



Volume 2, Issue 12

West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



December 2015

Association of Reformed Baptist Churches of America

Why can't Christians just join the Revolution?

Why not just join the revolution? This question seems obvious to many people who look at conservative Christians and honestly wonder why we cannot just change our views on homosexuality, same-sex marriage and the entire LGBT constellation of issues.

We are constantly told that we must abandon the clear teachings of the Bible in order to get “on the right side of history.” It’s not that we don’t understand the argument – we just cannot accept it. Clearly, many more liberal churches and denominations are not only accepting that argument, they are running away with it. Each of these churches once defined marriage exclusively as the union of a man and a woman, and every one of them once defined human sexuality and gender in agreement with the Bible and with historic Christian teachings.

Now, at least some people seem genuinely perplexed that conservative Christians will not just go along with the program to redefine Christian morality, marriage, and doctrine.

We will not because we cannot. Unlike those who embrace liberal theology, we do not see Christianity as a system of beliefs that we can just change as we see fit. We do not see the Bible as a mere collection of ancient religious writings that can be disregarded or reinterpreted to mean something other than what it says.

Instead, we understand the Bible to be what it claims to be, nothing less than the inspired and inerrant Word of God. We understand Christianity to be grounded in specific truths as revealed by Christ and the Apostles and given to us in the Holy Scriptures. We believe that Christianity is defined by what the Bible calls “the faith once for all delivered to the saints.”

These days, we find ourselves opposed, dismissed and ridiculed for holding to truths that the Christian church has taught for 2,000 years.

The reality is that Christians who define Christianity in terms of historic Christian doctrine and moral teachings do not believe merely that these teachings are true, but that they point to the only way that will produce real and lasting human happiness. We are not merely opposed to same-sex marriage because we believe it to be contrary to Scripture; we believe that anything opposed to Scripture cannot lead to human flourishing.

There can be no question that we are living in the midst of a vast revolution in moral values. We see it, sense it and do not deny it. The more liberal churches and denominations can simply accommodate themselves to this moral revolution and move on. But in so doing they are abandoning, not only the clear teachings of the Bible but also the essence of the Gospel of Jesus Christ.



West Suffolk Epistle West Suffolk Baptist Church



Why can't Christians just join the Revolution?- Continued

That Good News promises salvation to anyone who believes in Christ as the crucified and resurrected Lord and who repents of sin. If we misunderstand or misrepresent what sin is, we undercut the work of Christ and our knowledge of the fact that we need a Savior. Furthermore, if we abandon the teachings of the Bible on sexual morality, we confuse the world – and ourselves – about repentance.

The Bible is not merely an inspired book of doctrinal truths. It tells a story of God's act of creation and of the reality of human sin, of the depth of God's saving love for us in Christ, and the story of where history is headed. The Bible also warns us against any effort to change that story or to tell it wrongly. Yes, it warns us against the sin of teaching what the Bible calls "another gospel" than the gospel of Jesus Christ.

The current American landscape includes more liberal churches that are doing their best to join the sexual revolution and conservative churches that cannot follow. Simple honesty requires acknowledgment that it is the conservative churches that are teaching what Christianity has taught for two millennia.

We are told that holding to biblical authority and the historic Christian faith will lead to our marginalization.

Perhaps so, but it is the more liberal churches that have been hemorrhaging members by the millions for the last four decades and, even in a secularizing age, it is the most secularized denominations that have suffered the greatest membership losses.

We do understand what is at stake in terms of the human judgment of history, but we are far more concerned about the divine verdict of eternity. We must speak the truth in love and seek to be good neighbors to all, but we cannot abandon the faith just because we are told that we are now on the wrong side of history. ~ **Dr. R. Albert Mohler, Jr.**

Being Different from the World

"Therefore be careful how you walk, not as unwise men, but as wise" (Ephesians 5:15)

Walking in wisdom is an element of the worthy walk that Paul has been describing since the beginning of Ephesians 4. He says in verse 1, "Walk in a manner worthy of the calling with which you have been called" and then proceeds to describe this worthy walk with the following characteristics: It's a humble walk (4:1-3), a united walk (4:4-16), a unique walk (4:17-32), a loving walk (5:1-7), an illuminated walk (5:8-14), and a wise walk (5:15-17). The point that Paul is making in describing the various elements of the worthy walk is that Christians are different from the world. The world can't be humble because everyone is fighting for his rights. The world can't be united because it celebrates and exalts differences.



West Suffolk Epistle

West Suffolk Baptist Church



Being Different from the World - Continued

The world can't be unique because it's trapped in its own self-destruction. The world can't love because it doesn't have the life of God—the source of real love. The world can't know light because it lies in the system of darkness. And the world can't be wise because the wisdom of God is hidden from the mind of man. As Paul says in 2 Timothy 3:7, “always learning and never able to come to the knowledge of the truth.”

“Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.” (I Peter 2:12)

Realize that being different from the world is an asset to your Christian witness, not a hindrance. When others see you obeying Scripture—when they see you walking in wisdom—they'll notice you're not like them. That difference can create opportunities to tell them about your Savior. Jesus said, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matthew 5:16). Keep walking in wisdom, and let others be attracted to the light of Christ! ~ *Dr. John MacArthur*

And Nothing But the Truth

God never intended His people to worship Him apart from the use of their minds. Real spirituality begins with a precise understanding of truth. Yet I see much of contemporary Christianity heading down the paths of mystical experience and fantasy.

That was illustrated in an article I once read in the Los Angeles Times:

PASADENA, Calif. - Under the militant banner of "spiritual warfare," a growing number of evangelical and charismatic Christian leaders are preparing broad assaults on what they call the cosmic powers of darkness. Fascinated with the notion that Satan commands a hierarchy of territorial demons, some mission agencies and big-church pastors are devising strategies for "breaking the strongholds" of those evil spirits alleged to be controlling cities and countries. Some proponents in the fledgling movement already claim focused prayer meetings ended the curse of the Bermuda Triangle, led to the 1985 downfall of guru Baghwan Shree Rajneesh and produced a two-week drop in crime and freeway traffic in Los Angeles for the 1984 Olympics. Fuller Seminary professor C. Peter Wagner, who has written extensively on the subject, led a so called summit meeting on cosmic-level spiritual warfare ... in Pasadena, Calif. Two dozen men and women took part, including a Texas couple who head a group called the "Generals of Intercession" and an Oregon man who conducts "spiritual-warfare bootcamps." In his opening remarks, Wagner said, "If you do not know what you are doing, and few ... have the necessary expertise, Satan will eat you for breakfast."



West Suffolk Epistle

West Suffolk Baptist Church



And Nothing But the Truth - Continued

I am fearful that this type of mindset is just one example of how the church has fallen victim to the New Age Movement, a thinly veiled form of Hindu mysticism. It is belief in everything, and a belief in nothing-with no distinction between reality and fantasy.

Much of the professing church is in perfect harmony with the New Age movement's spirit of anti-intellectualism. For example, the Roman Catholic Church emphasizes ritual-a mechanical anti-intellectualism in which mystical ceremony replaces intelligent worship. Here Scripture becomes subservient to the church.

Liberal Protestants have emphasized social reform-a political anti-intellectualism produced by the despair of trying to find truth without submitting to the authority of Scripture as the standard for ruling the church.

Charismatics have long emphasized subjectivism-an experiential anti-intellectualism that is the product of weak theology and a careless handling of Scripture.

Those trends all contribute to a kind of mindless, mystical Christianity that is the antithesis of God's design for His church.

That's why I'm so concerned. A seminary professor claims that if we don't learn some mysterious techniques of spiritual warfare, Satan will eat us for breakfast! Is that true? The apostle Peter said, "Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (1 Peter 5:8). But the context is calling for sobriety and vigilance, not a mystical cosmic warfare strategy.

Some suggest all we need to do is bind Satan-just say, "Satan, I bind you," and he is caught. They cite Matthew 12:29, where Jesus says, "How can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house."

But Jesus was dispelling the Pharisees' foolish accusation that He worked under Satan's power (Matthew 12:27-28), not relating a scenario whereby believers could "bind" Satan. He used the illustration of a thief, who, planning to rob a strong man's house while the man was there, would first have to bind him or risk being arrested and beaten. Jesus' point was that He had demonstrated to the Pharisees and all Israel His power over Satan and the kingdom of evil. Only God has the power and authority to enter the very house of Satan, successfully bind him, and carry off his property. Even Paul was hindered by Satan (1 Thessalonians 2:18). Are we to assume he didn't know the correct formula?

There is no magic phrase or mantra we can say that will bind Satan, but God has not left us without a divine strategy for dealing with him. God's strategy centers on objective truth, not subjective experience. It begins with sound doctrine, not cabalistic technique. Yet ironically, those who talk most about warfare against Satan often minimize the importance of doctrine.



West Suffolk Epistle West Suffolk Baptist Church



And Nothing But the Truth - Continued

In Ephesians 6:11 Paul says, "Put on the full armor of God, that you may be able to stand firm against the schemes of the devil." What is our armor? It consists of the belt of truthfulness (not merely knowing the truth, but being committed to it), the breastplate of righteousness, the shoes of the gospel of peace (confidence that we have made peace with God), the shield of faith, the helmet of salvation (confidence in our security in Christ), and the sword of the Spirit, which is the Word of God. None of those hints at any secret technique. Rather, they speak of clear understanding and a solid commitment to biblical truth and holiness.

When we resist Satan by taking our stand in the armor of God's truth, he flees. James 4:7 says, "Resist the devil and he will flee from you." Peter said, "Resist him, firm in the faith" (1 Peter 5:9, emphasis added)-firm in the Christian faith, which is the revealed truth. This is objective truth, not some unseen cosmic force. Since Satan is a deceiver and a liar, we can successfully resist him only by knowing and obeying the truth.

Paul said, "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:3-5). Again, we don't battle Satan with magic words and imaginary forces; we rely on the power of His truth as it brings even our thoughts captive to our Lord. That is genuine and ultimate victory over satanic forces.

No matter how Satan attacks, the solution is the same. We stand in the truth. We don't need to learn hidden strategies to fight Satan. God's truth is the supreme weapon against the father of lies (cf. John 8:44). Only when we know the truth and commit ourselves to obey it will we stand strong. ~ *Dr. John MacArthur*

They did not Honor Him or Give Thanks - Why Thanksgiving is Inescapably Theological

Thanksgiving is a deeply theological act, rightly understood. As a matter of fact, thankfulness is a theology in microcosm — a key to understanding what we really believe about God, ourselves, and the world we experience.

A haunting question is this: How do atheists observe Thanksgiving? I can easily understand what an atheist or agnostic would think of fellow human beings and feel led to express thankfulness and gratitude to all those who, both directly and indirectly, have contributed to their lives. But what about the blessings that cannot be ascribed to human agency? Those are both more numerous and more significant, ranging from the universe we experience to the gift of life itself.



West Suffolk Epistle

West Suffolk Baptist Church



They did not Honor Him or Give Thanks - Why Thanksgiving is Inescapably Theological - Continued

Can one really be thankful without being thankful to someone? It makes no sense to express thankfulness to a purely naturalistic system. The late Stephen Jay Gould, an atheist and one of the foremost paleontologists and evolutionists of his day, described human life as “but a tiny, late-arising twig on life’s enormously arborescent bush.” Gould was a clear-headed evolutionist who took the theory of evolution to its ultimate conclusion — human life is merely an accident, though a very happy accident for us. Within that worldview, how does thankfulness work?

The Apostle Paul points to a central insight about thankfulness when he instructs the Christians in Rome about the reality and consequences of unbelief. After making clear that God has revealed himself to all humanity through the created order, Paul asserts that we are all without excuse when it comes to our responsibility to know and worship the Creator.

He wrote:

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . [Romans 1:20-22].

This remarkable passage has at its center an indictment of thanklessness. They did not honor Him as God or give thanks. Paul wants us to understand that the refusal to honor God and give thanks is a raw form of the primal sin. Theologians have long debated the foundational sin — and answers have ranged from lust to pride. Nevertheless, it would seem that being unthankful, refusing to recognize God as the source of all good things, is very close to the essence of the primal sin. What explains the rebellion of Adam and Eve in the Garden? A lack of proper thankfulness was at the core of their sin. God gave them unspeakable riches and abundance, but forbade them the fruit of one tree. A proper thankfulness would have led our first parents to avoid that fruit at all costs, and to obey the Lord’s command. Taken further, this first sin was also a lack of thankfulness in that the decision to eat the forbidden fruit indicated a lack of thankfulness that took the form of an assertion that we creatures — not the Creator — know what is best for us and intend the best for us.

They did not honor Him as God or give thanks. Clearly, honoring God as God leads us naturally into thankfulness. To honor Him as God is to honor His limitless love, His benevolence and care, His provision and uncountable gifts. To fail in thankfulness is to fail to honor God — and this is the biblical description of fallen and sinful humanity. We are a thankless lot.



West Suffolk Epistle

West Suffolk Baptist Church



They did not Honor Him or Give Thanks - Why Thanksgiving is Inescapably Theological - Continued

Sinners saved by the grace and mercy of God know a thankfulness that exceeds any merely human thankfulness. How do we express thankfulness for the provision the Father has made for us in Christ, the riches that are made ours in Him, and the unspeakable gift of the surpassing grace of God? As Paul wrote to the Corinthians, “Thanks be to God for His indescribable gift” [2 Corinthians 9:15].

So, observe a wonderful Thanksgiving — but realize that a proper Christian Thanksgiving is a deeply theological act that requires an active mind as well as a thankful heart. We need to think deeply, widely, carefully, and faithfully about the countless reasons for our thankfulness to God.

It is humbling to see that Paul so explicitly links a lack of thankfulness to sin, foolishness, and idolatry. A lack of proper thankfulness to God is a clear sign of a basic godlessness. Millions of Americans will celebrate Thanksgiving with little consciousness of this truth. Their impulse to express gratitude is a sign of their spiritual need that can be met only in Christ.

So have a very Happy Thanksgiving — and remember that giving thanks is one of the most explicitly theological acts any human can contemplate. O give thanks to the Lord, for He is good; for His lovingkindness is everlasting [1 Chronicles 16:34]. In all things, give thanks to God. ~ *Dr. R. Albert Mohler, Jr.*

All Dressed Up and No One To Thank

The atheists’ dilemma: whom do you thank when you think there’s no one to be grateful to?

Thankfulness is one of the distinguishing traits of the human spirit. We sense the need to say thanks, and we realize we ought to be more grateful than we are. We furthermore perceive that we are indebted to (and accountable to) a higher power than ourselves—the God who made us. According to Scripture, everyone has this knowledge, including those who refuse to honor God or thank Him (Romans 1:19–21).

Ingratitude is dishonorable by anyone’s reckoning, but to be willfully ungrateful toward the Creator in whose image we are made is to deny an essential aspect of our own humanity. The shame of such ingratitude is inscribed on the human conscience, and even the most dogmatic atheists are not immune from the knowledge that they ought to give thanks to God. Try as they might to suppress or deny the impulse, “what may be known of God is manifest in them, for God has shown it to them” (Romans 1:19).

During a November 2009 debate in England sponsored by a rationalist group known as Intelligence Squared, Richard Dawkins admitted that when he looks at the Milky Way or the Grand Canyon, he is overcome by a profound feeling of thankfulness. “It’s a feeling of sort of an abstract gratitude that I am alive to appreciate these wonders,” he said. “When I look down a microscope it’s the same feeling. I am grateful to be alive to appreciate these wonders.”



West Suffolk Epistle

West Suffolk Baptist Church



All Dressed Up and No One To Thank - Continued

But to whom does an atheist like Dawkins express such gratitude?

I'm by no means the first person to point out this conundrum. In fact, the Internet is peppered with failed attempts to justify an atheistic celebration of Thanksgiving. Atheists insist they are not ungrateful. They confess that they feel thankful, and they clearly sense a need to avoid the ignominy of brazen ingratitude on a cosmic scale—especially at Thanksgiving.

One atheist has practically made a hobby of writing articles to explain why atheists feel the need to be thankful. He tackles the question of whom an atheist is supposed to thank. His best answer? Atheists can be grateful to farmers for the food we eat, to doctors for the health we enjoy, to engineers for the advantages of modern technology, to city workers for keeping our environment clean and orderly—and so on.

Here's the problem with that: Tipping the waitress or tipping one's hat to sanitation workers doesn't even come close to resolving the problem of whom Dawkins should thank when he looks at the stars, stands at the edge of the Grand Canyon, or studies the world of countless wonders his microscope reveals in a single drop of pond water.

Of course we ought to be thankful on a human level to people who help make our lives better. But if thanking people exhausts your sense of blessedness and satisfies that "sort of . . . abstract gratitude" you feel when pondering the vastness of the universe, you have already suppressed your own conscience to a frightening degree. Your worldview is spiritually bankrupt.

Another atheist writer, acknowledging this problem, says the answer is easy for her: she thanks her lucky stars. "What it comes down to," she writes, "is that an atheist is generally thankful for good luck, serendipity."

That's an odd and ironic answer from a point of view that repudiates theism on the grounds that it is not "rational" to believe in God. (Not that atheism itself truly stands on solid rational grounds. After all, the starting point for atheistic materialism is the equation Nobody times nothing equals everything. What could possibly be more irrational?)

Chance, luck, fortune, happenstance, fate, kismet—whatever label you want to put on it—is not a force or intelligence. "Chance" has to do with mathematical probability. Flip a coin and there's a 50-50 chance it will come up tails. But "chance" has no power to flip the coin, much less design an ordered universe.

Nevertheless, this is how atheistic materialists have trained themselves to think: chance is the ultimate creator. In the words of one Nobel Prize-winning atheist, "Pure chance, absolutely free but blind, is at the very root of the stupendous edifice of evolution." Fortune has thus been personified—imbued with the power to determine, order, and cause everything that happens.



West Suffolk Epistle

West Suffolk Baptist Church



All Dressed Up and No One To Thank - Continued

That's mythology, not science. At the end of the day the atheist is no more rational and no less superstitious than the astrologist (or the animist) who thinks impersonal "lucky stars" determine one's fortune.

On some level, atheists themselves surely realize this. Proof of their internal angst is seen in the fact that so many of them are not content merely to disbelieve. They are militant in their opposition to God. They hate the very thought of God and would love to have every mention of Him removed from public discourse—as if that would somehow remove the burden of their own ingratitude and relieve the pangs of a guilty conscience.

Such hatred is as irrational as atheism itself, and it is further evidence that atheists have some awareness of God that they desperately want to bury. Who nurtures such hatred for someone they truly believe doesn't even exist?

Indeed, as Scripture says, it is the ultimate folly to try to suppress our own innate sense of obligation to our Maker. "The fool says in his heart, 'There is no God'" (Psalm 14:1). In short, to deny God is to debase one's own mind and dehumanize the whole person (Romans 1:28).

That's why we remind ourselves to give thanks to God—specifically, the one true God who has revealed Himself in Scripture as a God of grace and forgiveness, who so loved the world that He gave His Son as an atonement for sin, so "that we might die to sin and live to righteousness" (1 Peter 2:24).

He graciously compels us to thank Him, and He himself should top the list of things we are thankful for. ~ *Dr. John MacArthur*

The Morning After

Let us not forget that the moment Jesus took on flesh and came into the world as a baby, it was, like it is for all of us, the first day of a long descent towards death. Christmas is only merry if it gives way to the suffering and death of Easter. You cannot celebrate the one without a view toward the other. Christ became a baby so He could die as a man. He died as a man so we could be reborn as new babes in Christ. We are reborn through the regeneration of the Holy Spirit so we might take up our own cross and follow Jesus. We are buried in His death so we might be raised to everlasting life.

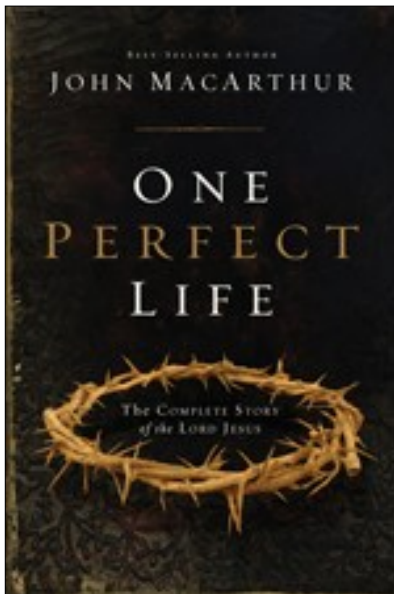
Life in this fallen world, lived in this corrupted body, is a journey towards death. For the one who has tasted and trusted in the goodness of God through the life, death and resurrection of Jesus, it is a crossing of the Easter river of death and resurrection into the land of eternal Christmas. Every day is a day of new life, new glory, new discovery, new pleasures, new gifts, new celebration forever and ever and ever. To those who refuse to associate with Christ in His death now, there will be a crossing of the river Death into an eternal night where every day is a new death, a new loss, a new sorrow, a new regret forever and ever and ever. Or to use C.S. Lewis' image, an eternal winter with no Christmas. This would be the deserved fate of us all if not for a Christmas that gave us Easter and an Easter that made Christmas possible for us again. ~ *Anonymous*



West Suffolk Epistle West Suffolk Baptist Church



Book Review One Perfect Life (Hardcover) Dr. John MacArthur



It's said that the history of the world is but the biography of great men. And while the exploits of men and women make up our history, the life of Jesus Christ transcends that history. He existed before it. He entered it to pay the ransom for sin. And He'll extinguish it when He returns in glory.

Jesus' perfect life is the culmination of history and the theme of all Scripture. It's not surprising that John MacArthur has spent more than half his pulpit ministry preaching through the four books dedicated to that life. You know them as Matthew, Mark, Luke, and John. In *One Perfect Life*, John weaves the life of Christ into a seamless, compelling, chronologically organized story.

You'll be amazed how the familiar stories of Jesus take on richer meaning as *One Perfect Life* blends the gospel accounts into a single narrative—further enhanced by key verses from the Old and New Testaments. With the addition of specially chosen, explanatory notes from *The MacArthur Study Bible*, *One Perfect Life* is a look at the Savior you've never seen before.

Seeking the Lost

Martin Luther, as a herald of the Reformation, exclaimed that the church must be profane. It must move out of the temple and into the world. Luther looked to the Latin roots of the word profane, which comes from profanus (“outside the temple”). If Christ is not relevant outside the church, He is insignificant inside the church. If our faith is bound to the inner chambers of the Christian community, it is at best a disobedient faith and at worst, no faith at all.

It was the Pharisees who developed the doctrine of salvation by separation. They were practicing segregationists, believing that holiness was achieved by avoiding contact with unclean sinners. No wonder they were scandalized by the behavior of Jesus, who dealt with Samaritans, ate dinner with tax collectors, placed His hand upon lepers, and ministered to harlots. Our Lord was accused of being a drunkard and a glutton, not because He was overweight or given to intemperance, but because He frequented places where these things were commonplace.

If guilt by association were a legitimate offense, Jesus would have lost His sinlessness early in His ministry. But He came to seek and to save the lost. He found them gathered in His Father's world. ~ **Dr. R.C. Sproul, Sr.**



West Suffolk Epistle

West Suffolk Baptist Church



The Baptist Confession of Faith of 1689

Christian Liberty and Liberty of Conscience - Chapter 21

1. The liberty which Christ has purchased for believers under the Gospel consists of their freedom from the guilt of sin, the condemning wrath of God, and the severity and curse of the [moral] law. It also includes their deliverance from this present evil world, bondage to Satan, the dominion of sin, the distress of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation. Furthermore, it includes their free access to God, and their ability to yield obedience to him, not out of slavish fear, but with childlike love, and willing minds.

All these blessings were also shared in essence by believers under the [Old Testament] law; but, under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law to which the Jews were subjected. We also have greater boldness of access to the throne of grace, and fuller provision of the free Spirit of God than believers under the law normally experienced.

2. God alone is Lord of the conscience, and he has left it free from [obligations to] human doctrines and commandments which are in any way contrary to his Word or not contained in it. So to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience. To require an implicit faith, or absolute and blind obedience, is to destroy liberty of conscience and reason.
3. Those who practice any sin or harbor any sinful desires on pretence of Christian liberty, pervert the main purpose of the grace of the Gospel to their own destruction. They completely destroy the purpose of Christian liberty, which is that we (having been delivered from all our [spiritual] enemies) might serve the Lord without fear, in holiness and righteousness before him all the days of our lives.



West Suffolk Epistle

West Suffolk Baptist Church

*“Thoughtfully Reformed -
Redemptively Relevant”*



Association of Reformed Baptist Churches of America

Birthday and Anniversary Corner - December 2015

Birthdays

Terrye Bradshaw - December 4
Katie Dillard - December 9
Jennifer Allesandro - December 13
Josiah James Looters - December 14
Scott Thomas - December 19
John McPhatter - December 21
Cheryl Prince - December 22
Jessica Twilley - December 23
Audrey Dillard - November 11 (Left out last month)

Anniversaries

John and Teresa Hurst - December 1
Russell and Terrye Bradshaw - December 5
James and Katie Dillard - December 18
John and LeAnn McPhatter - December 22

Circumstances

For truth and duty it is ever the fitting time; who waits until circumstances completely favor his undertaking, will never accomplish anything. ~ **Martin Luther**

If we cannot believe God when circumstances seem be against us, we do not believe Him at all. ~ **Charles Spurgeon**

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.



West Suffolk Baptist Church

The West Suffolk Epistle is a monthly publication of West Suffolk Baptist Church.
Office: 1001 Kenyon Court, Suffolk, VA 23435; **E-Mail:** pastorscofield@gmail.com
Website: www.westsuffolkbc.com **Phone/Fax:** 757-539-0363
Teaching Pastor: Ben Scofield, pastorscofield@gmail.com
Editor: Walt Lawrence, gwlclf0415@gmail.com

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.