



Volume 2, Issue 8

# *West Suffolk Epistle*

## *West Suffolk Baptist Church*

*“Thoughtfully Reformed - Redemptively Relevant”*



August 2015

*Association of Reformed Baptist Churches of America*

## *Family Values*

Although the actual election is about a year and a half away, we’re already starting to see prospective candidates throw their hats into the ring for the 2016 U.S. presidential race. Caucuses, primaries, debates, get-out-the-vote efforts, fund-raising, and so much more will occupy the attention of the news media as it covers the candidates’ attempts to become the so-called leader of the free world. As is true every four years, we’ll see party platforms crafted and each person in the race claiming that his or her positions on the issues are the truest embodiment of American values.

Regardless of whether the term family values is bandied about during the election cycle, we’re likely to see candidates talking about the importance of issues that pertain to families. Here I have to quibble just a bit with the term family values, and that’s because of our modern propensity to confuse the concept of values with the concept of ethics. They are not synonymous ideas. Ethics is an objective science, one that seeks to determine concrete standards of right and wrong. Values, on the other hand, refers to preferences. They are, in large measure, subjective. We speak, for example, of the “subjective theory of value,” which says that the value of goods and services in an economy is determined by the worth an individual or group of individuals attributes to them. All things being equal, if an item or service is highly desired, it will go up in price. If desire for an item or service is low, it will cost less.

In the Christian worldview, ethical standards are fixed because they are objective standards of right and wrong that reflect our transcendent Creator. In contrast, values change over time according to personal preference. That does not mean, however, that ethics and values are unrelated. Biblically speaking, the two go hand in hand. We are called to align our values with what God values, and what God values is outlined in His revealed ethical norms in Scripture. This is as true of family values as it is of economic values, political values, and so forth.

Biblical revelation tells us that family values are tied to how we should value people. When it comes to the family, Scripture is quite clear that children are gifts from God, and therefore they are of inestimable value. I’m reminded of the story of Abraham in Genesis 15 when he is concerned about his lack of an heir. That great patriarch was one of the wealthiest men in his day. He was “very rich in livestock, in silver, and in gold” (Genesis 13:2). But Abraham was not concerned for his riches above all else. There was something he wanted more—a son to be his heir. Despite his wealth, he felt impoverished because he had no children. He longed for the children God promised him when he was called out of Ur (12:1–3).

That says much about Abraham’s values. But Abraham isn’t the only person we read about in Scripture who highly valued children. We feel the anguish of Hannah in her plea for a son, and we rejoice with her in the birth of Samuel (1 Samuel 1).



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### *Family Values - Continued*

Solomon tells us that “children are a heritage from the LORD, the fruit of the womb a reward,” and blessed is the man who fills his house with children just as he fills a quiver with arrows (Psalm 127:3–5). And who can forget Jesus’ command that His disciples not keep the “little children” from coming to Him (Matthew 19:13–14)? Our Savior, who Himself never married or had children, placed a high value on children. America’s abortion clinics has rejected the ethics of God’s Word and should fear the judgment of God.

Periodically, we hear of the supposed economic burden children bring. Recent statistics estimate that it costs more than \$250,000 to raise a child from birth to age eighteen. Yet Christians do not consider their sons and daughters to be burdens. We know they are gifts from God to be treasured and to be raised in the fear and admonition of our Lord (Ephesians 6:4). No matter the financial cost, it is a small price to pay for the joys we receive from the hugs of our children and grandchildren. May the Lord bless His church with children who love and serve Him. ~ *Dr. R.C. Sproul, Sr.*

### *Using Your Gifts*

In his correspondences with the various churches with which he interacted, the Apostle Paul is clear on the fact that God endows individuals within the body of Christ with skills and abilities for the purpose of edifying the whole body. In 1 Corinthians 12:7, he says it is generally the case that the manifestation of spiritual gifts are for “the common good.” And by common good in that context, he means the body of Christ either at large or locally. In Ephesians 4:16, he describes the church as a human body with individual parts that are “joined and held together by every joint with which it is equipped.” And we are further told that when each joint is “working properly,” it “makes the body grow, so that it builds itself up in love.” This is part of the beauty of the body of Christ. And one of the benefits of being a part of that body is that the mercies and love of God, which are located in Christ, are conveyed to us and nurtured within us and through the agency and giftedness of those with whom we are in fellowship.

However, the testimony of Scripture is that throughout redemptive history, God’s people have used their gifts not just for those within the covenant community but for others as well. In fact, Abraham is told at the time of his calling that he will “be a blessing” (Genesis 12:2). Ultimately, Abraham is a blessing to “all the families of the earth” because in him we have the line from which Christ comes. But in Genesis 14, Abraham takes his army of 318 trained servants and defeats a coalition of nations that had taken his nephew Lot captive. The pagan kingdoms of Sodom and Gomorrah also benefit from Abraham’s victory.

There are two other Old Testament examples illustrated with even more clarity. In the first place, there is the case of Joseph in the book of Genesis after he had been sold into slavery and brought to Egypt. While Joseph was a servant in Potiphar’s house, we read:



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## *Using Your Gifts - Continued*

*“The Lord was with Joseph, and he became a successful man and he was in the house of his Egyptian master. His master saw that the Lord was with him and that the Lord caused all that he did to succeed in his hands.” (Genesis 39:2–3)*

The fact that Potiphar “saw that the Lord was with Joseph” and caused him to succeed does not mean that Potiphar gained a full and saving knowledge of God. But it does seem to indicate that Potiphar realized that Joseph’s extraordinary skills and success were divinely inspired, so much so that he put all of his household business under Joseph’s oversight. Eventually, things between Joseph and Potiphar soured because of false charges brought against Joseph by Potiphar’s wife that caused Joseph’s master to throw him in prison.

When Joseph is introduced to us in Genesis 37, he is depicted as a dreamer of dreams. But while in prison, he was gifted with the ability to interpret dreams. Eventually, this gift brought him before Pharaoh to interpret a difficult and troubling dream. When Pharaoh had Joseph brought into his presence he said, *“I have heard it said of you that when you hear a dream, you can interpret it”* (Genesis 41:15). Joseph responded by saying, *“It is not in me; God will give Pharaoh a favorable answer”* (v. 16). In this “favorable answer,” Pharaoh was warned of a coming famine and instructed on how to establish a surplus ahead of the famine, a surplus that would allow people from outlying areas to buy grain during this period. Ultimately, God used the Egyptian surplus to preserve the seed of Abraham and the messianic line (45:7). Pharaoh raised Joseph to the position of second in command in Egypt because, as he acknowledged, *“can we find a man like this in whom is the spirit of God?”* (41:38). We are not told whether Joseph’s encounter led people to worship the God of Joseph, but we do know that his gifts were used for the benefit of many (50:20).

The **second** example is Daniel and his three friends while in Babylon. Daniel 1:17 says, *“As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams.”* The king of Babylon acknowledged these young men to be *“ten times better than all the magicians and enchanters that were in all his kingdom”* (Daniel 1:20). As the Egyptian pharaoh did with Joseph, the king of Babylon placed Daniel and his friends *“over the affairs of the province of Babylon”* (2:49).

What is on display in these Old Testament examples is what the Apostle Paul admonishes in Philippians 2:15: *“That you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world.”* Yes, we have a prophetic function in this world sounding forth the word of God. We also have an evangelistic function in this world, captured in the Great Commission. But on top of all of that, we have a neighborly function in this world, captured in the summary of the second table of the law, which is to love our neighbors as ourselves. We are to use our gifts for the good and the well-being of all, in our homes, our jobs, in our communities, and throughout the world, as we have opportunity. This is what it means to be salt and light in a dark and unsavory world. ~ **Reverend Ken Jones - Pastor of Glendale Missionary Church - Miami, Florida and Co-Host of The White Horse Inn**



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### *A Call For Endurance*

I'm not a prophet or the son of a prophet. I've made a lot of predictions and guesses about the future that haven't come true. As I told the congregation of Saint Andrew's Chapel a few weeks ago during a sermon, I'm not infallible, nor have I ever claimed to be infallible.

On occasion, however, my predictions of the future have been accurate. When you've been writing a monthly column for as long as I have, you invariably comment on cultural matters and the direction that the culture is heading. Recently, I was reading a column I wrote twenty-five years ago for the January 1990 issue of *Tabletalk*, and I was amazed at how prescient it turned out to be.

I wish I could say I'm happy about that. In the column I addressed the specter of a new dark age in our culture. I wasn't referring to a new dark age in terms of the stunted growth of knowledge. What was true then remains true today: we have more knowledge than we know what to do with. Knowledge in every field of study is growing so rapidly that no one can absorb it all. Scholars must choose increasingly narrow specializations to have hope of gaining expertise, and then it is only expertise in a relative sense. This reality has only grown worse with the advent of the Internet and the way it makes truth—and falsehood—more easily accessible than our forefathers ever dreamed.

The dark age to which I was referring was an age of moral darkness, a darkness due to the eclipse of God. Twenty-five years ago our culture would not have God in its thinking, and the same is true today. As a society, we have preferred for the light to be shrouded. We've chosen to close our minds to the truth. And yet, the light remains. Just as a solar eclipse obscures but does not destroy the light, our moral darkness hides but does not eliminate the light. We see the truth of the apostle Paul's teaching that we suppress the truth in unrighteousness—but we cannot destroy the truth (Romans 1:18–32).

Humanity remains incurably religious, and we retain the innate sense that we must live by a moral code. But on account of our suppression of the truth, this moral code is twisted to reflect the darkness of our own hearts, not the immutable moral law of God.

Futile thinking continues to result from this. Our darkened minds attempt to shroud the truth of our creator, and we as a society fail to honor Him. This has led to the loss of honor itself, to the sacrifice not only of divine dignity but of human dignity as well.

Twenty-five years ago, I predicted that this eclipse would manifest itself in various cultural struggles such as abortion. Though we have seen the rise of crisis pregnancy centers and bans on partial birth abortion, our culture continues to endorse abortion on demand.

I also predicted that the state would zealously protect its supposed autonomy, interpreting the separation of church and state to mean the separation of the state and God.



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## *A Call For Endurance - Continued*

The state and federal courts of the United States have declared that “homosexual marriage” is a right in the majority of U.S. states, and in June the Supreme Court ruled on whether the Constitution guarantees this right to all U.S. citizens. Since the law is being determined by collective preference and not the revelation of God in the natural order, the highest court in the land has felt no shame in casting aside God’s definition of marriage in favor of the current spirit of the age. In all this, some churches have already capitulated. They are either silent on these matters of life and human sexuality, or they have bowed to cultural pressure to abandon what God says on these matters.

Yet I do not mean to paint a picture of gloom and doom. There are faithful believers and churches who are not capitulating. God’s kingdom continues to grow around the world. The light of divine truth shines brightly even though at times the darkness seems overwhelming. Our Lord is building His church, and He will not be thwarted (Matthew 16:18). At times it may seem as if the darkness is winning, but God’s Word stands firm. People around the world are hungry for His truth, and by the Lord’s grace, His people are taking it to the nations.

Twenty-five years ago, I predicted that a tremendous struggle was coming.

We are living in the midst of it. Such is the plight of the church militant in every generation. The struggle manifests itself in different forms, but it is essentially the same. We are called in our generation to be faithful to the gospel, for the honor of God is at stake. And when the honor of God is at stake, so is the honor of every human being, for it is God who grants dignity to men and women. Our high calling is to remain faithful to the Lord in this struggle, to fight for the truth of God’s Word and not to compromise. If we remain faithful, we are promised a sure and great reward: “The one who conquers will not be hurt by the second death” (Revelation 2:11b). ~ *Dr. R.C. Sproul, Sr.*

## *Eschatology Guy*

My first two books were on the subjects of dispensationalism and postmillennialism, respectively. I was thrilled, then, when asked to write my third book on the doctrine of sola Scriptura and a fourth book on the doctrine of the Lord’s Supper. You see, I didn’t want to become an “eschatology guy.” What in the world, you ask, is an “eschatology guy”? And why wouldn’t I want to be one? Is it some kind of super-villain?

In order to understand this fear I had, you have to understand a little bit about the dispensational circles I had recently left. I had become a Christian just out of high school, and the first church I attended was a small dispensationalist Baptist church. In that church, within the short space of two years, the pastor preached verse by verse through the book of Revelation. Twice. He encouraged me to read Edgar Whisenant’s 88 Reasons Why the Rapture Will be in 1988 as well as several Hal Lindsey books. I was under the impression that every significant event on the news was a sign that the rapture was imminent. My pastor was an “eschatology guy.”



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### *Eschatology Guy - Continued*

When I enrolled at Dallas Theological Seminary, I was surrounded by “eschatology guys.” A few of the professors, such as John Walvoord and J. Dwight Pentecost, were world-renowned “eschatology guys.” Don’t get me wrong. Most of the students and professors I met at Dallas were and are godly men. But every discussion seemed to be about the rapture and second coming of Jesus. This was during the first Gulf War, and many of us wondered whether the world would last long enough for us to graduate.

I remained very interested in the biblical doctrine of the second coming of Christ even after transferring to a Reformed seminary, but I wanted to think through other issues as well. It was refreshing, then, in a strange sort of way, to go from a student commons area where the topic of debate was almost always related to the end of the world to one in which the topic of debate was apologetics, the law of God, or almost anything but the end of the world.

A strange thing happened, however, during those years. Some of my required classes at Reformed Theological Seminary required me to read books by men with names like Geerhardus Vos and Herman Ridderbos. I have to admit that the first time I read these works, I was able to grasp maybe ten percent of what I read. It was so conceptually different from anything I had heard before (not to mention the fact that Dutch theologians apparently have contests to see who can write the longest continuous paragraphs). But what I did understand sent me back to the Scriptures repeatedly. Over time, it began to dawn on me that I had a radically distorted understanding of eschatology.

I thought of “eschatology” as having to do solely with events connected with the end of the world—the rapture, the second advent, the general resurrection, the final judgment. And there is some truth to that. Traditionally, eschatology has been defined as the “doctrine of the last things” in relation to both the individual (death and the intermediate state) and to cosmic history (the return of Christ, the general resurrection, the final judgment, heaven, and hell).

Eschatology in a broader sense, however, concerns what Scripture teaches about God’s purposes in Christ for history. As such, eschatology does include a study of the consummation of God’s purposes at the end of history, but it also includes a study of the stages in the unfolding of those purposes. If the first coming of Christ, for example, inaugurated “the last days,” as the New Testament indicates, then eschatology must include Christ’s first advent as well as His second advent. It will also include God’s preparation throughout redemptive history for the first coming of Jesus Christ.

Considered from a biblical perspective, eschatology begins in the book of Genesis with the forward-looking plan of God to establish His kingdom and His presence on earth with the creatures created in His image to worship Him. It becomes especially clear after the fall, when God’s promise to crush the Serpent sets the stage for the cosmic conflict that ensues throughout redemptive history. Genesis 1–3 lays out the major themes found throughout the rest of Scripture, and these themes have a forward-looking, eschatological focus.



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## *Eschatology Guy - Continued*

These same themes find their resolution in the final chapters of Revelation. God will reestablish His presence and His kingdom with man in a new heaven and earth—a creation restored. Sin, death, and the Serpent, enemies introduced in Genesis, will be completely defeated.

The first Adam failed; the last Adam, Jesus Christ, succeeds. The last days began when His heel was bruised through His death on the cross and the Serpent's head was crushed as Jesus walked out of the tomb. The last enemy, death, will be destroyed when we walk out of our tombs.

I do not worry about being an “eschatology guy” any longer because I’ve discovered that if I want to be a “biblical guy,” I have to be an “eschatology guy.” The two are one and the same. ~ **Dr. Keith A. Mathison - Professor of Systematic Theology at Reformation Bible College in Sanford, Fla.**

## *It's the Little Things*

You probably wouldn't see him doing so, but he's faithfully hanging the church sign every Friday night and taking it down every Sunday. You probably wouldn't see her doing so, but she's faithfully coordinating with others to ensure that there will be enough food at church gatherings. You probably wouldn't see them doing so, but they're faithfully arriving early on Sunday morning to set up the hospitality table, the book table, and the sound equipment and to make coffee—making sure that everything is in place for the worship services. You probably wouldn't see her doing so, but she's faithfully cleaning her home hours before she opens it for a church small group. You probably wouldn't see him doing so, but he's faithfully making hymn schedules and arrangements for the music for the worship services. You probably wouldn't see her doing so, but she's faithfully lining up volunteers for the nursery, training others, and making sure that all the nursery needs are met. You probably wouldn't see him doing so, but he's faithfully keeping track of giving records for the members who themselves faithfully give to the work of the gospel ministry.

The list could go on and on, but the point is simple: it's the little things that members of a church or church plant do that help the ministry thrive—and without which the growth of the local church would be greatly hindered.

During His earthly ministry, our Lord Jesus taught His disciples this principle: “One who is faithful in a very little is also faithful in much” (Luke 16:10). The New Testament gives us several examples of individuals who were faithful in small things, and yet whose faithfulness in small things aided the advancement of the gospel and brought great glory to Christ. Just consider the following:

Firstly, at the wedding in Cana of Galilee, Jesus commanded the servants to “fill the water pots with water” (John 2:7). As Stephen Burch has observed, “Disobedience would have robbed them of wine; half-hearted obedience would have yielded them half of the wine. However, the servants' faithfulness in something so trivial ended in their receiving 180 gallons of the best wine for the entire wedding party.”



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## *It's the Little Things - Continued*

Additionally, Jesus' glory was manifested in this first miracle, which showed forth the joy-imparting blessings of the new covenant.

Secondly, the boy who gave Jesus his five loaves and two fish (John 6:6–14) was instrumental in the miraculous feeding of the five thousand. Additionally, twelve baskets were taken up to nourish each of the disciples for their subsequent ministerial labors. Thousands were fed and ministers were supported by one boy's small sacrifice. More importantly, millions have spiritually fed on Christ by means of this inscripturated account of His miraculous power and grace.

Thirdly, the widow with the two mites (Mark 12:41–44) seemed to have given far less than what those who put in large amounts had given. Yet, Jesus said that by giving all that she possessed, she had put in more than all. Consider how many billions have been given to support gospel ministry throughout the new covenant era on account of this woman's act. Her faithfulness in something seemingly small has encouraged others to give in sacrificial abundance for two millennia.

Finally, Joseph of Arimathea gave Jesus a dignified burial in his own garden tomb. While it took enormous courage for Joseph to ask for the body of Christ, it was a relatively small thing for a rich man to give up a tomb. In this small act, Joseph played a role in the fulfillment of Isaiah 53:9. Christ's body was not thrown in a fire pit with the criminals next to whom He was crucified. By embalming the body of Jesus (John 19:38–42), Joseph participated in the fulfillment of Psalm 16:10–11 (see Acts 2:22–32).

What more could we say? Time would fail me to tell of the (1) two disciples who prepared the upper room; (2) the man who gave Jesus his donkey for His entry into Jerusalem; (3) the individual who brought the imprisoned Apostle a pen and paper with which he wrote the letter to the Romans; (4) Timothy, who brought Paul his cloak to keep him warm and books to keep him spiritually nourished; (5) the women who opened their homes to the churches that met and worshiped in them; (6) and the individual who hiked to the seven churches spread throughout Asia Minor in order to carry John's Revelation to them.

God loves to bless the little things His people do. Sometimes they are small acts, and sometimes they only appear to be so. Jesus cares deeply about the little things that His people do to bless others in His church. He takes note of them as precious acts of service. He uses the little things that His people do to carry on His work in the world through His church. May God give all of us grace to cultivate faithfulness in the little things that we do. ~ **Reverend Nicholas T. Batzig - Organizing Pastor of New Covenant Presbyterian Church in Richmond Hill, Georgia**





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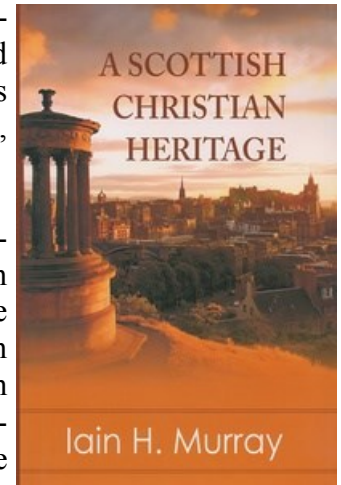


## *Book Reviews*

### *A Scottish Christian Heritage Reverend Iain H. Murray*

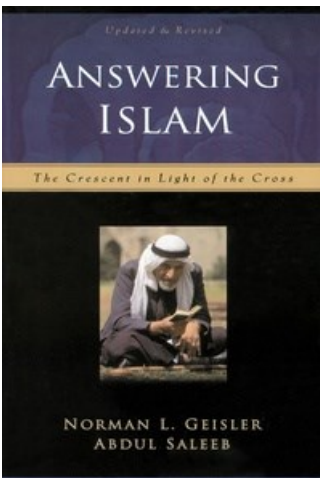
For 300 years a school of evangelical Christianity changed Scotland as a nation. Passing on the evangel of the Reformation, and growing stronger in persecution, it turned a people to the Bible, and finally gave many of its best sons and daughters to the ends of the earth. For fidelity, joyful perseverance in hardship, and improbable advance, the record remains a witness to the faith that overcomes the world.

The compelling interest of this account lies in the way it draws on contemporary records - many of these Christian leaders being authors as well as men of action. Iain Murray's narrative explores this rich heritage and underlines its remarkable relevance for our own day. While not a Scottish Church history, this is a gripping introduction to the many glorious successes, and some of the painful failures of the church, from the days of John Knox to those of Horatius Bonar. Explaining this panoramic tapestry are the words of Knox's own commentary, 'God gave his Holy Spirit to simple men in great abundance.'



As various recent publications have indicated, Scotland exercised an influence on world history out of all proportion to its size. But the real reason for this has been obscured. It will be found here, however. And in the discovery of it the reader will be introduced to a wealth of little-known literature that is a vital part of the inheritance of the whole Christian church.

### *Answering Islam - The Crescent in Light of the Cross Norman Geisler and Abdul Saleeb*



Answering Islam evaluates the claims of orthodox Islam and examines the evidence for the Christian counterclaim, preparing you with strong apologetic answers. This revised edition contains more resources and updated information throughout. An appendix on Islam in the African-American community has also been added.

*"This book is a theological masterpiece, the most lucid and comprehensive theological analysis and critique of Islam from a Christian perspective I have ever seen. It is invaluable as a tool for understanding the most serious religious challenge to Christianity in the modern world."*

~ **Dr. R.C. Sproul, Sr.**

This book is also highly recommended by Dr. Keith A. Mathison - Professor of Systematic Theology at Reformation Bible College in Sanford, Fla.



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

#### *The Perseverance of Believers - Chapter 17*

1. The elect are those whom God has accepted in [Christ] the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect. These can neither totally nor finally fall from the state of grace, but they shall certainly persevere in grace to the end and be eternally saved. For God will not repent of his gifts and calling, therefore he continues to bring about and nourish in them faith, repentance, love, joy, hope, and all the graces of the Spirit that lead to immortality.

Many storms and floods may arise and beat against them, yet these things will never be able to sweep them off the foundation and rock upon which they are fastened by faith. Even though unbelief and the temptations of Satan cause the sight and feeling of the light and love of God to be clouded and obscured from them for a time, yet God is still the same and they are sure to be kept by his power until their salvation is complete. Then they will enjoy the purchased possession which is theirs, for they are engraved on the palms of his hands, and their names have been written in the book of life from all eternity.

2. This perseverance of believers does not depend on their own free will, but on the immutability of the decree of election, which flows from the free and unchangeable love of God the Father. It also rests on the efficacy of the merit and intercession of Jesus Christ and their union with him, the oath of God, the abiding of his Spirit, the seed of God within them, and the nature of the covenant of grace, from all of which arises also its certainty and infallibility.
3. They may fall into serious sins through the temptations of Satan and the world, the power of the corruption remaining in them, and neglect of the means for their preservation, and may even continue in them for a time. In this they incur God's displeasure, grieve his Holy Spirit, have their graces and comforts impaired, have their hearts hardened and their consciences wounded, and hurt and offend others, and bring present chastisement upon themselves. Yet they will [in time] renew their repentance and be preserved through faith in Christ Jesus to the end.



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## *West Suffolk Baptist Church*

*“Thoughtfully Reformed -  
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*Association of Reformed Baptist Churches of America*

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

#### **Birthdays**

*Ben Scofield - August 8*  
*Carrie Purser - August 24*  
*Ezra Purser - August 26*  
*Phyllis Carter - August 27*  
*Marlin Halsey - August 27*

#### **Anniversaries**

*Mike and Cheryl Prince - August 9*  
*Matt and Sarah Lootens - August 27*

### *Doctrine*

The basic task of the church is to teach sound doctrine. It is not to give one pastor's opinion, to recite tear-jerking illustrations that play on emotions, to raise funds, to present programs and entertainment, or to give weekly devotionals." ~ *Dr. John MacArthur*

There is no mere doctrine of "the security" of the believer, as though God's keeping of us took place irrespective of the lives we live. Indeed there is no such thing in the New Testament as a believer whose perseverance is so guaranteed that he can afford to ignore the warning notes which are sounded so frequently. ~ *Dr. Sinclair Ferguson*

Now, in order that true religion may shine upon us, we ought to hold that it must take its beginning from heavenly doctrine and that no one can get even the slightest taste of right and sound doctrine unless he be a pupil of Scripture. ~ *John Calvin*

### **Disclaimer**

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



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.

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