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West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



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Association of Reformed Baptist Churches of America

Crisis in American Democracy

For nearly two and a half centuries, Americans have enjoyed the enormous privilege and responsibility of forming our own government—a privilege rarely experienced throughout most of human history. For most of history, humanity has struggled with the question of how to respond to a government that was essentially forced upon them. But Americans have often struggled with a very different reality; how do we rightly respond to the government that we choose?

To put all of this in historical perspective, the Framers of the American experiment understood that a representative democracy built on the principle of limited government would require certain virtues of its citizens. These would include a restraint of passions and an upholding of traditional moral virtues, without which democracy would not be possible. As the idea of limited government implies, the citizenry would be required to carry out the social responsibilities of the community without the intrusion of government and, thus, citizens would be expected to have the moral integrity necessary for such an arrangement. The Framers of the American Republic also agreed that it would be impossible to have a representative democracy and a limited government if the people did not elect leaders who embodied the virtues of the citizenry while also respecting and protecting society’s pre-political institutions: marriage and family, the church, and the local community.

Thus, the idea of a limited government requires that society uphold and pursue the health of its most basic institutions. When a civil society is weak, government becomes strong. When the family breaks down, government grows stronger. When the essential institutions of society are no longer respected, government demands that respect for itself. That is a recipe for tyranny.

Much of this was essentially affirmed until the early decades of the 20th century when progressivists began promoting an agenda that fundamentally redefined the role of the federal government in public life. By the middle of the 20th century, the Democratic Party had essentially embraced this progressivist agenda, becoming committed to an increasingly powerful government—a government whose powers exceeded those enumerated in the Constitution. At the same time, the Democratic Party also began advocating for a basic redefinition of the morality that shaped the common culture. By and large, however, the Republican Party continued to maintain a commitment to the vision of America’s founders, advocating for a traditional understanding of morality while also upholding the principle of limited government.

By the 1980s, the two parties represented two very different worldviews and two very different visions of American government. For decades, each party has acted rather predictably and in ways that accord with their fundamental principles. All of that, however, has now changed.

The 2016 presidential campaign has developed in an entirely unpredictable manner and, in many respects, represents a crisis in American democracy. This crisis is not limited to either party. Bernie Sanders, the Independent senator from Vermont, has won several stunning victories in the primary season over presumed Democratic nominee Hillary Clinton.



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Crisis in American Democracy - Continued

While it is still extremely likely that Clinton will become the Democratic nominee, Sanders support among voters represents a populist flirtation with Democratic Socialism. This pattern is something few Democrats could have imagined just one year ago. What this foray into Democratic Socialism represents, then, is a radical adjustment of the Democratic Party's basic economic principles. Thus, even if Hillary Clinton becomes the nominee, the process will likely drag her even further to the left, eventually redefining the Democratic Party before our very eyes.

But if it is remarkable to see what is happening in the Democratic Party, it is absolutely shocking to see what is happening among Republicans. Traditionally, the Republican Party has established its reputation by standing for the principles advocated by the American Founders—limited government upheld by the health of society's primary institutions such as marriage, family, and community. Yet Donald Trump, the presumptive nominee for the Republican Party, represents virtually everything the Republican Party has typically defined itself over against. Clearly, both political parties are now redefining themselves. What is not clear is where each party will ultimately end up. What is also not clear is whether the American experiment can survive such radical political change.

As already noted, the American experiment in limited government requires that the citizenry and those who hold public office honor certain moral virtues and respect the institutions that are crucial for a society to rightly function. Yet, we now find ourselves in a situation where the three leading candidates for president show little to no respect for such institutions in their articulations of public policy.

This fundamental redefinition of the American political landscape requires Christians to think carefully about their political responsibility. Make no mistake; we cannot avoid that responsibility. Even refusing to vote is itself a vote because it privileges those who do vote and increases the value of each ballot. In truth, we bear a political responsibility that cannot be dismissed or delegated to others. Every Christian must be ready to responsibly steward his or her vote at the polls.

To put the matter bluntly, we are now confronted with the reality that, in November, Hillary Clinton will likely be the Democratic nominee and Donald Trump the Republican nominee. This poses a significant problem for many Christians who believe they cannot, in good conscience, vote for either candidate. As a result, Christians are going to need a lot of careful political reflection in order to steward their vote and their political responsibility in this election cycle.

Headlines from around the world tell us that other representative democracies are at a similar moment of redefinition. Political turmoil now marks the United Kingdom and also nations like France and other key American allies. Perhaps democracy itself is now facing a crucial hour of decision and a crucial season of testing. It is no exaggeration to say that democracy is being tested around the world; it is certainly being tested here at home. Yet if this is a moment of testing for democracy, it is also a crucial moment for Christian witness. This election cycle is going to be a particular test for American Christians—and we are about to find out if Christians are up to this challenge. ~ *Dr. R. Albert Mohler, Jr.*



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The below article first appeared in the May 2014 issue of the West Suffolk Epistle. I have placed it here as a reminder to all of us how this truth has been distorted.

The Truth about Separation of Church and State

It is a fact of American life nowadays that anytime the Bible, Ten Commandments, or any moral standard based on Scripture arises, the cry that immediately goes up is, “Oh, but that violates the separation of church and state; the First Amendment prohibits religious values in public affairs.” *We have heard this rhetoric for decades, but does the First Amendment really say that?* The *First* Amendment reads thusly:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Not only are the words “separation of church and state” not found in the First Amendment, **they do not appear in any founding document.** What then does the First Amendment mean?

The U.S. Congressional Records of June 7 through September 25, 1789—the dates in which the Founders framed the First Amendment—clearly demonstrate the Founders’ intent. The Founders wanted to ensure that what happened in England did not happen in America, namely, that the federal government would not be allowed to establish a national denomination to the excluding of all others. The records show that in all the discussions and early wordings of the First Amendment, the Founders used the word “religion” interchangeably with the word “denomination.” **They had absolutely no intention whatsoever of excluding Biblical principles and religious values in public affairs.**

Just one example of many is Fisher Ames, who, according to the Congressional Record of September 20, 1789, was the man who actually offered the final wording of the First Amendment. In an article in a national magazine dated January 1801, Ames wrote of his concern about all the new textbooks that were appearing. He said that while these are good, the Bible still must never be replaced as the number one textbook in our schools.

Why then, if these books for children must be retained, as they will be, should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble.

So, the Bible did not violate Fisher Ames’ view of the First Amendment. Several other Founding Fathers, such as Benjamin Rush, Noah Webster, John Adams, and George Washington all warned that removing religious and moral principles from the classroom would result in serious social problems. And this is precisely what has happened in America.

From where, then, does the phrase “separation of church and state” come? It first appeared in a letter written by Thomas Jefferson in 1801, who was then President. This letter was a reply to the Danbury Baptist Association of Danbury, Connecticut, who heard a rumor that the Congregationalist denomination was going to be made the national religion and wrote Jefferson in protest. In his reply, Jefferson assured them that they should have no fear of this because:

. . . I contemplate with sovereign reverence that act of the whole American people which declared that their legislation should “make no law respecting an establishment of religion, or prohibiting the free exercise thereof” [i.e., The First Amendment], thus building a wall of separation between church and state. [The Writings of Thomas Jefferson, Memorial Edition (Washington: The Thomas Jefferson Memorial Association of the United States, 1903), pp. 281-282.]



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The Truth about Separation of Church and State - Continued

The context and intent of Jefferson's letter had nothing whatsoever to do with removing the Bible and morality from government, rather it dealt with the original intent of the First Amendment, namely, that there would never be a **national denomination**.

But in spite of these historical facts, in 1962 the phrase "separation of church and state" was ripped completely from its context and intent. On June 25, 1962, in the court case *Engel v. Vitale*, the Supreme Court used that phrase to redefine "church." For 170 years before this case, the court defined "church" as being a federally established denomination, but it now meant any religious activity performed in public. And as we've seen, this ruling set America on her downward course.

The facts are that the intent of the Founding Fathers was never, never, **NEVER** to separate God and government. They believed that God must be at the center of government. Tragically that is not the case today and we see the results. ~ *Dr. J.D. Watson – Pastor-Teacher – Grace Bible Church*

Legalism vs. Gospel Religion

The word religion has fallen on hard times in recent years. Many have tried to pit religion against faith, saying that Christianity isn't a religion but a relationship. That sounds nice, but that isn't quite the case. Faith and religion are not mutually exclusive, they are complementary. Christianity is a religion founded on a relationship with Jesus Christ. In fact, Christianity is the only true religion in the world because it is the religion established by the one and only true God. The Christian religion is the all-encompassing life of trusting, worshipping, following, and loving God and loving our neighbor, enabled by the regenerating and empowering work of the Holy Spirit, and established on our relationship with Christ through the gospel by grace alone through faith alone.

Nevertheless, we rightly speak critically of religion when we speak of man-made religion. When we speak of such religion, we are either speaking of all the false religions of the world, such as Islam and Buddhism, or we are speaking of the religious rules that men add to Scripture and with which they attempt to bind our consciences. This latter type of religion was the religion of the Pharisees and later of the Judaizers. However, the fundamental problem of the Pharisees and Judaizers was not that they were overly zealous about religious orthodoxy, but that they invented their own religious orthodoxy. Based on their man-made legalistic inventions, they judged hearts and tyrannized those whom Christ had set free. And that is the precise problem with all forms of legalism in our churches today. We invent laws around God's law. We attempt to turn our preferences into God's principles. We say "you can't" when God says "you can."

At the same time, we must also understand what legalism is not. Legalism is not obedience to God and His law. Legalism is not learning to obey all that Christ has commanded us. Legalism is not pursuing holiness. Legalism is not striving to please God and glorify God in all that we do. Legalism is not being zealous in our good works and in bearing fruit in keeping with repentance.

Legalism is not an error of Christianity—it's a different religion altogether. Legalism draws attention to us, but gospel religion draws attention to Jesus Christ. Legalism gives us glory, but gospel religion gives God glory. Legalism is rooted in self-worship, but gospel religion is rooted in the worship of God. And the ironic thing about legalism is that it doesn't make people want to work harder, it makes them want to give up. ~ *Burk Parsons - Editor of Tabletalk Magazine and Co-Pastor of Saint Andrew's Chapel - Sanford, Fla.*



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Principles for Voting

In Acts 14, Luke sets forth for us the events that took place on Paul's first missionary journey, a journey on which Barnabas accompanied him. We've seen this pattern emerge over and over again. The apostles would come into the synagogue or the public square known as the *agora*. They would proclaim the gospel openly. And there would always be some people who responded in faith by the power of the Holy Ghost while others in attendance would stand up in outright hostility and oppose them. Indeed, it was through great tribulation that the gospel bore fruit in places like Antioch and Iconium. And everyday Paul and Barnabas were subjected to threats, insults, hostility and even physical danger. We can see how things degenerated to such a degree here in the latter part of chapter fourteen: the Jewish leadership actually convenes a kangaroo court and imposes the death penalty upon Paul! A rioting mob is gathered and begins to throw stones at Paul with deadly force. Paul is knocked down by the repeated blows to the face, arms, torso, and head. His would-be executors then drag him out of the city, leaving him for dead.

Now ladies and gentlemen we can't read that and say, "Ho-hum, isn't that interesting?" Passages like this speak to the truthfulness of the adage "the blood of the martyrs is the seed of the church." These sorts of things happened to a multitude of Christians who did not recover as swiftly as Paul did on this occasion. Indeed, many in the Christian community of the first century became human torches in the gardens of Nero. Others were thrown into the arena to go against professional gladiators, or to be fed to the lions while crazed emperors and a depraved public watched the spectacle with perverted glee. That's our history as Christians. And down through the ages every time the gospel has been preached openly in the public square, it has been met with some degree of hostility, violence and persecution. And no doubt such things continue in our day in various pockets of the world.

Now one of the things that I think about in terms of my own ministry is why I've never been cast into jail. Why has no one ever thrown a stone at me because of the boldness by which I preach the gospel? Well, I preach it in a safe zone, I suppose—a zone that has been declared something of a reservation. The church has been banished in our day from the public square, and a deal has been made. The deal goes something like this: If we confine our preaching and teaching to spiritual matters (matters of the world to come) and keep our mouths shut about what's going on all around us in the culture in which we live, then we will be protected by the powers that be. But if we venture off the reservation and intrude our opinions into the public square, then we will feel the full measure of the wrath of the culture and indeed of the government itself.

That government today perpetuates a myth which is totally ungrounded in American history. This myth is articulated every day under the rubric of the "separation of church and state". But I defy anybody in this room or in this nation to find such a concept anywhere in the Constitution of the United States of America or in the Declaration of Independence. The phrase originated in some private correspondence from the pen of Thomas Jefferson where he spoke of erecting a wall of separation but it never became part of the fabric of the law of this land historically. And I say today in our age that the concept of the separation of state and church that even Jefferson had in view in the 18th century has also been changed dramatically in its public understanding. What was meant in the 18th century even in the informal way in which Jefferson spoke of it was the division of labor between the church and the state. In other words, it is not the state's responsibility to do the ministry of the church and it is not the state's responsibility to preach the gospel or to administer the sacrament. Those duties have been given to the church that God ordained and to the Christian ministers whom God has called and appointed.



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Principles for Voting - Continued

But on the other side of the coin God also instituted government for the safety and well being of the people who live in its midst. And the government has been assigned by God the responsibility of preserving, protecting and maintaining the sanctity of human life. The government has been ordained by God to protect those areas of life in the realm of *common grace*—blessings that God gives to all people—not just Jews or Christians or any other group. I’m referring to blessings such as the sanctity of marriage. That’s why the church recognizes marriages that take place in the secular world. But it is God who ordains the state and before whom the state is ultimately responsible and to Whom it will be held accountable at the end of the age for how it exercised its responsibility.

A few years ago I was invited to give the address at the inaugural breakfast of the newly elected governor of the state of Florida. And on that occasion I said to the governor elect, “Good sir, today is your ordination day. You have received your mandate to govern not from the will of the people, but from almighty God, who Himself establishes government and calls you His minister, not the minister of the church, but His minister as a guardian of the affairs of the state. And I remind you that you will be judged by Him in how you carry out your duties.” But in our time the separation of church and state has come to mean the separation of the state from God. It is one thing to say the state is not accountable to the church, it’s another thing to say the state is not accountable to God. And when the state assumes its autonomy and declares its independence from Almighty God it is not just the right but the duty of the church to call the state to task: Not to ask the state to be the church, but to tell the state to be the state under God.

And that has been the task of the church throughout the ages, throughout the pages of the Old Testament and into the New. I know there are people in Christendom who believe that the church should never say anything about the public square or what happens in the political realm. But given our biblical history I wonder how anybody can come to that conclusion. You read the pages of the Old Testament and you read the history of the prophets. You see a king like Ahab using the power of his secular authority to confiscate the personal private property of neighbors. And nobody says a word until Elijah risks his life to declare it unjust and call him to task. Isaiah was raised and anointed to go into the palace and speak to king after king after king, bringing God’s criticism to the nation. Amos was the one who cried in the marketplace “let justice roll down like an ever-flowing stream.” And for calling the culture of their day to righteousness every one of those prophets faced hostility, bodily harm, and death. Why was John the Baptist beheaded? Because he called attention to the immorality of the king, and the unjustness and illicit basis of his marriage. Jesus criticized Herod as well, calling him a fox. And when He called the nation of Israel to righteousness, corrected the Sanhedrin, and criticized the leading authorities and their corrupt practices, He was arrested and executed. He was not executed because he said, “Consider the lilies, how they spin.” He was executed because He said, “Consider the thieves, how they steal.”

Jesus took His message to the public square. But Uncle Sam has cut a deal with us, and here’s the deal: They’ll give you and I a tax exemption whereby we can deduct from our income taxes our tithes and offerings that we give to the church. But on one condition: that we not speak out on the political issues in our day. Ladies and Gentlemen that’s a compromise that the church can never afford to make. I’m not allowed by law at this point to tell you who to vote for, to recommend or endorse a particular candidate, and I’m going to obey that law because I’m called to obey the civil magistrates even when I disagree with those civil magistrates.



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Principles for Voting - Continued

But at the same time I'm going to protest against that condition and say to the church if it means that we have to give up our tax deductions so be it. Because we shouldn't be giving our donations and charitable gifts to the church just so we can get a tax write-off. Our responsibility to tithe to the Kingdom of God is there whether we receive any benefit from the secular government or not. Surely we must all understand that. And I'm not going to tell you who to vote for, but I am going to tell you some things you should be concerned about when you go to the voting booth.

But here is what I'm going to tell you to do when you vote. As a Christian you have obligations opposed upon your conscience that in some sense other people don't have, although they should have. And the first thing is this: You have to understand what a vote is. The word vote comes from the Latin *votum*, which means 'will' or choice. And when you go to the ballot box and you vote, you are not there to vote for what's going to benefit you necessarily. Your vote is not a license to impose your selfish desires upon the rest of the country. You only have the right to vote for what is right. And not only do you have the right to vote for what is right, but when you vote you have the duty to vote for what is right.

I'm reminded of the work of William Wilberforce in England. You may recall that in debate after debate after debate, and in election after election after election, Wilberforce was soundly and roundly defeated when he sought the abolition of slavery in the British Commonwealth. But if ever there was an exercise in perseverance, it was by Wilberforce. Wilberforce refused to give up. He simply would not walk away from being the conscience of the English nation. And he publicly testified that slavery was wrong and he promised to oppose it as long as he had breath in his body. And finally in the providence of God, Parliament woke up and abolished this unethical practice that was a plague on the English speaking world.

We've gone through the same plague in the history of America, and thanks be to God slavery has finally been abolished in America. But I believe that slavery is the *second* most serious ethical issue that our country has ever faced. From my perspective the number *one* ethical issue that this nation has ever faced is the issue of abortion. Abortion is not a matter of private choice—not for the Christian who understands anything about the sanctity of life. The first century church made it very clear in their day, explicitly stating that abortion is murder.

I've written over 70 books. The book that had the shortest shelf life of all of my books was my book on the case against abortion. I talked to pastor after pastor and sought to understand why they weren't using this material (for which we also made a video series). They told me, "Well, we agree with it but we can't do it in our church." And I said, "Why?" They responded: "It will split the congregation." And I said, "So be it!" A million and a half unborn babies are slaughtered wantonly in the United States of America every year in the name of women's rights. If I know anything about the character of God after forty years of study, I know that God hates abortion. And I could never vote for a candidate who supported abortion—even if I agreed with that candidate on every other policy position. If he supported abortion I would not vote for him and I urge you to do the same.



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Principles for Voting - Continued

I know that abortion is not the number one issue in this campaign because it has become acceptable. Just like slavery became acceptable. But it cannot be acceptable to ethical people. The people of God have to rise up and say ‘NO’! We are not asking the state to be the church but we must say to the state, “Please be the state. God ordained you to protect, maintain, and preserve the sanctity of life, and you are not doing it.” So that has to be on your mind when you walk into that voting booth.

And a *second* ethical issue that you need to keep in mind before you vote is this: Don’t be a lobby group of one. I read in the Sentinel that they did a poll of athletes, asking them for whom they were going to vote. And one said it straight out. He said “I’m going to vote for the one who’s going to give the most money away.” How many times have you heard the phrase ‘I’m going to vote my pocketbook’? I’m going to go to the trough of the public and drink as deeply as I can. Alexis de Tocqueville, when he came and examined the great American experiment of democracy, said *two* things can destroy this experiment: One is when people learn that their vote is worth money, that you can bribe people to get their vote or that you can use the vote to somehow shelter yourself from financial or other obligations imposed upon others. Have we taken the blindfold away from lady justice? Are we not all equal under the law?

On the contrary, we have an income tax structure today that is inherently unjust. We almost never hear anybody discuss this injustice. But when God set up a system of taxation, He did things differently. God said I’m going to impose a tax on my people and it’s going to be ten percent from everybody: The rich man and the poor man are not going to pay the same amount. The rich man’s going to pay much more than the poor man, but they’re both going to pay the same percentage. They’re both going to have the same responsibility. That way the rich man can’t use his power to exploit the poor man, saying, “I’m going to pay five percent, but you’re going to pay fifty percent.” The rich weren’t allowed to do that. Nor were the poor allowed to say, “We’re going to pay five percent and the rich are going to pay fifty percent because they can afford it.” What that is ladies and gentlemen is the politics of envy that legalizes theft. Anytime you vote a tax on somebody else that is not a tax on yourself, you’re stealing from your brother. And though the whole world does it and though it’s common practice in the United States of America, a Christian shouldn’t be caught dead voting to fill his own pocketbook at the expense of someone else. Isn’t that plain? Isn’t that clear? And until we get some kind of flat tax, we’re going to have a politicized economy, we’re going to have class warfare, and we’re going to have the whole nation’s rule being determined by the rush for economic advantage at the polls. Don’t do it. Even if that means sacrificing some benefit you might receive from the federal government. Don’t ask other people at the point of a gun to give you from their pockets what you don’t have. That’s sin.

It is, of course, the American way. But we Christians should not be involved in that sort of thing. Rather we should be voting for what is right, what is ethical. And our consciences on that score need to be informed by the Word of God, not by our wallets. And so I plead with you: When you enter the voting booth, don’t leave your Christianity in the parking lot. And be bold to speak on these issues, even if it means somebody picks up a rock and throws it in your head. Because it is through tribulation that we enter the Kingdom of God. I pray for you, beloved, and for our nation in these days to come. ~ **Dr. R.C. Sproul, Sr.**



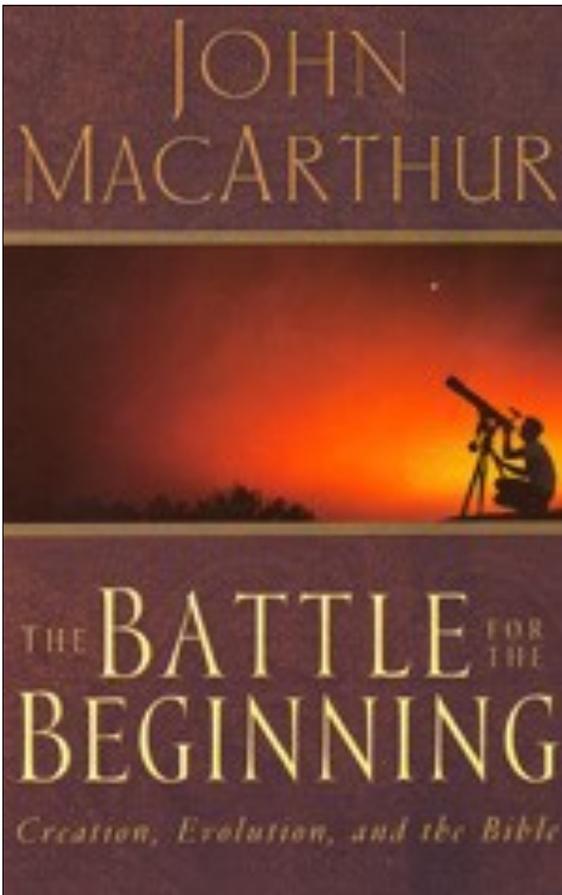
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Book Review

The Battle for the Beginning *Dr. John MacArthur*



Ask anyone about their view of origins—the “where did it all come from” kind of questions—and you’ll quickly uncover the fundamental underpinnings of their belief system. What people believe about origins shapes their entire worldview.

Sadly, many Christians have come to look at the creation account in Genesis through the lens of secular science. They profess a confidence in the Bible as God’s revealed truth, but they are willing to allow modern scientific theories to interpret the biblical account of origins.

Such thinking poses a conspicuous danger, not only to Genesis 1-3, but also to the essential doctrines of the Christian faith. How? “Everything in Scripture that teaches about sin and redemption assumes the literal truth of the first three chapters of Genesis. If we wobble to any degree on the truth of this passage,” John insists, “we undermine the very foundations of our faith.”

The Battle for the Beginning defends the historic interpretation of Genesis 1-3, addressing some key questions like,

- Why is the issue of origins so universally controversial?
- Does the Bible contradict modern science?
- Which side of the argument does scientific evidence support?
- What roles should science and the Bible play in a person's beliefs about the physical universe?

With the curiosity of a student and the precision of a veteran Bible teacher, John MacArthur takes you to the heart of the issue to establish the truth about origins.



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The Baptist Confession of Faith of 1689

The Fellowship of Believers - Chapter 27

1. All believers are united to Jesus Christ their Head by his Spirit and by faith, although this does not make them one person with him. Therefore they have fellowship in his graces, sufferings, death, resurrection, and glory. Being united to one another in love, they have fellowship in each other's gifts and graces, and are obliged to discharge their duties, both public and private, in an orderly way so as to ensure their mutual good in both spiritual and temporal matters.
2. By their profession, believers are obliged to maintain a holy fellowship and communion in the worship of God and in performing whatever spiritual services may promote their mutual edification. They should also relieve one another in temporal things according to their various abilities and needs. According to the rule of the Gospel, this fellowship applies particularly to family and church relationships, but as God offers opportunity, this fellowship is to be extended to all the 'household of faith', that is, all those in every place who call on the name of the Lord Jesus. Nevertheless, this fellowship with one another as believers does not take away or infringe on the personal ownership that each one has of his goods and possessions.

The Ordinances - Chapter 28

1. Baptism and the Lord's Supper are ordinances explicitly and sovereignly appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world.
2. These holy appointments are to be administered by those who are qualified and called to do so, according to the commission of Christ.

Baptism - Chapter 29

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be to the person baptized a sign of fellowship with Christ in his death and resurrection, of being grafted into him, of remission of sins, and of giving up oneself to God, through Jesus Christ, to live and walk in newness of life.
2. Those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ, are the only proper subjects for this ordinance.
3. The outward element to be used in this ordinance is water, in which the person is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.
4. Immersion, or dipping the person in water, is essential for the proper administration of this ordinance.



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Birthday and Anniversary Corner - June 2016

Birthdays

Gene Arthur - June 6
Mike Prince - June 27

Anniversaries

Ben and Carrie Purser - June 23
Scott and Ruth Thomas - June 25

The Value of Inconspicuous Service

Some people will not play in the band unless they can beat the big drum. Peter had that tendency. But not Andrew. He is never named as a participant in the big debates. He was more concerned about bringing people to Jesus than about who got the credit of who was in charge. He had little craving for honor.

Andrew is the very picture of all those who labor quietly in humble places, “not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart” (Ephesians 6:6)(ESV). He was one of those rare people who is willing to take the back seat and be in the place of support. He did not mind being hidden as long as the work was being done.

Many Christians today would do well to learn that lesson. The Lord values people like Andrew. They’re the quite men and women, laboring faithfully but inconspicuously, who accomplish the most for the Lord. They don’t receive much recognition, but they don’t seek it. They only want to hear the Lord say, “Well done.”
Dr. John MacArthur

Disclaimer

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



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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.