



Volume 2, Issue 7

# *West Suffolk Epistle*

## *West Suffolk Baptist Church*

*“Thoughtfully Reformed - Redemptively Relevant”*



July 2015

*Association of Reformed Baptist Churches of America*

## *Heaven’s Perspective on Persecution*

*“If the world hates you, you know that it has hated Me before it hated you”* (John 15:18).

With those words Jesus comforted His disciples. His followers would not be alone in their suffering; they would partake in what He had already endured. It’s a comfort that points to the certainty of persecution for everyone who follows Christ. The Lord acknowledged that inevitability just a few verses later:

*These things I have spoken to you so that you may be kept from stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. These things they will do because they have not known the Father or Me. But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them.* (John 16:1-4)

All believers know, to at least some degree, what it is to suffer for the sake of the Lord. At times we’ve all been alienated or ostracized for our faith. Some have lost relationships, forfeiting friends and even family members for the sake of Christ. Many believers feel the pressure to keep silent about the Lord and His Word, often with the threat of losing their position in an organization or some other social structure. All Christians face those kinds of persecution at one time or another.

But that is mild persecution compared to what we see in Scripture, and what many believers still suffer around the world. Current statistics indicate that today as many as 100 million Christians live under the constant threat of bodily harm and even death because of their faith. By God’s grace, many of us don’t face that fierce level of persecution at our doorstep—yet. However, it is on the rise as the world becomes increasingly hostile to God’s Word and His people.

Whatever the degree of persecution you might face, how you respond is dictated by your perspective. If you can’t see beyond your own suffering and fear, persecution will be a hindrance to your spiritual growth and usefulness. But if you view persecution from heaven’s perspective, you’ll be able to endure, and even thrive in the midst of it.

So what is heaven’s perspective? Like any other hardship we encounter, persecution is a trial permitted by God for our growth. And as James writes, we need to:

*Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.* (James 1:2-4)



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### *Heaven's Perspective on Persecution - Continued*

God is not caught off guard by our suffering. Persecution isn't an indication that He lost control, or that we've fallen out of favor with Him. It's a trial that serves a purpose in His divine plan. And if we react the right way, we can expect to benefit from it in the end.

That's the promise James makes just a few verses later: *"Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him"* (James 1:12).

Peter made that same point to his readers in 1 Peter 4:12-14.

***Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.***

Peter's readers were indeed facing a "fiery ordeal." Scattered across the Roman Empire, they lived as aliens amid a pagan society. On top of that, they endured the constant threat of violent persecution, as the Romans excelled at devising excruciating tortures and horrific deaths for their enemies. And in spite of that, Peter called them to rejoice.

***In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.*** (1 Peter 1:6-7)

The fruit of believers' suffering is a proven faith. Enduring persecution proves the quality of their love for the Lord, and nothing is more valuable than tested faith. It not only affirms your status as a child of God (Romans 8:17), it also empowers you to conquer sin (1 Peter 4:1).

Because of that immense value of having confidence in your salvation, you're willing to suffer the pains and hardships of persecution. You don't try to escape it; you accept it as the Lord's preordained proving ground for your faith. That is why Peter writes that we can rejoice in trials.

In other words, there's nothing—not health, comfort, or security—more valuable than the confidence that your faith is real. Believers can gladly sacrifice those things because they know their suffering builds up their spiritual strength, the assurance of their faith, and their anticipation of future glory in heaven with Christ.



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## *Heaven's Perspective on Persecution - Continued*

John records these words from Jesus, which He said hours before His salvation-securing death: *“These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world”* (John 16:33). The worst thing the world can do is kill us, which sends us directly into the arms of Christ and our ultimate triumph. We should expect to face various forms of persecution in this life. But we’ll never be able to bear up under the weight of the suffering if we don’t first have heaven’s perspective on it—that God is allowing it for our good. ~ *Dr. John MacArthur*

## *Everything has Changed and Nothing has Changed - The Supreme Court has Legalized Same-Sex Marriage*

Everything has changed and nothing has changed. The Supreme Court’s decision yesterday (June 26th) is a central assault upon marriage as the conjugal union of a man and a woman and in a five to four decision the nation’s highest court has now imposed its mandate redefining marriage on all fifty states.

As Chief Justice Roberts said in his dissent, *“The majority’s decision is an act of will, not a legal judgment.”*

The majority’s argument, expressed by Justice Kennedy, is that the right of same-sex couples to marry is based in individual autonomy as related to sexuality, in marriage as a fundamental right, in marriage as a privileged context for raising children, and in upholding marriage as central to civilization. But at every one of these points, the majority had to re-invent marriage in order to make its case. The Court has not merely ordered that same-sex couples be allowed to marry – it has fundamentally redefined marriage itself.

The inventive legal argument set forth by the majority is clearly traceable in Justice Kennedy’s previous decisions including *Lawrence* (2003) and *Windsor* (2013), and he cites his own decisions as legal precedent. As the Chief Justice makes clear, Justice Kennedy and his fellow justices in the majority wanted to legalize same-sex marriage and they invented a constitutional theory to achieve their purpose. It was indeed an act of will disguised as a legal judgment.

Justice Kennedy declared that *“the right to marry is a fundamental right inherent in the liberty of the person, and under the Due Process and Equal Protection Clauses of the Fourteenth Amendment couples of the same-sex cannot be deprived of that right and that liberty.”* But marriage is nowhere to be found in the Constitution. As the Chief Justice asserted in his dissent, the majority opinion did not really make any serious constitutional argument at all. It was, as the Chief Justice insisted, an argument based in philosophy rather than in law.

The Supreme Court’s over-reach in this case is more astounding as the decision is reviewed in full, and as the dissenting justices voiced their own urgent concerns. The Chief Justice accused the majority of *“judicial policymaking”* that endangers our democratic form of government.



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### *Everything has Changed and Nothing has Changed - The Supreme Court has Legalized Same-Sex Marriage - Continued*

“The Court today not only overlooks our country’s entire history and tradition but actively repudiates it, preferring to live only in the heady days of the here and now,” he asserted. Further: “Over and over, the majority exalts the role of the judiciary in delivering social change.”

“The majority,” he made clear, “lays out a tantalizing vision for the future for Members of this Court. If an unvarying social institution enduring over all of recorded history cannot inhibit judicial policymaking, what can?”

That is a haunting question. This Chief Justice’s point is an urgent warning: If the Supreme Court will arrogate to itself the right to redefine marriage, there is no restraint on the judiciary whatsoever.

Justice Antonin Scalia offered a stinging rebuke to the majority. “This is a naked judicial claim to legislative—indeed super-legislative—power; a claim fundamentally at odds with our system of government,” he stated. Justice Scalia then offered these stunning words of judgment: “A system of government that makes the people subordinate to a committee of nine unelected lawyers does not deserve to be called a democracy.”

The Chief Justice also pointed to another very telling aspect of the majority opinion. The Kennedy opinion opens wide a door that basically invites looming demands for the legalization of polygamy and polyamory. As Chief Justice Roberts observed: “It is striking how much of the majority’s reasoning would apply with equal force to the claim of a fundamental right to plural marriage.” Striking, indeed. What is perhaps even more striking is that the majority did not even appear concerned about the extension of its logic to polygamy.

As the decision approached, those of us who have warned that the redefinition of marriage will not stop with same-sex unions were told that we were offering a fallacious slippery-slope argument. Now, the Chief Justice of the United States verifies that these concerns were fully valid. You can count on the fact that advocates for legalized polygamy found great encouragement in this decision.

The Supreme Court of the United States is the highest court in the land, and its decisions cannot be appealed to a higher court of law. But the Supreme Court, like every human institution and individual, will eventually face two higher courts. The **first** is the court of history, which will render a judgment that I believe will embarrass this court and reveal its dangerous trajectory. The precedents and arguments set forth in this decision cannot be limited to the right of same-sex couples to marry. If individual autonomy and equal protection mean that same-sex couples cannot be denied what is now defined as a fundamental right of marriage, then others will arrive to make the same argument.

This Court will find itself in a trap of its own making, and one that will bring great harm to this nation and its families. The **second** court we all must face is the court of divine judgment.



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### ***Everything has Changed and Nothing has Changed - The Supreme Court has Legalized Same-Sex Marriage - Continued***

For centuries, marriage ceremonies in the English-speaking world have included the admonition that what God has put together, no human being – or human court – should tear asunder. That is exactly what the Supreme Court of the United States has now done.

The threat to religious liberty represented by this decision is clear, present, and inevitable. Assurances to the contrary, the majority in this decision has placed every religious institution in legal jeopardy if that institution intends to uphold its theological convictions limiting marriage to the union of a man and a woman. This threat is extended to every religious citizen or congregation that would uphold the convictions held by believers for millennia. Justice Clarence Thomas warned in his dissent of “ruinous consequences for religious liberty.”

One of the most dangerous dimensions of this decision is evident in what can only be described as the majority’s vilification of those who hold to a traditional view of marriage as exclusively the union of a man and a woman. Justice Samuel Alito stated bluntly that the decision “will be used to vilify Americans who are unwilling to assent to the new orthodoxy.” According to the argument offered by the majority, any opposition to same-sex marriage is rooted in moral animus against homosexuals. In offering this argument the majority slanders any defender of traditional marriage and openly rejects and vilifies those who, on the grounds of theological conviction, cannot affirm same-sex marriage.

In a very real sense, everything has now changed. The highest court of the land has redefined marriage. Those who cannot accept this redefinition of marriage as a matter of morality and ultimate truth, must acknowledge that the laws of this nation concerning marriage will indeed be defined against our will. We must acknowledge the authority of the Supreme Court in matters of law. Christians must be committed to be good citizens and good neighbors, even as we cannot accept this redefinition of marriage in our churches and in our lives.

We must contend for marriage as God’s gift to humanity – a gift central and essential to human flourishing and a gift that is limited to the conjugal union of a man and a woman. We must contend for religious liberty for all, and focus our energies on protecting the rights of Christian citizens and Christian institutions to teach and operate on the basis of Christian conviction.

We cannot be silent, and we cannot join the moral revolution that stands in direct opposition to what we believe the Creator has designed, given, and intended for us. We cannot be silent, and we cannot fail to contend for marriage as the union of a man and a woman.

In one sense, everything has changed. And yet, nothing has changed. The cultural and legal landscape has changed, as we believe this will lead to very real harms to our neighbors. But our Christian responsibility has not changed. We are charged to uphold marriage as the union of a man and a woman and to speak the truth in love. We are also commanded to uphold the truth about marriage in our own lives, in our own marriages, in our own families, and in our own churches.



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### *Everything has Changed and Nothing has Changed - The Supreme Court has Legalized Same-Sex Marriage - Continued*

We are called to be the people of the truth, even when the truth is not popular and even when the truth is denied by the culture around us. Christians have found themselves in this position before, and we will again. God's truth has not changed. The Holy Scriptures have not changed. The Gospel of Jesus Christ has not changed. The church's mission has not changed. Jesus Christ is the same, yesterday, today, and forever. ~ ***Dr. R. Albert Mohler, Jr. - President of The Southern Baptist Theological Seminary***

### *Luke Purser's Journey - June 2015*

For some time many of us have been following Luke's medical progress. He is a little boy (19 months old) who must feel like a pin cushion because of the many tests and probing's into his little frail body. He is a little boy that all of us love and adore and we long for the day that these trying adventures will come to some sort of a slow- down.

With Carrie Purser's permission I will be posting from time to time an update on his progress. Below I have included some of Carrie's thoughts and prayers for the month of June 2015. Please continue to pray for this family and that the Lord will honor their trust in a Sovereign and loving heavenly Father.

*June 6, 2015*

Since I posted last week, a lot has happened!! Luke was unusually fussy through last weekend and had still not opened his eyes, so I was really concerned. We had a follow-up appointment set for Friday, but I thought that was too far away, so I called Monday morning. They wanted us to come in that afternoon to the office in Norfolk. The doctor did another intense exam and said there is some inflammation in his eyes. He was concerned that it might be the start of an infection, so he said he wanted to see Luke every day. The hemorrhage in his left eye had gone down some already, praise the Lord!

Tuesday we went to Hampton to see doctor. Inflammation didn't look any better, again after another intense exam. He called a different retina specialist to discuss Luke's case and also to see if he wanted to see Luke. We did go see that doctor who was in Virginia Beach that day. He also set up a tentative sedated exam to be done Wednesday morning at CHKD.

We got there Wednesday at 5:30 am; exam set for 7:30am. The doctor came in before sedated exam time, performed another intense exam, and said that his eyes looked better; a much clearer view. So no need for sedated exam. Praise the Lord!! He wanted us to continue with around the clock medications.

We went to see him again Thursday at CHKD. Luke had another intense exam. View wasn't as clear for doctor as it was Wednesday, but at least it wasn't any worse. Doctor said that depending on how Luke's eyes looked Friday, we may have to go to see the retina specialist again (this time in Elizabeth City, NC) and possibly be seen by eye doctor or another doctor Saturday and/or Sunday.



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### *Luke Purser's Journey - June 2015 - Continued*

Thankfully, after another intense exam, Luke's eyes looked clear so no need to go to Elizabeth City or be seen this weekend. Praise the Lord!!!

*June 8, 2015*

Luke had another eye appointment today. Praise the Lord Luke's eyes look better. He even opened them today for about an hour during lunch. That was so wonderful, especially since I was feeling pretty down today and had pleaded with the Lord to see Luke's eyes! So thankful He was gracious to allow that today, just when I needed it! Because of the good report we don't have to go back until Thursday. Whoo hoo!

*June 16, 2015*

We were back at the eye doctor yesterday. I was concerned about Luke's right eye looking hazy & his left eye having 2 red spots on it. The doctor wants to do a sedated exam tomorrow morning at CHKD to make sure Luke hasn't scratched his eye & messed up his stitches. Otherwise, doctor said his eyes are looking better. The view in for the doctor is clearer as well as Luke's view out.

Luke is back to his normal self--finally! He has his eyes open all day now (that began Friday for most of the day) & he has been squealing like crazy all day today! :) I am so thankful that he is happy & content again!

Please pray that the procedure tomorrow won't be long, that all is intact, & that nothing extra will have to be done. Please pray that Luke will recover quickly from being sedated & back to his sweet, squealing self in no time!!

*June 17, 2015*

We are so grateful to God for the results today. Praise the Lord, all is intact. The doctor said there were adhesions in his right eye that caused the pressure to go up a little. So the doctor took a needle and cut through them and the pressure went down. He said that may need to be done from time to time. We go in the morning for a follow-up appt.

Thankfully, Luke was only under anesthesia for about 45 minutes to an hour. He was quite fussy but ate lunch and supper. This evening, he was beginning to act more like himself. We are praying that will continue. Thank you so much for your prayers!!

*June 30, 2015*

Luke has been doing so great since I wrote last!! It's like he hit a spurt of development! He has been way more active and doing more things! Praise the Lord!! A couple of weeks ago, he went from sitting on his bottom to his hands and knees to get to a toy. And this afternoon....he crawled for the first time! :) We are SOOOO excited!! We are so thankful to God for allowing him to progress as he has over these past few weeks.

Luke should be getting his new glasses within the next few weeks. Also, Luke's testicle surgery is 3 weeks away--on July 22. Please begin to pray with us that all will go well and that all could be taken care of in one surgery. Thank you for coming alongside of us during Luke's journey. Thank you for your prayers, care, love, and concern.



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### *Preach the Word*

Every season of reformation and every hour of spiritual awakening has been ushered in by a recovery of biblical preaching. This cause and effect is timeless and inseparable. J.H. Merle D'Aubigné, noted Reformation historian, writes, *"The only true reformation is that which emanates from the Word of God."* That is to say, as the pulpit goes, so goes the church.

Such was the case in the Protestant Reformation of the sixteenth century. Martin Luther, John Calvin, and other reformers were raised up by God to lead this era. At the forefront, it was their recovery of expository preaching that helped launch this religious movement that turned Europe and, eventually, Western civilization upside down. With *sola Scriptura* as their battle cry, a new generation of biblical preachers restored the pulpit to its former glory and revived apostolic Christianity.

The same was true in the golden era of the puritans in the seventeenth century. A recovery of biblical preaching spread like wildfire through the dry religion of Scotland and England. A resurgence of authentic Christianity came as an army of biblical expositors — John Owen, Jeremiah Burroughs, Samuel Rutherford, and others — marched upon the British Empire with an open Bible and uplifted voice. In its wake, the monarchy was shaken and history was altered.

The eighteenth century witnessed exactly the same. The Bible-saturated preaching of Jonathan Edwards, George Whitefield, and the Tennents thundered through the early colonies. The Atlantic seaboard was electrified with the proclamation of the gospel, and New England was taken by storm. The Word was preached, souls were saved, and the kingdom expanded.

The fact is, the restoration of biblical preaching has always been the leading factor in any revival of genuine Christianity. Philip Schaff writes, *"Every true progress in church history is conditioned by a new and deeper study of the Scriptures."* That is to say, every great revival in the church has been ushered in by a return to expository preaching.

D. Martyn Lloyd-Jones, preacher of Westminster Chapel London, stated, *"The most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is the greatest need of the world also."* If the doctor's diagnosis is correct, and this writer believes it is, then a return to true preaching — biblical preaching, expository preaching — is the greatest need in this critical hour. If a reformation is to come to the church, it must begin in the pulpit.

In his day, the prophet Amos warned of an approaching famine, a deadly drought that would cover the land. But not an absence of mere food or water, for this scarcity would be far more fatal. It would be a famine for hearing God's Word (Amos 8:11). Surely, the church today finds itself in such similar days of shortage. Tragically, exposition is being replaced with entertainment, doctrine with drama, theology with theatrics, and preaching with performances. What is so desperately needed today is for pastors to return to their highest calling — the divine summons to "preach the word" (2 Timothy 4:1-2).

What is expository preaching? The Genevan reformer John Calvin explained, "Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace." In other words, God is unusually present, by His Spirit, in the preaching of His Word. Such preaching starts in a biblical text, stays in it, and shows its God-intended meaning in a life-changing fashion.



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## *Preach the Word - Continued*

This was the final charge of Paul to young Timothy: *“Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching”* (2 Timothy 4:2). Such preaching necessitates declaring the full counsel of God in Scripture. The entire written Word must be expounded. No truth should be left untaught, no sin unexposed, no grace unoffered, no promise undelivered.

A heaven-sent revival will only come when Scripture is enthroned once again in the pulpit. There must be the clarion declaration of the Bible, the kind of preaching that gives a clear explanation of a biblical text with compelling application, exhortation, and appeal.

Every preacher must confine himself to the truths of Scripture. When the Bible speaks, God speaks. The man of God has nothing to say apart from the Bible. He must not parade his personal opinions in the pulpit. Nor may he expound worldly philosophies. The preacher is limited to one task — preach the Word.

Charles Haddon Spurgeon said, *“I would rather speak five words out of this book than 50,000 words of the philosophers. If we want revivals, we must revive our reverence for the Word of God. If we want conversions, we must put more of God’s Word into our sermons.”* This remains the crying need of the hour.

May a new generation of strong men step forward and speak up, and may they do so loud and clear. As the pulpit goes, so goes the church. ~ **Dr. Steven J. Lawson - founder and president of OnePassion Ministries and former senior pastor of Christ Fellowship Baptist Church in Mobile, Ala.**

## *Fostering Fear of God*

I recently heard a young Christian remark, “I have no fear of dying.” When I heard this comment I thought to myself, “I wish I could say that.” I am not afraid of death. I believe that death for the Christian is a glorious transition to heaven. I am not afraid of going to heaven. It’s the process that frightens me. I don’t know by what means I will die. It may be via a process of suffering, and that frightens me. I know that even this shouldn’t frighten me. There are lots of things that frighten me that I shouldn’t let frighten me. The Scripture declares that perfect love casts out fear. But love is still imperfect, and fear hangs around.

There is one fear, however, that many of us do not have that we should have. It is the fear of God. Not only are we allowed to fear God, we are commanded to fear Him. A mark of reprobation is to have no fear of God before our eyes.

Martin Luther made an important distinction concerning the fear of God. He distinguished between servile fear and filial fear. He described servile fear as that kind of fear a prisoner has for his torturer. Filial fear is the fear of a son who loves his father and does not want to offend him or let him down. It is a fear born of respect. When the Bible calls us to fear God, it is issuing a call to a fear born of reverence, awe, and adoration. It is a respect of the highest magnitude. ~ **Dr. R.C. Sproul, Sr.**



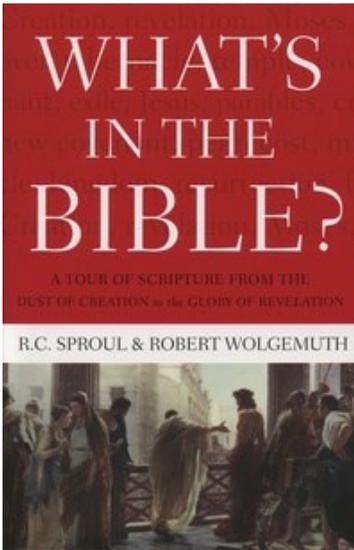
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## *Book Reviews*

### *What's in the Bible?*

*Dr. R.C. Sproul, Sr. and Robert Wolgemuth*



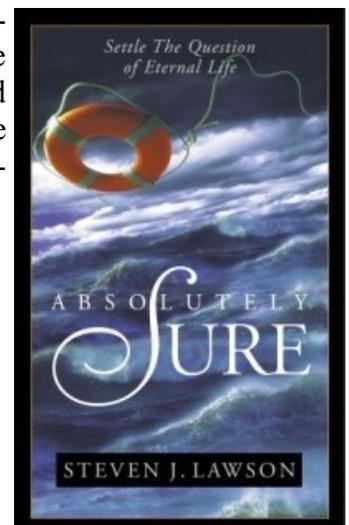
What's in the Bible was designed to help individuals over common hurdles, such as long lists of laws and genealogies, which often discourage reading the Bible cover to cover. Instead, R.C. Sproul and Robert Wolgemuth collaborated to highlight the essence of God's voice, activity, and purpose from Genesis through Revelation. This book, written from the perspectives of a theologian and layman, is a road map that takes readers over general impediments and helps believers comprehend the whole of Scripture.

What's in the Bible explores the most monumental story ever recorded - a story filled with intrigue, drama and real-life accounts of God at work in the universe. It is easy to read and can be used alone or with Ligonier's audio/video series, Dust to Glory: An Overview of the Bible with R.C. Sproul.

### *Absolutely Sure - Settle the Question of Eternal Life*

*Dr. Steven J. Lawson*

Untold multitudes of church members today are religious, but lost. They lack the assurance of their salvation. Others are deceived and have a false sense of assurance that they should not have. These people must be awakened out of their slumber and shown the evidences of a true work of grace in salvation. The greatest proof of the new birth is not a past event, but a present experience of God at work within a believer's life.





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### *The Baptist Confession of Faith of 1689*

#### *Good Works - Chapter 16*

1. Good works are only those which God has commanded in his holy Word. Works which do not have such warrant, and are invented by people out of blind zeal or on pretense of good intentions, are not good works.
2. These good works, done in obedience to God's commandments, are the fruits and evidence of a true and living faith. By them believers express their thankfulness, strengthen their assurance, edify their brethren, enhance their profession of the Gospel, and silence the opponents [of the Gospel]. So they glorify God whose workmanship they are, created in Christ Jesus to do good works and to produce the fruits of holiness which lead to eternal life.
3. Their ability to do these good works does not in any way come from themselves, but entirely from the Spirit of Christ. To enable them to do good works (besides the graces they have already received) they require the actual influence of the Holy Spirit to cause them to will and to do his good pleasure. Yet are they not on this account to become negligent, nor to think that they are not required to perform a duty unless given a special impulse of the Spirit; rather, they ought to be diligent in stirring up the grace of God that is in them.
4. Those who in their obedience [to God] attain the greatest height possible in this life, are still far from being able to perform works of supererogation (that is, to do more than God requires) since they fall short of much which, as their duty, they are required to do.
5. We cannot, even by our best works, merit pardon of sin or eternal life from the hand of God, for those works are out of all proportion to the glory to come. Moreover, because of the infinite distance that is between us and God, our works can neither benefit God nor satisfy the debt of our former sins. When we have done all we can, we have only done our duty, and are still unprofitable servants. Besides, if our works are good they originate from the Spirit, and whatever we do is defiled and mixed with so much weakness and imperfection that it cannot endure the severity of God's judgment.
6. Yet, although believers are accepted as individual people through Christ, their good works also are accepted in Christ. It is not as though in this life they were entirely blameless and beyond censure in God's sight, but that he looks upon them in his Son, and is pleased to accept and reward what is sincere, even though it is accompanied by many weaknesses and imperfections.
7. As for works done by the unregenerate, even though in essence they may be things which God commands, and may be beneficial both to themselves and others, yet they remain sinful works because they do not proceed from a heart purified by faith, nor are they done in a right manner according to the Word, nor is their purpose the glory of God. Therefore such works cannot please God nor make a person acceptable to receive grace from God. Yet the neglect of such works is even more sinful and displeasing to God.



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### *Birthday and Anniversary Corner - July 2015*

#### Birthdays

*Isaac Tyndale Lootens - July 7*  
*Sadie Halsey - July 13*  
*Teresa Hurst - July 21*  
*Matthew Curtis Lootens - July 31*

#### Anniversaries

*David and Jennifer Allesandro - July 4*  
*Les and Jessica Twilley - July 17*

### *Salvation*

From the Word of God I gather that damnation is all of man, from top to bottom, and salvation is all of grace, from first to last. He that perishes chooses to perish; but he that is saved is saved because God has chosen to save him. ~ *Charles Spurgeon*

Saving faith is not just believing that Jesus lived and died. Faith that saves is the confident, continuous confession of total dependence on, and trust in Jesus Christ to meet the requirements on your behalf to give you entrance into God's Eternal Kingdom. It's the surrender of your life in complete trust to Him to do what you cannot do. ~ *Dr. John MacArthur*

If the final decision for the salvation of fallen sinners were left in the hands of fallen sinners, we would despair all hope that anyone would be saved. ~ *Dr. R.C. Sproul, Sr.*

### *Disclaimer*

The views and opinions from the contributors to this newsletter do not necessarily reflect those of West Suffolk Baptist Church or its leadership.



West Suffolk Baptist Church

The West Suffolk Epistle is a monthly publication of West Suffolk Baptist Church.  
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Please 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.