From the Senior Pastor’s Desk

By Freddy Fritz

Our Role in Missions

By the time you read this article we will be in the middle of our annual Missions Conference. Each year we take time as a congregation to focus specifically on missions. We do that because we want to remind ourselves of our role in missions. To that end, let me remind you of the power and authority of given to believers by Jesus to fulfill his mission of seeking and saving the lost.

First, believers are sent out by Jesus. Jesus said to believers in John 15:16, “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.” Jesus sent believers to continue his mission to seek and to save the lost. All believers are under Jesus’ orders to fulfill his command.

Second, believers are given authority by Jesus. When Jesus was training his twelve apostles during his earthly ministry, he gave them power and authority to serve him. Luke 9:1 says, “And he called the twelve together and gave them power and authority over all demons and to cure diseases.” They cast out demons and healed people in Jesus’ name. Then, after his death, burial, and resurrection, Jesus met with his disciples, and once again gave them authority to minister in his name, just prior to his ascension into heaven. He said in Matthew 28:18-19a, “All authority in heaven and on earth has been given to
Third, believers continue Jesus’ mission. We do not invent a new mission. Believers today simply carry on the mission that was given to Jesus by his heavenly Father. Jesus said to his disciples in John 20:21, “Peace be with you. As the Father has sent me, even so I am sending you.”

And finally, believers are empowered by the Holy Spirit. Jesus did not leave his disciples powerless to carry on his mission. He sent the Holy Spirit to empower believers to fulfill the mission. Jesus said to the disciples in Acts 1:8, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

So, let us continue our part in fulfilling the Great Commission. We are sent out by Jesus, we have been given authority by Jesus, we continue his mission, and we are empowered by the Holy Spirit. While we may periodically experience setbacks, Jesus will ultimately fulfill his mission. And we want to play our role in missions.

**Thoughts from the Associate Pastor**  
*By Rev. James Nichols*

**Beauty**

At the Share Your Faith Workshop recently, participants were reminded of the simplicity and the beauty of the gospel. Many times we as Christians forget what the gospel is and are even stuck when asked to simply explain it. We stumble as we try to make sure that we get all of the important parts in there and we often add so much that our explanation becomes unwieldy. It is interesting that something so important, so significant, and so essential to our lives as Christians can quickly become something confusing and daunting. Many believers, once they have come to faith, do not think about the gospel again. They think that it really only applies to conversion and leave it alone after that. This thought process could not be farther from the truth.

The truth is that the gospel is beautiful. It is so beautiful that only a perfect creator could have come up with it. There is simplicity as well as depth in it. It can be explained in 5 minutes or 5 years. It can be applied to all people no matter what their education, social standing, background, ethnicity, or opinions. To quote the song we often sing in worship: “the gospel changes everything.”

So what is it and how does it change everything? Well, following roughly the outline provided by the Share Your Faith Workshop (the next workshop being held May 29–30 – I highly recommend that you all come), the first thing to know is that what God provides through the gospel, whether you
want to call it Heaven, Grace, or Eternal Life, is a gift and it cannot be earned or deserved. It would be like trying to pay someone back $2 for a kidney that they gave you that you desperately needed to live. Not only is the money inadequate and no amount would be adequate, but also you have offended the party giving the gift and have not understood the meaning of a “gift.”

The problem is that we as children of Adam are sinners and there is nothing that we can do to save ourselves. Not only can we never repay back the gift, but we also could never do anything to deserve the gift. People who try to attend worship enough or donate enough money or volunteer enough will never be able to. Our works, the Bible says, are like filthy rags. It is as though I am making you an omelet and crack a rotten egg into it. I think to myself, if I just add enough cheese, it will cover up the rotten egg. If you have ever been around a rotten egg, you know that no amount of cheese or toppings will cover up the rotten egg and no one would want to eat that. Our efforts at earning our salvation are just like the vain attempt at covering up the rotten egg with a little more cheese – they do not and cannot do it.

On top of all that, God loves us and does not want to punish us, but he is just and must punish our sin. So here we are, guilty people who cannot earn or deserve the free gift that God is offering, and whose sin must be punished because God is just. Thankfully, God sent Christ. Christ was both God and man. He lived a perfect life, the one we were supposed to, died on our behalf to pay for our sins, and will take our sins upon himself also giving us his righteousness. We receive this through faith. This does not mean that we can continue in the things that we trust in now, but instead we must fully rely on Christ and what he did for us. Just like if we were shipwrecked and the coast guard came along. When they throw the life preserver, we have to let go of what we are holding on to and go to the life preserver. We must fully trust in Christ – not just with head knowledge or in a temporary way, but trusting in Jesus Christ alone for our salvation. How beautiful is that – we must have our sin paid for, but we cannot do it ourselves, so we are hopeless…but then God sends his son to die for us, take our sin, and give us his righteousness (perfection) through faith in Christ. AMAZING! BEAUTIFUL! There is quite literally nothing better on this planet than that. We will never come across a better offer, a more beautiful offering, or a more amazing gift than the gospel.

Now, we must remember that the beauty and simplicity does not just apply to the moment when we trust Christ and are adopted by God. Instead, we must remind ourselves everyday that we are deserving of nothing except death and we cannot do anything about it. But God comes along in our wretched state and provides his son for us. By reminding ourselves of this truth everyday, we will have better attitudes, seek the Lord more, and share this truth regularly because we will know where we were and now where we are. Praise God for the gospel – the truth that not only changes everything, but is the true beauty in the universe!
Missionaries Supported by TBPC

Mission to the World
Peter & Lauren Dishman
Essie & Natacha Etienne
Ken & Tammie Matlack
Carla Stevens

Reformed University Fellowship
Jeff & Jenny Lee

New Harvest Missions International
Nathaniel & Cherita Adawonu

Serving In Missions
Rene & Lili Palacio

Wycliffe Bible Translators
Don & Judy Vander Ploeg
Kevin & Gertrude Nicholas

Ven Con Nosotros Church
Dr. Oscar & Elizabeth Alvarez

PRCC
Chaplain Ted Hamm
Chaplain James Cochell

MARCH BIRTHDAYS

1—Cindy Burns
2—Zeke Hawkes
3—Issac Montoney
4—Millie Myers
5—Greg Timby
6—Thangadorai Kalaimani
7—Melissa Nichols
8—Ken Pothoven
9—Amber Dixon
10—Luke Egbert
11—Vince Hladek
12—Linda Wilbraham
13—Linda Hallstrand
14—Jennifer Bayley
15—Joe Kirkpatrick
16—James Barber
17—Jena Barber
18—Deborah Donaldson
19—Joseph Barquin
20—Jeff Beams
21—Dora Burchfield
22—Robyn Coffey
23—Becky Jordan
23—Nancy Kirkpatrick
23—Sheri Nies
23—Rebekah Skopp
23—Julia Todd
25—Theresa McCoy
25—Gary Smith
27—Roger Kaiser
27—Jennie Roque
29—Wendy McLeod

MARCH ANNIVERSARIES

18 — Mr. & Mrs. Javier Lugo
Women's Ministry
By Ginny Bremer

Thank you

Thank you to Melissa Nichols for bringing a wide assortment of games to our game day. Additional thanks to Melissa and the Nichols boys for their help in setting up the gaming tables and returning the church to worship arrangement. A big thank you to the Women’s Ministry for providing pizza and to Linda Childers and Ginny Bremer for donating the salad and cake for lunch. Everyone enjoyed playing the games, Christian fellowship, and the light lunch.

March Event

Please join the WM team, church ladies, and friends and family of Melissa McNulty in celebrating the birth of their covenant child, Gabriel. The shower will be held at the church on Saturday March 7th from 10:00 AM until 12:30 PM. Melissa is registered at Amazon if you would like gift ideas for her special needs. However, gifts may be whatever you would love to give to a first time mom and special baby boy. Cake and drinks will be provided by Women’s ministry, so guests are asked to bring a brunch dish such as breakfast foods, sandwiches, fruit, or salad to add to the buffet table. Please mark your calendar and plan to join in the fellowship, prayer, and fun to celebrate Gabriel’s birth.

Looking Ahead

WM will sponsor a Sister to Sister gathering on Saturday, April 25th from 11:00am-1:00pm. Suzanne Swenson has volunteered to open her home and be our hostess. Her address is 20117 Satin Leaf Ave., Tampa, FL. That is in the Briarwood Village subdivision. Suzanne has requested that, as much as possible, people carpool from the church as there is limited parking. Also, if you RSVP your intent to attend she can put your name on a list at the gate so you can gain access without delay. If you decide at the last minute, you can surely attend, but will have to call her to open the gate. You can contact Suzanne by phone (703-402-3567) or email suzswenson@verizon.net.

Our next WM 15 will be after worship on March 8th. Plan to attend to share ideas and plan future events.
The Ezra/Nehemiah Project

by Earl Myers

Last month we ventured into the field of Biblical prophecy when we viewed Daniel’s Seventy Week prophecy as it relates to the rebuilding of the wall surrounding Jerusalem. Before concluding my commentary on the Book of Nehemiah and completing this series, I would like to express to the readers why I am so fascinated with both fulfilled and unfulfilled prophecy. First, the Bible itself devotes nearly 25% of its content to prophetic matters. Secondly, much of what we know concerning the birth, life, death, burial, and resurrection of our Savior and Lord was foretold hundreds of years before His advent. Thirdly, end time events have a direct bearing on unbelievers. Yes, we must all die. Yet, there may be events that occur prior to one’s death that may impact that person’s decision concerning his/her destiny. Two angels in the opening chapter of the Book of Acts announced to the apostles, when Christ was taken up to heaven following His 40-day ministry, “This same Jesus…will so come in like manner as you saw Him go into heaven.” This constitutes a warning such as the one Jesus issued in the Book of Matthew, “Watch therefore, for you do not know what hour your Lord is coming.” Certainly, now is the day of salvation. To procrastinate, waiting for a more convenient season, is to imperil one’s eternal soul. Finally, the anticipated return of the Lord gives encouragement and edifies the believer. “Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.” ( Titus 2:13 )

In spite of the strong opposition from men like Sanballat, Tobiah, Geshem the Arab, and others, Nehemiah saw the wall finished on the 25th day of Elui, in 52 days. What followed was a great revival led by Ezra. He read from the Book of the Law of Moses before a vast assembly of men and women and all who could hear with understanding. They were so overcome when they heard the words of the law that they wept bitter tears. Nehemiah records, “And Ezra blessed the Lord, the great God. Then all the people answered, Amen, Amen! while lifting up their hands, and they bowed their heads and worshiped the Lord with their faces to the ground.” ( 8:6 )

Nehemiah proceeds to record the last historical events in the Old Testament, carrying the history to about 430B.C. The prophecy of Malachi may have been written a few years later. Alexander the Great’s conquests of the Persian Empire were still in the future, and the New Testament would record in part the last of the Biblical empires, the Roman Empire.

Hopefully, all of us would be as appreciative of hearing and reading God’s inspired Word as those who listened intently to Ezra’s spoken words from the Book of the law of Moses. Also, we would be celebratory in spirit for God’s grace and blessing on the completed addition to our church facilities, remembering the work is far from over as we seek to win the New Tampa community for Christ. Let us all continue to be prepared speakers, good listeners, and faithful givers in pursuit of completing our earthly mission to which Christ has called us.
Homosexual Marriage; How We Got Here

“Fabian Society: ...socialists aiming at the gradual rather than revolutionary achievement of socialism.”
Oxford Dictionary

The recently released movie The Imagination Game chronicles the World War II efforts of British mathematician Alan Turing to crack Enigma, the Nazi’s seemingly uncrackable cipher. Turing ultimately did crack Enigma, a feat that was roundly considered pivotal to the Allied victory. Many Americans know of Turing’s exploits in World War II and his groundbreaking work that laid the basis for modern computers. Some, though, may not know of another aspect of Alan Turing’s life that provides perspective on events in our country today. In 1952, Turing acknowledged to police that he had a sexual relationship with a 19-year-old man. Why should that matter to police in Great Britain? Because in 1952, homosexuality was illegal in the United Kingdom. Turing had two choices at that point: Imprisonment or chemical castration.

My how times have changed. Jan 16th headlines on this side of the Atlantic crowed loudly when the Supreme Court ‘finally’ decided to hear arguments on whether or not homosexual marriage should be mandated in all 50 states. Naturally, millions here rejoiced over this news. A slightly smaller percentage of Americans hung their heads in despair. But was anyone surprised that the steadily increasing tolerance and endorsement of homosexuality would ultimately bring about such a result? Not anyone who’d been paying attention. The sanction of legalized marriage among homosexuals, after all, is the ultimate endorsement of homosexuality as normal behavior vice aberrant and abhorrent.

Homosexual activists have been pressing toward that outcome since at least 1925 when The Society of Human Rights, “the first recognized gay-rights organization in the U.S. [...] was founded in Chicago.”

Though the dreams sown in Chicago 90 years ago are today likely on the verge of coming true, homosexuals made very little progress in realizing them until the 1960s when the snowball began to build in earnest. One of their greatest change-agents was a book published much later. In the spring of 1989 titled After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90’s. It was a consolidation of strategy and tactics to get from A to Z in the homosexual hierarchy of goals. Written by “two Harvard-educated marketing experts”, it’s a handbook of utilizing deceit to achieve nefarious ends. Its end goal was to slowly convince Americans to discard long-held principals associated with a reviled behavior in favor of sympathy for that behavior. The authors suggested success would via employing three primary strategies:

*Desensitize the target audience: “[Subject] the public to a “continuous flood of gay-related advertising, presented in the least offensive fashion possible. If ‘straights’ can’t shut off the shower, they may at least eventually get used to being wet”

*Jam them: “[publicly smear] Christians, traditionalists or anyone else who opposes the “gay” agenda...[To] make people feel guilty for criticizing...[it], as if they were further oppressing the “victims.”

*Convert them: “[the] masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay rights should be reduced to an abstract social question as much as possible. First let the camel get his nose inside the tent – and only later his unsightly derriere!”

“Ball” tactics and techniques mirror the Fabian approach of gradually steering the public will toward a minority-defined target. Here are their basic tactics:

*“Portray “gays” as victims, not as aggressive challengers”

*“Give potential protectors (“allies”) a just cause”

*“Make “gays” look good; Make dissenters look bad (e.g. throughout the book, opponents of homosexual “rights” are labeled as bigots, a term traditionally used only for those intolerant without valid reason) just as pro-life supporters are portrayed as anti-women).

Has it worked? Consider these results of a Gallup poll taken each year beginning in 1996. Notice the clear upward trend of support for homosexual marriage.
Anglo-Irish statesman and novelist Edmund Burke (1729-1797) once said, “Those who do not know history are doomed to repeat it.” As someone who enjoys studying history, I could not agree more with that statement. To some, the mere mention of the word “history” elicits groans of disdain and disgust. Whether one loves or loathes history, knowledge of the past is important and one would find it difficult to argue otherwise. Christianity, after all, is a historical religion. The Bible authors, especially Luke, went to great lengths to ensure that what their audiences read was truthful and grounded in historical fact. Archaeologist Sir William Ramsey stated that, “Luke’s history is unsurpassed in respect to its trustworthiness…[he] should be placed along with the very greatest of historians” (Morris, 2004). As Christians, we do not need to be scholars of history, but we should have at minimum a rudimentary knowledge of Church history—if for no other reason than to keep us from embracing heresy or unsound doctrine.

The Protestant Reformation was groundbreaking and is one of the most momentous events in human history. It is unrivaled in its scope and purpose. At Tampa Bay Presbyterian Church, we have the privilege and honor to subscribe to Reformed theology. Our forebears risked and, sometimes, gave their lives for the creeds and confessions that a lot of us take for granted nowadays. The Westminster Standards comprise our Presbyterian tradition. The “T” word, tradition, rankles some people in the Protestant Church. They resent the word “tradition”
and avoid having anything to do with it, as if that makes them more pious than other Protestants. “Catholics have tradition,” they say, “Protestants have the Bible!” However, that attitude is ill-conceived. Reformed tradition is not akin to Roman Catholicism’s tradition. Rome contends that their writings and catechism is on an equal, if not more elevated, plane with Scripture. The Reformers, on the other hand, wrote the creeds and confessions, not to usurp Scripture, but to summarize in detail what the Bible teaches.

It is no coincidence that the confessions arose from the Reformation. That fact alone should make Protestants want to read them. What was the purpose of the Reformation in the first place? To reform the Catholic Church! Rome did not believe that the Church needed reform and tried to quash the movement as tenaciously as it could. The word, “Protestant” means to protest. It was first applied at the Diet of Speyer in 1529. A few years earlier in 1526, Charles V, trying to settle the unrest of the people, lifted the ban on Martin Luther and gave the German people a modicum of religious freedom. However, in 1529, the pope and Charles’ brother, Ferdinand, attempted to repeal the decision and put a stop to the Reformation once and for all. The princes and leaders of the various German districts signed a letter protesting Rome. This event became known as the Protest at Speyer, hence the word, “Protestant.”

At this point in history, the Reformers decided to put their arguments into creeds and confessions. One of the very first confessions was the Augsburg Confession. Romanists John Eck and Charles V were unable to refute the Reformers’ confession with Scripture. This is where our confessions come from. This is why they are so important.

Other statements of faith soon followed suit. The Belgic Confession was written in 1561; The Heidelberg Catechism was penned in 1563; The Canons of Dort came about in 1618-1619; The Westminster Standards (the Confession of Faith, the Larger Catechism, and the Shorter Catechism) were composed between the years 1643 and 1649. As Presbyterians, we use the Westminster Standards as our confessional doctrines. All of these confessions are filled with the wonderful truths of Scripture, each one heavily cited with Scripture references.

The confessions are vitally important to the Church. God raised up the Reformers for various reasons—to purify the Church; to instruct the ignorant; to edify the faithful. The confessions are the fruits of their labor and should not be neglected by us. This neglect has had its consequences. The majority of Christians today, even those within Reformed churches, know nothing of the history of the Reformation. Sure, they know about Martin Luther’s 95 theses, but that is usually the extent of their knowledge. The theology of the Reformation is now the minority view of Protestantism. Sadly, Arminianism, the theology of Jacob Arminius, is now the prevailing theology of the average Christian. Would it shock you to know that his teachings were rejected as unbiblical and are the very reasons the Canons of Dort were written in the first place?

As your fellow brother in Christ, I implore you to know your history and to understand where our theology—the study and nature of God—is derived. I cannot think of a more noble pursuit than the right knowledge of the Father, Son, and Holy Spirit. Take some time this week and read some of the Confessions mentioned in this article. I can guarantee that you will come away more informed and, above all, edified. The Confessions will help you “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18A).

*To read the Confessions of Faith go to: http://www.reformed.org/documents/
At the break of dawn on July 11, 2015, a convoy of passengers vans and cars will depart from TBPC and carry our team on a short journey north to Cherokee, North Carolina. There, we'll spend a week serving the Lord, the people of Cherokee and other teams from across the country as part of MTW's short-term missions program.

This will be TBPC's fourth visit to Cherokee in five years. Our first trip was in June, 2011, when 13 members of TBPC made the trip to Cherokee in one passenger van and an SUV. Jim and Loretta Aldrich led that trip and set the foundation for things to come. We spent our mornings ministering to children at Agelink, a daycare center for children in preschool and elementary school. We spent our afternoons painting the home of Ms. Frances Cucumber and getting to know her and her pet cat Doo-Doo. Along the way, we learned a lot about the Cherokee culture and why MTW was committed to sharing the gospel of grace in that area.

We returned to Cherokee two summers later, with a team that had more than doubled in size. As a result, we added another van and a few more SUVs too. We were blessed to return to Agelink and work with many of the same children and staff we had met during our first trip. Due to the size of the team, we were able to split up in the mornings and send a second group to minister to children and youth at Paint Town, a recreation daycare center for elementary students and young teens. That summer, half the team painted the home of Trisha Cohen, while the
other half built picnic tables for Agelink.

In 2013, we were also blessed to meet Rev. Scott Hill, a PCA pastor from South Carolina who, after ministering at Cherokee for years through MTW’s short-term missions program, finally relocated there fulltime to plant a PCA church on the reservation. Rev. Hill led our daily devotions and helped us get to know the people of Cherokee better. He will be the keynote speaker at our mission's conference. Hopefully, by the time you read this, you will have already heard Rev. Hill talk about multi-generational missions.

Our most recent trip to Cherokee was very much like the one the year before: nearly thirty team members ministering at Agelink and Paint Town in the mornings, and pitching in to complete a variety of labor and ministry in the afternoons.
As in years past, this year we expect to spend our mornings doing relational ministry at Agelink and Paint Town. Our long-term goal is to continue deepening our relationships with the people of Cherokee. Past team members have been blessed in developing these relationships. It is a joy to return to children who remember us and look forward each year to our return. We will again spend our afternoons doing work projects assigned to us by MTW. We will also have one afternoon free to see the sites around Cherokee and the Smoky Mountains. In years past, we've taken hikes to see mountains and waterfalls and enjoyed seeing the outdoor drama Unto These Hills.

This is a wonderful opportunity to put aside the cares of the world and devote one full week of your life to service. No prior experience in missions or evangelism is required. In fact, this trip should be considered short-term missions 101. Regardless of your experience, background, personality, spiritual strengths and weaknesses, the Lord will work through you and your teammates on this trip. You will leave Cherokee with a greater understanding of Christ's mission on earth and what a blessing and privilege it is to serve our Lord as he redeems his people. You will also have a greater appreciation and concern for full-time missionaries and the agencies that support them. Team members of all ages are welcome to attend. And, consistent with Rev. Hill's message over the weekend, families are especially encouraged to participate and serve together.

The 2014 TPBC Team
Please take some time in prayer and reflect on everything you saw and heard during the mission's conference. Then ask yourself, when those vans leave TBPC on July 11, 2015, will I be on one of them? If not, why not?

Please also give prayerful consideration to how you can support the Cherokee team (as well as the TBPC team that will return to Monterrey, Mexico, that same week). Our fundraising efforts will begin in the Spring with car washes and other fundraisers, the details of which will soon follow.

Our team thanks the Lord and TBPC for the continued opportunity to serve in Cherokee each summer. Please keep us in your prayers and pray about ways you can support Christ's mission in Cherokee this summer.

Dear friend,

As our culture becomes more secularized and hostile to the Christian faith, it's easy for us to believe that we are the first generation to face this kind of world. However, church history shows us that this is not the case. People such as Augustine, the Puritans, and many others faced cultural collapse, persecution, and various events that threatened to shake their faith in the Lord. In each case, they turned to Scripture to be reminded of our heavenly citizenship.

Today, the church must recover its understanding of pilgrimage, the notion that we are citizens not of this world but of the world to come. By doing this, we will be strengthened to stand firm in the faith as we join with the saints of all ages (Heb. 11:13–16). With them, we will look for a "heavenly country" that is the final destination of all Christians. We will also be equipped to reach those who see that this world cannot provide lasting satisfaction.

On March 13 & 14, 2015, Ligonier Ministries will be hosting our 2015 Regional Conference Pilgrim's in Progress in the San Francisco Bay Area of California, with Drs. W. Robert Godfrey, Steven J. Lawson, R.C. Sproul Jr., and Derek Thomas. They will talk about what our heavenly citizenship means for our earthly pilgrimage, our pursuit of truth, and our future hope, among other topics. I will be joining the conference live via streaming video for a special session of questions and answers.

This promises to be an encouraging and edifying time of teaching, worship, fellowship, and prayer. Will you please consider joining us for this event?

In Christ,

R.C. Sproul
The Blessing of Forgiveness

Scripture Reading

“Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit” (vv. 1–2).- Psalm 32

Devotional

Those who know the grace of God’s forgiveness can understand the pure joy evident in today’s passage, which was written by David after he experienced pardon for his sin. as he pours out his soul in rejoicing over the Lord’s grace, the king of Israel provides us with key instruction regarding the relationship of confession and repentance to forgiveness, and he provides us with a key text for the biblical doctrine of justification as well.

David begins with an expression of the blessedness of forgiven people, indicating that with the Lord, forgiveness entails both a covering of sin and not counting it to our records (vv. 1–2). The term covered comes from a Hebrew word that refers to the covering of shame by love in the act of forgiveness. Thus, when the Lord pardons His people, He stops counting their sin against them, and He hides their shame so that they may rejoice in His presence.

Verses 3–5 indicate that David’s forgiveness came only after he confessed his sins to God. Thus we see the close connection between repentance and pardon. The Lord does not forgive those who merely acknowledge Him but only those who turn from their transgression, who forsake their sin and cling to Him and His merciful Lordship alone. all those who do this receive God’s forgiveness, and the One from whom they hid before their confession becomes the One in whom they hide by faith and find shelter (vv. 6–11).

In Romans 4, the apostle Paul cites Psalm 32:1–2 to illustrate justification by faith alone apart from works of the law. In so doing, he shows that the non-imputation of sin—the act of not counting our transgressions against us—is the other side of the coin, as it were, when it comes to the imputation of Christ’s righteousness. all who rest in Christ alone are declared righteous in the Lord’s sight. His righteousness becomes our possession; our sin is taken from our accounts. Our Creator does this with no reference to our works. They are never taken into account for our justification; only the righteousness of our Savior is considered. John Calvin comments on Psalm 32:1–2 that the forgiveness “David celebrates utterly destroys the righteousness of works.” We do not have the blessing of divine pardon if we try to establish our righteousness before God based on what we have done, even what we have done by grace. Calvin writes, “let this therefore remain an established doctrine, that as we are only accounted righteous before God by the free remission of sins, this is the gate of eternal salvation; and, accordingly, that they only are blessed who rely upon God’s mercy.”

Coram Deo

God’s free pardon in our justification is a great blessing indeed, but it is only one part of what happens. We are also declared righteous in Christ and admitted to the full rights and privileges afforded to Him for His faithfulness. It is a good thing to be forgiven of sin, but our faith is enriched when we realize that God has not only taken our sin from us but has given us the righteousness of Christ. That is our secure anchor in the storm.
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<td><strong>1</strong></td>
<td>8:45 Adult CEF, Youth &amp; Children's Sunday School; 10:30a Worship Service; 12p Missions Conference Farewell Lunch; 5p PHOS Youth Meeting</td>
<td>9a NTCA-Sanctuary; 11a Staff Meeting; 6:30p Evening Women's Bible Study</td>
<td>9a NTCA-Sanctuary; 7p Missions Committee Meeting, Outreach Team Meeting, &amp; ESL</td>
<td>9a Morning Women's Bible Study; 6:15p Dare 2 Declare;6:30p Kids of the King &amp; Prayer Meeting; 7p Pioneer Club; 7:15p Adult Choir</td>
<td>9a NTCA-Sanctuary</td>
<td>7:45a Men's Bible Study</td>
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<td><strong>8</strong></td>
<td>8:45 Adult CEF&amp;F, Youth &amp; Children's Sunday School; 10:30a Worship Service; 12:30p Welcome Lunch; 5p PHOS Meeting</td>
<td>8a NTCA Spring Break, no classes; 6:30p Evening Women's Bible Study</td>
<td>8a NTCA Spring Break, no classes; 7p NTCA Board Meeting and ESL</td>
<td>8a NTCA Spring Break, no classes, 9a Morning Women's Bible Study; 6:15p Dare 2 Declare;6:30p Kids of the King &amp; Prayer Meeting; 7p Pioneer Club; 7:15p Adult Choir</td>
<td>8a NTCA Spring Break, no classes</td>
<td>7:45a Men's Bible Study; 9a Men's Ministry Meeting</td>
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<td>8:45 Adult CEF, Youth &amp; Children's Sunday School; 10:30a Worship Service; 5p PHOS Youth Meeting</td>
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<td><strong>22</strong></td>
<td>8:45 Adult CEF, Youth &amp; Children's Sunday School; 10:30a Worship Service; 5p PHOS Youth Meeting</td>
<td>9a NTCA-Sanctuary; 11a Staff Meeting; 6:30p Evening Women's Bible Study</td>
<td>9a NTCA-Sanctuary; 7p ESL</td>
<td>9a Morning Women's Bible Study; 6:15p Dare 2 Declare;6:30p Kids of the King &amp; Prayer Meeting; 7p Pioneer Club; 7:15p Adult Choir</td>
<td>9a NTCA-Sanctuary</td>
<td>7:45a Men's Bible Study; 6p Glorious Day Easter Musical</td>
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<tr>
<td><strong>29</strong></td>
<td>Palm Sunday 8:45 Adult CEF, Youth &amp; Children's Sunday School; 10:30a Worship Service; 5p PHOS Youth Meeting</td>
<td>11a Staff Meeting; 6:30p Evening Women's Bible Study</td>
<td>7p ESL</td>
<td>9a NTCA-Sanctuary</td>
<td>9a NTCA-Sanctuary</td>
<td>7:45a Men's Bible Study; 6p Glorious Day Easter Musical</td>
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**MARCH 2015**
The Sunday Schedule

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<tr>
<th>Time</th>
<th>Location</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>8:45 AM</td>
<td>Classroom Wing</td>
<td>Sunday School for Children</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Christian Education &amp; Fellowship for Adults</td>
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<tr>
<td>10:30 AM</td>
<td>Sanctuary</td>
<td>Worship Service</td>
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