



West Suffolk Epistle



Association of Reformed Baptist Churches of America

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”

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The Age of Accountability

I think the best way to answer that is to say this: There is no "age of accountability" identified in Scripture, as such. There is nothing in the Bible that says, "Here is the age and from here on you are responsible!" I think the reason for that is because children mature at different paces. That would be true from culture to culture, and from age to age in history.

So the Lord in His wisdom didn't identify a specific moment. God knows when each soul is accountable. God knows when real rejection has taken place; when the love of sin exists in the heart. When enmity with God is conscious and willful. God alone knows when that occurs.

The Jews had identified about the age of twelve, and that was when Jesus was taken by His parents to Jerusalem for the Passover and the Feast, and there He was in the temple questioning the doctors. You have a good illustration there, and Jesus was asking profound questions at that point. This then seems to be the age when those kinds of questions begin to be personal in the heart of a child.

So I have always felt that somewhere around age twelve, the transition from childhood to adulthood takes place. It's probably not totally disassociated from puberty, where there is a consciousness of one's own impulses, feelings, drives, desires, and therefore sinful attitudes and passions, and whatever else starts to emerge.

With this in mind, I believe that it is absolutely essential, all along the way with children, that every time they desire to make a commitment to Jesus Christ, at whatever age, you (as someone giving spiritual oversight to them) encourage them to do that. Because you don't know, we can't know, when their desire is indicative of genuine saving faith. When a young child says, "I want to invite Christ into my life," then you need to encourage them to do that. Every one of those, I see as a step towards God. At what point that becomes saving faith -- only God knows for certain.

But, I also believe, that up until that point of real saving faith, God in His mercy, would save that child, should that child die. I have been doing some study on that very issue, because when I was at a conference recently, and that question was asked of a panel of very astute theologians -- no one gave an adequate answer. And I thought, "How can we have theologians who don't know the answer to that question? What about the children before the age of accountability, when they die, do they go to heaven?" I think the answer is "yes," and I think it is a strong "YES," based upon the confidence of David who said, when his little baby died: "He cannot come to me, but I shall go to him." And David knew where he was going; David knew he was going to heaven -- he knew that. There wasn't any question in his mind about that.

So when he said, "I shall go to him," in those words was the anticipation and the joyful hope of reunion. Now, some people have said, "Well, all he meant was, 'I am going to be buried next to him.'" There wouldn't be any reason to say, "He can't come to me, but, oh I'm so glad I am going to be buried next to him!" There would be no joy in that; that wouldn't satisfy anything. So I think at that point, he was expressing the confidence that he was going to heaven; he knew that was where he would find his son, who had died before the age of accountability.



West Suffolk Epistle



The Age of Accountability - Continued

Another interesting thing that occurs numerous times in the Old Testament, is that children (including those who die) are referred to as "innocent." The Hebrew word that is used for "innocent" is used numerous times in the Old Testament to refer to "not being guilty" -- literally, "being taken to court and found 'not guilty.'" In fact, the OT refers to the babies that were passed through the fire to Moloch [false god] as the "innocents," so I believe that God, prior to the "age of accountability" treats them as "innocent." It doesn't mean that they are not fallen; it doesn't mean that they are not sinful -- it does mean that God mercifully treats them as "innocent" in spite of that, and He has to exercise grace to do that, just as He exercises grace to save those who believe.

In summary, the "age of accountability" is not clearly identified in Scripture. I think it's up to parents; every time a child wants to respond and open the heart to Christ -- you need to encourage that, all the way along, until they come to that point where it is genuine, and the Lord knows that even if you don't. ~ **Dr. John MacArthur**

Is There a Correct Posture for Prayer?

There are many correct postures for prayer and no one posture is right or wrong. The Bible exhorts Christians to pray without ceasing and that necessitates various positions for prayer - no one can remain in just one position all day! But in the Bible, we can see people praying in various positions:

Standing (Genesis 24:12-14)

Lifting the hands (1 Timothy 2:8)

Sitting (Judges 20:26)

Kneeling (Mark 1:40)

Looking upward (John 17:1)

Bowing down (Exodus 34:8)

Placing the head between the knees (1 Kings 18:42)

Pounding on the breast (Luke 18:13)

Facing the temple (Daniel 6:10)

Rather than external positioning, the Bible emphasizes the posture of the heart. Whether you are standing, sitting, or lying down, the important thing is that your heart is bowed in submission to the lordship of Christ. False religion places a premium on external behavior, while true Christianity is concerned with the heart. And true prayer is characterized by an attitude of humility before God - not the physical posture of the person praying. ~ **Dr. John MacArthur**



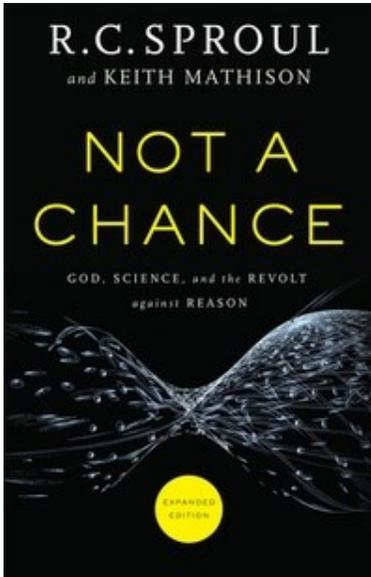
West Suffolk Epistle



Book Reviews

Not a Chance

By Dr. R.C. Sproul, Sr. and Dr. Keith Mathison



Challenging the Revolt Against God and Reason

Can something come from nothing? Was “chance” the cosmic power behind creation? Despite scientific advances, there remains an undercurrent of irrationalism in scientific writing. This book by Dr. R.C. Sproul and Dr. Keith Mathison, has been revised and expanded in light of recent scientific discoveries and ongoing attacks against God and reason, exposing the irrational claims of modern day science.

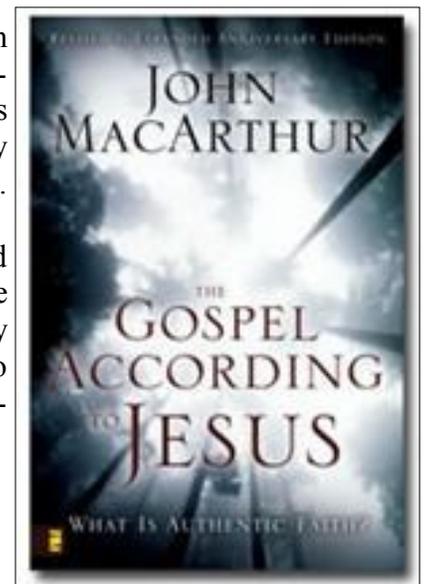
“Sproul has given us a powerfully argued, landmark work, in what has been an unremitting conflict between chance and agency. Here science, philosophy, and theology meet.” - *Ravi Zacharias, author of The Real Face of Atheism*

The Gospel According to Jesus - What is Authentic Faith?

By Dr. John MacArthur

What did Jesus mean when He said, “Follow me”? Twenty years ago John MacArthur tackled that seemingly simple question and provided the evangelical world with the biblical answer. For many, the reality of Jesus’ demands has proved thoroughly searching, profoundly disturbing, and uncomfortably invasive; and yet, heeding His words is eternally rewarding.

The 20th-anniversary edition of MacArthur’s provocative book has revised and expanded the original version to handle contemporary challenges. The debate over what some have called “lordship salvation” hasn’t ended—every generation must face the demands Christ’s lordship. The Gospel According to Jesus remains eminently relevant for the Christian church, and intensely practical for every Christian.





West Suffolk Epistle



The Voice of the Church

When Planned Parenthood adopted a strategy to win the debate on abortion and establish the legal right for women to have abortions on demand, it asked a strategic question: “From where will our strongest opposition come?” The organization anticipated that opposition would come most fiercely from the Roman Catholic Church. In order to offset the impact of the Roman community, Planned Parenthood adopted a strategy to encourage Protestant churches to support a woman’s right to abortion on demand. It encouraged the use of the mantras “A woman’s right to choose” and “A woman’s right over her own body.” A further part of the strategy was to use the slogan “prochoice” rather than “pro-abortion.” In other words, the effort to legalize abortion on demand was wrapped in the flag of personal liberty.

The Planned Parenthood strategy was eminently successful. For the most part, the mainline liberal churches backed the feminist crusade in favor of “choice.” What was most distressing was the silence of evangelical churches, churches committed to the authority of the Bible and the classical Christian faith. It took many years for the evangelical church to come to a consensus on the evil of abortion but, more tragically, many evangelical churches still refuse to speak out against the destruction of babies made in the image of God.

Several years ago, I produced a series of video lectures, out of which emerged my book on abortion. We made an effort to get these educational materials to evangelical churches, to help them instruct their members concerning this profoundly serious ethical issue. I was saddened to receive the same response over and over again. Innumerable evangelical pastors told me they could not use our materials in their churches because the issue of abortion is so controversial. If they took a stand against abortion on demand, they said, they would divide their churches. What? Divide these churches? What could be a greater evil than such a division? The answer is this: Remaining silent on the most serious ethical issue that the United States has ever faced.

If the slaughter of millions of unborn babies is to stop, the church must once again become the church. Those who hide behind the idea that the church should never speak to political issues have missed the scriptural accounts of what we would call prophetic criticism. It may have been politically incorrect for Nathan to confront David over his adultery with Bathsheba and murder of Uriah (2 Samuel 12:1–15a). It may have been politically incorrect for Elijah to confront Ahab for his sinful confiscation of Naboth’s vineyard (1 Kings 21). It may have been politically incorrect for John the Baptist to challenge Herod the Tetrarch’s illicit marriage (Matthew 14). In these and other examples from sacred Scripture, we see representatives of the church not trying to become the state but offering prophetic criticism to the state—despite the potential consequences. The church is not the state, but it is the conscience of the state, and it is a conscience that cannot afford to become seared and silent.

The state is an instrument ordained by God. It is also governed by God. The church does not need to be the state, but it must remind the state of its God-given duty. The principal reason for the existence of any government is to maintain, sustain, and protect the sanctity of human life. When the state fails to do that, it has become demonized. And it is the sacred duty of the church and of every Christian to voice opposition to it.

The evangelical church’s chief strategies to end abortion have been to put pressure on abortion clinics and on elected officials. There is nothing wrong with these strategies; however, one strategy that has not been used or adopted widely is that of protesting those churches that support the ghastly murder of unborn babies.



West Suffolk Epistle



The Voice of the Church - Continued

It is time for Christians to give prophetic criticism to the church, specifically to those churches that support abortion on demand or remain silent on this major issue.

In my own city, one of the largest evangelical churches has publicly welcomed the woman in America who is the most visible and vocal supporter of partial-birth abortions. That's a scandal to the Christian community. It's a scandal to the cause of Jesus Christ. That church needs to be called to account.

It is time for churches that see the evil of abortion to stand up and be counted—no matter the risk or the cost. When the church is silent in the midst of a holocaust, she ceases to be a real church. Wherever human dignity is under attack, it is the duty of the church and of the Christian to rise up in protest against it. This is not a political matter, and neither is it a temporary matter. It is not a matter over which Christians may disagree. It is a matter of life and death, the results of which will count forever. ~ *Dr. R.C. Sproul, Sr.*

Hope for Prodigal Children

As a pastor, I am often faced with the difficulty of counseling deeply saddened fathers and mothers with prodigal sons and daughters. Parents who enter my study for counsel and prayer are usually trying to come to grips with the harsh reality about a prodigal (lavishly wasteful) son or daughter. The child they have loved, prayed for, educated, nurtured, protected, and disciplined has left everything to chase after the fleeting pleasures of the world, forsaking not only their father's home but their father's faith. There are likely many parents and grandparents reading this who have prodigal children or grandchildren, and they are greatly burdened for their souls, praying they would come to the end of themselves, trust Christ, and come home.

My greatest concern, however, is for those parents who are not burdened for the souls of their prodigal children. Because their children were raised in good families with good Christian principles, having been taught the way they should go in life, many parents have concluded that they are just fine despite their prodigal lifestyles and unbelief. They may rightly believe that God is sovereign and that He is the only one who can save their children, yet they have forgotten that God has ordained the ends as well as the means to those ends. As such, He calls parents of prodigal children of every age not to presume their salvation and pretend everything is spiritually fine, but to pray for their salvation, preach the gospel to them, and plead with them to repent and believe. When Christian parents don't face up to the difficult reality that they have prodigal children who are wasting their lives by chasing after the temporal pleasures of the world, they likely won't face their children with the truth of the gospel, and, what's more, their children won't face the difficult reality that they are facing eternal condemnation.

In His sovereignty, God uses parents to speak God's truth and God's gospel to the hearts and minds of their children. If parents, who are primarily responsible for training up their children in the fear and admonition of the Lord, choose not to admonish for fear of driving their faithless children farther away from home, their fear might ultimately reveal their own faithlessness as well.



West Suffolk Epistle



Hope for Prodigal Children - Continued

Parents must not give in to the temptation to presume their prodigal children are bound for glory, and neither should they ever give up praying for, preaching to, and pleading with their children to come to the end of themselves, trust Christ, and come home—where they will be overwhelmingly welcomed by the heavenly Father and by their earthly father, who will run to them with open arms and a prodigal (lavishly wasteful) celebration as they both rejoice *Coram Deo*, before the face of God. ~ **Burk Parsons - Editor of *Tabletalk Magazine* and Co-Pastor at Saint Andrews Chapel - Sanford, Florida**

Real Love Wins

One of the more loving and merciful things Jesus did was preach on hell. He preached on hell more than He preached on heaven, and He did so in order to point the lost to Himself as the way, the truth, and the life apart from condemnation and eternal punishment in hell—which He created. Although most preachers have not denied the doctrine of hell outright, they might as well have, since it is entirely absent from their sermons. My guess is that many preachers think that preaching on hell is unkind, unloving, and offensive. They are certainly right that it is offensive in that preaching on hell offends our false perceptions of self-righteousness. However, such an offense is a most kind, loving, and blessed offense, as it points all men to their desperate need for the righteous life and sacrificial death of Jesus Christ. If preachers do not preach sin, wrath, death, and hell, their supposed preaching of the gospel is practically useless. If they do not preach what we're saved from, then their message of what we're saved to is worthless. For as Charles Spurgeon said, "*When men talk of a little hell, it's because they think they have only a little sin and believe in a little Savior.*"

If we don't believe in hell, the good news isn't really that good. And if we don't believe in hell, we have no good reason to believe in heaven either. Hell is a foundational doctrine of the historic Christian faith, and to deny it is to deny the faith, because if we don't believe in hell, we don't believe Jesus. We cannot deny hell and accept the words of Jesus.

There is, however, another more subtle, diabolical, and dangerous denial of hell that is rampant in the church today. While many preachers have not yet denied hell and perhaps still mention it occasionally in their sermons, they are not preaching the biblical doctrine of hell but a non-offensive, man-made version of hell without all the fire and brimstone. They point to the vivid imagery that Jesus used to describe hell, and they suggest that because Jesus used such imagery we should not think that hell is a literal lake of fire where the damned will be punished eternally. Thus, they reason that since we don't really know what hell will be like, we don't need to preach it as Jesus preached it. And though it is true that the imagery Jesus used may not be the literal reality of what hell will be like, that is no comfort whatsoever. The reality will likely be far more terrible than what we can comprehend, considering the limits of our language and understanding. Nevertheless, I cannot think of anything more terrifying than eternally burning in a lake of fire, and that is precisely the point, and precisely why we must preach hell as Jesus preached hell and preach the gospel of eternal life as He preached it—for the love of God and our love for the lost. ~ **Burk Parsons - Editor of *Tabletalk Magazine* and Co-Pastor at Saint Andrews Chapel - Sanford, Florida**



West Suffolk Epistle



God Doesn't Change

“But you are the same, and your years have no end” (Psalm 102:27)(ESV).

God never changes, so He can be trusted to do what He says.

God alone is unchanging (or as the theologians say, immutable). The psalmist says, “Even [the heavens and earth] will perish, but you will remain. . . . But you are the same, and your years have no end” (Psalm 102:26-27). Though Israel deserved destruction for its sin, God was faithful to His covenant with Abraham, saying, “For I, the Lord, do not change; therefore you, O children of Jacob, are not consumed” (Malachi 3:6). James calls God “the Father of lights, with whom there is no variation, or shadow due to change” (1:17).

What about those verses that say God changed His mind (e.g., Amos 7:3, 6; Jonah 3:10)? Let’s look at an example. Jonah warned the wicked city of Nineveh of impending judgment. The city immediately repented, and “when God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it” (3:10). Who changed? The people of Nineveh! God’s nature to punish evil and reward good remained the same, but the object changed.

You can’t blame the sun for melting the wax and hardening the clay. The problem is in the substance of the wax and clay, not in the sun. In a similar way, our standing before God determines how God acts toward us.

What does God’s unchanging character mean? To unbelievers, it means judgment. When God says, “The person who sins will die” (Ezekiel 18:20) and “The wages of sin is death” (Romans 6:23), He means it. When He says Hell is eternal (Matthew 25:46; Revelation 20:10, 13-15), then it is.

To Christians, His immutability means comfort. If He loved me in the past, He loves me now and forever. If He forgave and saved me, He did so forever. If He promised me anything, His promise stands forever. If the Bible says, “My God shall supply all your needs” (Philippians 4:19), we know the power that supplied Paul’s needs is the same power that will supply ours. God told Israel, “I have loved you with an everlasting love” (Jeremiah 31:3), and His love for us is the same. ~ *Dr. John MacArthur*

Running on Empty

“As it is with a vessel that is full of liquor, if you strike it, it will make no great noise, but if it is empty then it makes a great noise; so it is with the heart, a heart that is full of grace and goodness within will bear a great many strokes, and never make any noise, but if an empty heart is struck it will make a noise. When some men and women are complaining so much, and always whining, it is a sign that there is an emptiness in their hearts. If their hearts were filled with grace they would not make such a noise.” ~ *Jeremiah Burroughs, The Rare Jewel of Christian Contentment*



West Suffolk Epistle



Don't Judge a Book by it's Cover

“Let us not tempt God and, wearying Him with our depravity, provoke Him against ourselves. This is usual with many who covenant with God only under certain conditions, and, as if He were the servant of their own appetites, bind Him to laws of their own stipulation. If He does not obey them at once, they become indignant, grumble, protest, murmur, and rage at Him.

“To such, therefore, He often grants in wrath and fury what in mercy He denies to others to whom He is favorable. The children of Israel supply proof of this, for whom it would have been much better not to be heard by the Lord than to swallow His wrath with their meat [Numbers 11:18,33].” ~ John Calvin, Institutes of the Christian Religion (1559)

How often have we looked, as the Psalmist did, at the prosperity of the wicked and the want of the godly and wondered at such things? If you are like me, we usually answer such dilemmas with the truth that all will be made right at the final judgment. And to that I say a hardy “Yes” and “Amen!” But it is also true that God’s ways are often mysterious to us and foolish to the watching world. Our all-wise Father may withhold a good thing from one of His children when they ask for it, and that denial will be the most merciful, kind thing that He could do for us. At the same time, God may pour out an abundance of wealth, fame, success, happiness, etc. to those who seek such things with selfish hearts and wicked lips, and those good things will become to them the most horrible burden and judgment. The honey in their mouth becomes a cruel bitterness in their stomach.

Therefore, while I think it is generally true that with gospel obedience and gospel love come blessings and prosperity in this world, we must be careful not to use such things as a litmus test of whether an individual or church or culture is under the favor and blessing of God. And while it is also generally true that those who live in sin and disobedience reap what they sow in this life as well as the next, we also must be careful not to pass judgment on those who seem to encounter obstacles and difficulty at every turn. ~ **Pastor Joe Bailey - Pinnacle Classical Academy - Little Rock, Arkansas**

Listening before Answering

“If one gives an answer before he hears, it is his folly and shame” (Proverbs 18:13). It is arrogant to answer before you hear. Humility does not presume that it knows precisely what a person is asking until the questioner has finished asking the question. How many times have you jumped to a wrong conclusion by starting to formulate your answer before you hear the whole question? Often it is the last word in the question that turns the whole thing around and makes you realize that the questioner is not asking what you thought he was.

It is rude to answer a half-asked question. Rude is a useful word for Christians. It means “ill-mannered, discourteous.” The New Testament word for it is *aschemonei*. It is used in I Corinthians 13:5, where the modern versions translate it, “Love is not rude,” but the old King James Version has, “Love doth not behave itself unseemingly.” This means that love not only follows absolute moral standards, but also takes cultural mores, habits, and customs into account. What is polite? What is courteous?



West Suffolk Epistle



Listening before Answering - Continued

What are good manners? What is proper? What is good taste? What is suitable? Love is not indifferent to these. It uses them to express its humble desire for people's good. One such politeness is listening well to a question before you answer.

Not answering a question before you hear it all honors and respects the person asking the question. It treats the person as though his words really matter. It is belittling to another to presume to be able to finish his question before he does.

Carefully listening to a question often reveals that the question has several layers and is really more than one question. Several questions are all mixed into one. When you see this, you can break the question down into its parts and answer them one at a time. You will not see such subtleties if you are hasty with your answer and not careful in your listening.

A question sometimes reveals assumptions that you do not share. If you try to answer the question on the basis of your assumptions without understanding the questioner's assumptions, you will probably speak right past him. If you listen carefully and let the person finish, you may discern what he is assuming that you do not. Then you can probe these assumptions before you answer. Often when dealing at this level, the question answers itself. It is really about these deeper differences.

Questions usually have attitudes as well as content. The attitude sometimes tells you as much as the content about what is really being asked. In fact, the attitude may tell you that the words being used in this question are not what the question is about. What that is discerned, we should not make light of the words, but seriously ask questions to see if the attitude and the words are really asking the same question. If not, which is the one the questioner really wants answered?

Questions have context that you need to know. Many thoughts, circumstances, and feelings may be feeding into this question that we don't know about or understand. Carefully listening may help you pick up those things. It may be that there is just a small clue that some crucial circumstance is behind the question. If you catch the clue, because you are listening carefully, you may be able to draw that out and be able to answer the question much more helpfully.

Questions are made up of words. Words have meanings that are formed by a person's experience and education. These words may not carry the same meaning for both you and the questioner. If you want to answer what he is really asking, you must listen very carefully. When the possibility exists that his question is rooted in a different understanding of a word, you will be wise to talk about the meaning of the words before you talk about the answer to the question. Talking about the definition of words in questions usually produces the answers to the questions.

Proverbs 18:13 says it is our "folly" to answer before we hear. That is, it will make us a fool. One reason for this is that almost all premature answers are based on thinking we know all we need to know. But that is "foolish." Our attitude should be: What can I learn from this question? The fool thinks he knows all he needs to know. And finally Proverbs 18:13 says that it is our "shame" to answer before we hear. ~ **Dr. John Piper**



West Suffolk Epistle



The Baptist Confession of Faith of 1689 Of The Fall of Man, of Sin, And of the Punishment - Chapter 6

1. Man, as he came from the hand of God, his creator, was upright and perfect. The righteous law which God gave him spoke of life as conditional upon his obedience, and threatened death upon his disobedience. Adam's obedience was short-lived. Satan used the subtle serpent to draw Eve into sin. Thereupon she seduced Adam who, without any compulsion from without, willfully broke the law under which they had been created, and also God's command not to eat of the forbidden fruit. To fulfill His own wise and holy purposes God permitted this to happen, for He was directing all to His own glory.
2. By this sin our first parents lost their former righteousness, and their happy communion with God was severed. Their sin involved us all, and by it death appertained to all. All men became dead in sin, and totally polluted in all parts and faculties of both soul and body.
3. The family of man is rooted in the first human pair. As Adam and Eve stood in the room and stead of all mankind, the guilt of their sin was reckoned by God's appointment to the account of all their posterity, who also from birth derived from them a polluted nature. Conceived in sin and by nature children subject to God's anger, the servants of sin and the subjects of death, all men are now given up to unspeakable miseries, spiritual, temporal and eternal, unless the Lord Jesus Christ sets them free.
4. The actual sins that men commit are the fruit of the corrupt nature transmitted to them by our first parents. By reason of this corruption, all men become wholly inclined to all evil; sin disables them. They are utterly indisposed to, and, indeed, rendered opposite to, all that is good.
5. During this earthly life corrupt nature remains in those who are born of God, that is to say, regenerated. Through Christ it is pardoned and mortified, yet both the corruption itself, and all that issues from it, are truly and properly sin.

Contentment through Pain

If God has given His Son to die for us, let us beware of doubting His kindness and love in any painful providence of our daily life. Let us never suppose that He can give us anything that is not really for our good. Let us remember the words of Paul, "He who spared not His own Son, but delivered Him up for us all—how shall He not with Him also freely give us all things." (Romans 8:32.) Let us see in every sorrow and trouble of our earthly pilgrimage, the hand of Him who gave Christ to die for our sins. That hand can never smite us except in love. He who gave us His only begotten Son, will never withhold anything from us that is really for our good. Let us lean back on this thought and be content. Let us say to ourselves in the darkest hour of trial, "This also is ordered by Him who gave Christ to die for my sins. It cannot be wrong. It is done in love. It must be well." ~ *J.C. Ryle*



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WEST SUFFOLK BAPTIST CHURCH
ASSOCIATION OF REFORMED BAPTIST CHURCHES OF AMERICA

Birthday and Anniversary Corner - September 2014

Ben Purser - 9/3

No Anniversaries to report

Zachary Allesandro - 9/9

A Farmer in a Flood

A farmer is in Iowa during a flood. The river is overflowing, with water surrounding the farmer's home up to his front porch. As he is standing there, a boat comes up, and the man in the boat says "Jump in, I'll take you to safety." The farmer crosses his arms and says stubbornly, "Nope, I put my trust in God." The boat goes away. The water rises to the second floor. Another boat comes up, the man says to the farmer who is now in the second story window, "Jump in, I'll save you."

The farmer again says, "Nope, I put my trust in God." The boat goes away. Now the water is up to the roof. As the farmer stands on the roof, a helicopter comes over, and drops a ladder. The pilot yells down to the farmer "I'll save you, climb the ladder." The farmer says "Nope, I put my trust in God." The helicopter goes away. The water continues to rise and sweeps the farmer off the roof. He drowns. The farmer goes to heaven. God sees him and says "What are you doing here?" The farmer says "I put my trust in you and you let me down." God says, "What do you mean, let you down? I sent you two boats and a helicopter!!!" ~ *Anonymous*

Possessing a Sense of Your Helplessness

How is it that many true believers often pray so coldly? What is the reason that their prayers are so feeble, wandering and lukewarm, as they frequently are? The answer is very plain: their sense of need is not so deep as it ought to be. They are not truly alive to their own weakness and helplessness, and so they do not cry fervently for mercy and grace. Let us remember these things. Let us seek to have a constant and abiding sense of our real necessities. If saints could only see their souls as the ten afflicted lepers saw their bodies, they would pray far better than they do. ~ *J.C. Ryle*

Disclaimer

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



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