Thereby Adam and all his posterity were bound to personal, complete, exact and perpetual obedience. God promised life upon the fulfilling, and threatened death upon the breach of the law, and endued Adam with power and ability to keep His law.

2. The same law that was first written in man's heart continued to be a perfect rule of righteousness after Adam fell into sin, and was given by God upon Mount Sinai in the form of ten commandments, written in two tables. The first four commandments constitute our duty towards God and the remaining six our duty to man. The ten are known as the moral law.

3. Besides the moral law God also gave to the people of Israel ceremonial laws which served as types of things to come. They fell into two main groups. In one group were rites, partly relating to worship, which pre-figured Christ, His graces, actions, sufferings, and the blessings He procured for us. The other group contained a variety of instructions about moral duties. By divine appointment all these ceremonial laws were to be observed, but only until they were abrogated in New Testament days by Jesus Christ, the true Messiah and only law-giver who was empowered by the Father to terminate them.

4. To the people of Israel God also gave sundry judicial laws which applied as long as they remained a nation. The principles of equity which appear in them are still valid, not because they are found in Moses' laws but in virtue of their unchanging character.

5. Obedience to the moral law remains for ever binding upon both justified persons and all others, and that in respect of the actual content of the law, and also of the authority of God, the creator, who is its author. In the gospel Christ in no way cancels the necessity for this obedience; on the contrary He greatly stresses our obligation to obey the moral law.

6. So far as the law is a covenant of works under which justification or condemnation is awarded, it has no application to true believers. Yet in certain other ways it is of great use to them as well as to others, for as a rule of life it informs them of the will of God and instructs them in their duty. This done, it directs and binds them to obey it. It also reveals to them the sinful defilement of their natures, their hearts and their lives, so that as they examine themselves by the light of the law, they may be convicted more deeply of sin, and caused to humble themselves on account of it and to hate it the more. At the same time the law also gives them a clearer sight of their need of Christ, and the perfection of Christ's own obedience to the law. Similarly, as the law forbids sin, it causes the regenerate to fight against the evil inclinations to sin that they find in themselves. Furthermore, the threatenings of the law are of value in showing the regenerate what their sins deserve, and what afflictions their own disobedience may cause them in this life, even while they stand delivered from the curse and the unrestricted rigor of the law. In similar manner the promises attached to the law intimate God's approbation of obedience and set forth the blessings which flow from the fulfillment of the law, but with the proviso that those blessings do not accrue to men from the law viewed as a covenant of works. The fact that a man does good and refrains from evil because the law encourages the former and deters from the latter, is no evidence that the man is under the law and not under grace.

7. The aforementioned uses of the law of God do not run contrary to the grace of the gospel, but are most happily in line with it, for the Spirit of Christ subdues the will of man and enables it to do freely and with cheerfulness that which the will of God, as revealed in the law, requires to be done.



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GREEN RUN BAPTIST CHURCH— SOUTHERN BAPTIST CONVENTION

Anniversary and Birthday Celebrations for September 2012!

Anniversary

Birthday

Valerie DeFreitas - 9/2
Johnny and Vicki Morris - 9/5
Donald and Sandra Kurtz - 9/15
David and Susan Ellis - 9/21
Jeff and Samantha Hampton - 9/25

James Anderson - 9/4
Jeania Doddy - 9/7
Joanna Lupton - 9/7
Michele Daye - 9/8
Chad Edwards - 9/8
Zachary Allesandro - 9/9
Kevin Sowell - 9/10
Nancy Jones - 9/14
Matthew McFarland - 9/14

Lynwood Nobles - 9/15
Gregory Benson - 9/21
Merrick Morris - 9/21
Alex Watkins - 9/22
Kevin Miller - 9/25
Jill Matthews - 9/27
Lamanda Tooley - 9/28

Knowing When and Who to Marry

1. You've got to find somebody who likes the same stuff. Like, if you like sports, she should like it that you like sports and should keep the chips and dip coming—Alan, age 10
2. No person really decides before they grow up who they're going to marry. God decides it all way before and you get to find out later who you're stuck with—Kristen, age 10
3. What is the right age to get married? Twenty-three is the best age because you know the person forever by then—Camille, age 10
4. How can a stranger tell if two people are married? You might have to guess, based on whether they seem to be yelling at the same kids—Derrick, age 8
5. What do you think your mom and dad have in common? Both don't want anymore kids—Lori, age 8
6. What do most people do on a date? Dates are for having fun and people should use them to get to know each other. Even boys have something to say if you listen long enough—Lynnette, age 8
7. On the first date they just tell each other lies and that usually gets them interested enough to go for a second date—Martin, age 10
8. When is it OK to kiss someone? When they're rich.—Pam, age 7
9. The law says you have to be eighteen, so I wouldn't want to mess with that—Curt, age 7
10. The rule goes like this: If you kiss someone, then you should marry them and have kids with them. It's the right thing to do.—Howard, age 8
11. Is it better to be single or married? It's better for girls to be single but not boys. Boys need someone to clean up after them.—Anita, age 9
12. How would you make a marriage work? Tell your wife that she looks pretty even if she looks like a dump truck.—Ricky, age 10



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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.