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West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



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Association of Reformed Baptist Churches of America

Examining the Clues

John’s vision in Revelation gives us some clues about what heaven is like. Heaven is charged with the absence of things that are conspicuously present in our earthly environment. What is absent? Some of the missing things include tears, death, sorrow, and pain: “He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Revelation 21:4, NIV).

Certain types of people will also be absent. No unbelievers, abominable and sexually immoral people, murderers, sorcerers, idolaters, or liars will live in that place. This indicates that heaven will be a place where sin is totally absent.

The New Jerusalem will have neither tabernacle nor temple. These were but earthly types, shadows of what is to come. When the reality appears, the shadows depart. “I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple” (Revelation 21:22, NIV).

The new heaven will have no sun or moon. They are unnecessary because the glory of God gives it light. In heaven there is no night. Nothing can eclipse or dim the light of the refulgent glory of God. No darkness can overcome or even intrude into the splendor of the One who is the Light of the World.

Finally, there will be no curse there. The curse on the cosmic order, which produces groans from the whole creation, will be lifted. It will be banished from heaven. No death, no pain, and no struggle will curse the human enterprise. ~ *Dr. R.C. Sproul, Sr.*

What does “Amen” Mean?

And all the people said ... “Amen!” The “amen corner” has had an important place in the life of the church throughout the ages. However, it is rare to find such a spot among Presbyterians. We are known as God’s frozen chosen for a reason. It has been said that the Methodists like to shout “Fire,” the Baptists like to shout “Water,” and the Presbyterians like to softly say, “Order, order.” Nevertheless, in spite of the idiosyncrasies of various ecclesiastical persuasions, the function of the word amen far transcends denominational usages in the modern era.

The term amen was used in the corporate worship of ancient Israel in two distinct ways. It served first as a response to praise given to God and second as a response to prayer. Those same usages of the term are still in vogue among Christians.



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What does “Amen” Mean? - Continued

The term itself is rooted in a Semitic word that means “truth,” and the utterance of “amen” is an acknowledgment that the word that has been heard, whether a word of praise, a word of prayer, or a sermonic exhortation, is valid, that is, sure and binding. Even in antiquity, the word amen was used in order to express a pledge to fulfill the terms of a vow. So, this little word is one that is centered on the idea of the truth of God.

The truth of God is such a remarkable element of Christian faith that it cannot be overlooked. There are those who think that truth is negotiable or, even worse, divisive, and it therefore should not be a matter of passionate concern among believers. But if we are not concerned about truth, then we have no reason to have Bibles in our homes. The Bible is God’s Word, and God’s Word is true. It is not just true but is truth itself. This is the assessment made of it by the Lord Jesus Christ Himself (John 17:17).

Therefore, when we sing a hymn that reflects biblical truth and end it with the sung word amen, we are giving our approbation of the content of the praise in the hymn. When we have a choral “amen” at the end of the pastoral prayer, again we are emphasizing our agreement with the validity and surety of the content of the prayer itself.

Worship in biblical terms is a corporate matter. The corporate body is made up of individuals, and when an individual sounds the “amen,” the individual is connecting to the corporate expression of worship and praise. However, we are told in the Scriptures that the truths of God are “yea” and “amen” (2 Corinthians 1:20), which simply means that the Word of God is valid, it is certain, and it is binding. Therefore, the expression “amen” is not simply an acknowledgment of personal agreement with what has been stated; it is an expression of willingness to submit to the implications of that word, to indeed be bound by it, as if the Word of God would put ropes around us not to strangle or retard us but to hold us firmly in place.

There is, perhaps, no more remarkable use of the term amen in the New Testament than on the lips of Jesus. Older translations render statements of our Lord with the preparatory words, “Verily, verily, I say unto you.” Later translations update that to “Truly, truly, I say unto you.” In such passages, the Greek word that is translated as “verily” or “truly” is the word amen. Jesus does not wait for the disciples to nod their agreement or submission to His teaching at the end of His saying; rather, He begins by saying, “Amen, amen, I say unto you.” What is the significance of this? Namely, that Jesus never uttered a desultory word; every word that came from His lips was true and important. Each word was, as “amen” suggests, valid, sure, and binding.

Furthermore, even in His own *pedagogy* (teaching, instruction), Jesus took the opportunity on occasion to call strict attention to something He was about to say by giving it tremendous emphasis. His practice was somewhat akin to the sounding of a whistle and an announcement over a loudspeaker on a ship: “Now hear this, this is the captain speaking.” When that announcement is made on a ship, everyone listens, realizing that when the captain speaks to the entire crew, what he is saying is of the utmost importance and urgency. However, the authority of Jesus far transcends that of a captain of a seagoing vessel. Jesus has been given all authority in heaven and on earth by the Father.



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What does “Amen” Mean? - Continued

So when He gives a preface to a teaching and says, “Amen, amen, I say unto you,” our listening ears should be fine-tuned to take note instantly of what our Lord is going to say following the preface, for it is of the utmost importance.

We also notice that Jesus uses the Hebrew technique of repetition by saying not merely, “Amen, I say unto you,” but “Amen, amen.” This form of repetition underlines the importance of the words that are to follow. Whenever we read in the text of Scripture our Lord giving a statement that is prefaced by the double “amen,” it is a time to pay close attention and be ready to give our response with a double amen to it. He says “amen” to indicate truth; we say it to receive that truth and to submit to it. ~*Dr. R.C. Sproul, Sr.*

Preaching and Teaching

Over the years, I’ve made no secret of my admiration for men such as Martin Luther and John Calvin, who were so instrumental in the recovery of the gospel during the Protestant Reformation of the sixteenth century. I’m amazed by their towering intellects and their ability to stand firm amid much danger. Their love for biblical truth is an example to follow, and as I approach twenty years of weekly preaching at Saint Andrew’s Chapel, I’m particularly grateful for their pastoral model. Both of these men were “celebrities” in their day, but neither of them spent his years traveling Europe in order to consolidate a movement of followers. Instead, both of them devoted themselves to their primary vocation of preaching and teaching the Word of God. Both men were tireless preachers—Luther in Wittenberg, Germany, and Calvin in Geneva, Switzerland. They took the ministry of the Word of God seriously, so when they talk about the task of the preacher, I pay close attention.

More than a decade ago, I was invited to give a lecture on Martin Luther’s view of preaching, and I found that preparing for that exercise was invaluable for my own work as a preacher. I also discovered that what Luther had to say about preaching was not only for the pastor but also for the entire church, and it’s amazing how timely his words remain in our day.

One of the emphases that we find again and again in Luther’s writings is that a preacher must be “apt to teach.” In many ways, this is no great insight, for he’s just restating the qualifications that are set forth in the New Testament for church elders (1 Timothy 3:2). Yet given what we expect from our preachers today, Luther’s words—echoing biblical revelation—need to be heard anew. The concept that the primary task of the minister is to teach is all but lost in the church today. When we call ministers to our churches we often look for these men to be adept administrators, skilled fundraisers, and good organizers. Sure, we want them to know some theology and the Bible, but we don’t make it a priority that these people be equipped to teach the congregation the things of God. Administrative tasks are seen as more important.

This is not the model that Jesus Himself commended. You remember the encounter that Jesus had with Peter after His resurrection. Peter had denied Jesus publicly three times, and Jesus went about restoring the Apostle, telling him three times to “feed my sheep” (John 21:15-19).



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Preaching and Teaching - Continued

By extension, this calling is given to the elders and ministers of the church because the people of God who are assembled in the congregations of churches all over the world belong to Jesus. They are His sheep. And every minister who is ordained is consecrated and entrusted by God with the care of those sheep. We call it the “pastorate” because ministers are called to care for the sheep of Christ. Pastors are Christ’s undershepherds, and what shepherd would so neglect his sheep that he never took the time or trouble to feed them? The feeding of our Lord’s sheep comes principally through teaching.

Typically, we distinguish between preaching and teaching. Preaching involves such things as exhortation, exposition, admonition, encouragement, and comfort, while teaching is the transfer of information and instruction in various areas of content. In practice, however, there is much overlap between the two. Preaching must communicate content and include teaching, and teaching people the things of God cannot be done in a neutral manner but must exhort them to heed and obey the Word of Christ. God’s people need both preaching and teaching, and they need more than twenty minutes of instruction and exhortation a week. A good shepherd would never feed the sheep only once a week, and that’s why Luther was teaching the people of Wittenberg almost on a daily basis, and Calvin was doing the same thing in Geneva. I’m not necessarily calling for the exact practices in our day, but I’m convinced that the church needs to recapture something of the regular teaching ministry evident in the work of our forefathers in the faith. As they are able, churches should be creating many opportunities to hear God’s Word preached and taught. Things such as Sunday evening worship, mid-week services and Bible classes, Sunday school, home Bible studies, and so on give laypeople the chance to feed on the Word of God several times each week. As they are able, laypeople should take advantage of what is available to them by way of instruction in the deep truths of Scripture.

I say this not to encourage the creation of programs for the sake of programs, and I don’t want to put an unmanageable burden on church members or church staffs. But history shows us that the greatest periods of revival and reformation the church has ever seen occur in conjunction with the frequent, consistent, and clear preaching of God’s Word. If we would see the Holy Spirit bring renewal to our churches and our lands, it will require preachers who are committed to the exposition of Scripture, and laypeople who will look for shepherds to feed them the Word of God and take full advantage of the opportunities for biblical instruction that are available. ~ *Dr. R.C. Sproul, Sr.*

Which Christ?

Christianity is a creedal religion. You cannot separate Christianity from its ancient creeds. In fact, every true Christian adheres to the ancient creeds of the church, whether he knows it or not. We all have creeds. Whether formal or informal—whether written or unwritten—in one way or another, we all have creeds in which our beliefs are expressed. Many Christians have formal, written creeds to which they adhere. Other professing Christians have informal, unwritten, and unorthodox creeds that can easily change and often do change according to the whims of the individual or his pastor.



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Which Christ? - Continued

Creeds are concise doctrinal summaries of the doctrines of Scripture, and creeds are subordinate to Scripture as our only infallible rule for faith and life. Although we do not by any means believe creeds are infallible, we do believe that creeds are authoritative insofar as they accurately summarize the teachings of Scripture. While we may not know all the creeds by heart, if we are Christians, we will wholeheartedly affirm them, confess them, and teach them to our children. For if we were to reject the church's ancient creeds, we would be rejecting Christianity; and if we were to deny an essential creedal formulation about the person and work of Christ, we would be denying Christ.

On occasion, however, I have heard people passionately reply, "I don't need the ancient creeds of the church—my only creed is Christ." But as soon as I ask the question, "Which Christ?" they are quick to provide me with their personal creed about the person and work of Christ. Their personal creed is often heretical, unbiblical, and out of accord with the church's ancient creeds. I will then patiently try to explain to them that if they do not believe in the Christ of Scripture but believe in a christ of their own making, they will find themselves among those to whom Christ will say, "Depart from me, for I never knew you." For if it is the Christ of the Bible who saves us, we must affirm the one, true Christ of the Bible in order to truly possess the salvation of the God of the Bible.

Whenever we sing simple songs of faith to our children, such as "Jesus loves me this I know for the Bible tells me so," we have formulated a creedal statement about Jesus, His love, the object of His love, our assurance of His love, and the nature of biblical authority. This is the aim of the ancient creeds as they pertain to the person and work of Christ; namely, to help us believe, confess, and proclaim the truth about Christ from sacred Scripture—which Christ Himself authored, fulfills, defends, and proclaims. If we are true Christians who have put our trust in the Christ of the Bible, it is impossible for us not to affirm the church's ancient creedal statements on the Bible's teaching. What's more, we are living in a day when we must not only affirm them but defend them against the onslaught of heretical teachings about the person and work of Jesus Christ. ~ **Burk Parsons - Editor of *Tabletalk* magazine and serves as co-pastor of Saint Andrew's Chapel in Sanford, Florida.**

Always Changing?

The phrase *semper reformanda* has been translated to mean "always changing" and hijacked in the interests of change for the sake of change. To many, this means that everything—from what we believe to how we conduct ourselves in a fast-changing culture to the way we "do church"—is subject to review and reinvention in every generation. It used to be liberal Christians who used the phrase to justify their adjustment of the message to the times, but now evangelicals argue that it is essential to the survival of Christianity that we keep up with the changing culture if we are to save the church from extinction.

We have seen this notion gain traction in the last few decades. Church leaders and members agitate for "change" as a sign of "integrity" or an essential element in being "relevant" in today's generation.



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Always Changing? - Continued

There are pleas for new forms, methods, and structures for the church. Most calls for innovation are driven by the godless culture around us and by our rebellious hearts within us. We want to modify the message to appeal to society; we want to make church more “user friendly” for the outsider, rather than see it as the solemn assembly of God’s covenant people.

We see this spirit at work in the revision of key biblical doctrines. Urgent voices want us to reinterpret core teaching to accommodate the hegemony of evolutionary theory. The abandonment of a historical Adam (or, where that is admitted, the denial that Adam was the first man) is driven by people in the pew who daily confront the uncomfortable challenges of their non-Christian colleagues and neighbors.

This clamor for change lies behind the redrawing of the boundaries of Christian discipleship. Whether it is encouraging a “covert or silent discipleship” among converts from Islam, the acceptance of new definitions of marriage to appease the spirit of the age, or the tolerance of openly sinful lifestyles in the interests of being nonjudgmental, it seems our view of discipleship is succumbing to the outside pressure on the church.

This has also affected the use of the word worship. In some circles, it is applied only to music—whether of the classical or contemporary variety—and it has created with it a new role in the church—“worship leader.” Others want to drop the word worship altogether, arguing that worship applies to “all of life” and not to the assemblies of God’s people. So the Lord’s Day is like any other day; liturgy is replaced by “user-friendly events”; sermons become “Bible talks”; and the focus of Sunday “meetings” becomes fellowship or evangelism rather than a covenant assembly and corporate worship.

These innovations run counter to the example of the Reformers, who denied that they were change-mongers who were interested in change for change’s sake. In the strict sense, they were pushing for a return to the radix, the “root” of biblical Christianity. They were accused of fostering change by their opponents, but their defense was that, in fact, they wanted to drive the church back to the Word of God. They envisioned reformation not as our doing the changes (active) but as our being changed (passive). In other words, when we talk about reformation, we think of the Lord who reforms us and the Scripture that is His means of reformation.

What happens when we apply Scripture and our confessions to the issue of worship? The New Testament picks up Old Testament language in calling for the assembly of the people of God. Early Christians met on the Lord’s Day with the Lord’s people to hear His Word and offer prayers. Peter describes how we come to God when we come together like living stones in a temple—God is present in a special way where His people meet. Public worship with its proclamation of the Word is for God and His covenant people and leads to their being built up in the most holy faith (1 Corinthians 14). Unbelievers may be present and come under conviction as they see the work of the Word in the lives of the saints.

From the earliest days, Christians sang as well as said prayers. The Old Testament even encourages God’s people to use instruments in worship (Ps. 33:2-3). Instruments of all kinds certainly contribute to Christian singing, and music is a unique and beautiful gift from God.



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Always Changing? - Continued

However, the use of instruments may have a negative impact at times: they may wrongly manipulate the emotions of the people, they may drown out the praises of God's gathered people, or they may inhibit congregational participation in worship. The musical experience in itself may be worshiped as an idol. Thus, we must be careful not to take what is worthy, useful, and helpful—music—and make it absolute. We must be careful that music does not take the place of God in our worship.

These examples illustrate the need to be constantly asking whether inherited traditions or novel practices are biblical. We need to consider whether our practices are helping or inhibiting our worship of God. Where our practices contribute something, we have to be careful lest we ascribe too much to them and thereby sacrifice the ordinary means of grace: the Word, prayer, and sacraments. ~ *Dr. William W. Goligher—Senior minister at Tenth Presbyterian Church in Philadelphia, Pennsylvania.*

What Kind of Unity?

Thomas Manton, a seventeenth century minister, once wrote, "Divisions in the church breed atheism in the world." Certainly the lack of unity in the church distracts minds, breaks hearts, squanders energy, and inhibits evangelism. Unity in the church is important to God. John 17 has been described as "a standing monument of Christ's affection to the Church." At least three times Jesus prays for the Church's unity and witness: "that they all may be one" (v. 21); "that they may be one even as we are one" (v. 22); "that they may become perfectly one" (v. 23); so that all "the world may believe that you have sent me... and loved them even as you loved me" (vv. 21, 23). So the stakes are high. In the twentieth century, these verses were taken out of context and used to argue for a lowest-common-denominator kind of unity—an institutional union that flattened out distinctions and minimized the very doctrines that make the church distinctively "Christian." What is striking, however, is to see that, rather than being minimalistic, Jesus' prayer paints a grand picture of the rich contours of Christian belief that hold His people together in the world.

Specifically, the church is united in a shared history. Here we find an exalted view of God the Trinity as the Son speaks to His Father of the pretemporal glory they shared "before the world existed" (v. 5). We listen to the Son speak of an eternal covenant, or arrangement, forged between the members of the Godhead in which they planned the salvation of a people out of the world. (Theologians call this the *pactum salutis*, or the covenant of redemption.) In other words, the church's history began before history in the mind and heart of God, when the Father promised a people as a love gift to His Son. We hear the Son reporting that He had "accomplished the work" that the Father had given Him to do. That work finds its focus on the cross, for "the hour has come" when both God the Father and the Son will be "glorified" (17:1). He had linked His glory to His death before when He said, "The hour has come for the Son of Man to be glorified.... Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (12:23–24). This was the "hour" for Him to "depart out of this world to the Father" (13:1). The hour of His death would be the hour of His glorification. It is with a view to this death that the Son, as our Great High Priest, "consecrates" Himself (17:19) the sacrificial victim to be our sinbearer and Savior. So we have a shared history as those chosen by the Father, then given to and redeemed by the Son.



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What Kind of Unity? - Continued

The church is united in a shared legacy, which was given by Christ to the Apostles for our sake. John 17:6–17 refers primarily to these men whom Christ had chosen and gathered around Him in the upper room. He had “manifested” the Father’s “name” to them (17:6) and given them God’s “words” (17:8). That “word” of God, given to the Apostles, “is truth” (17:16), and it is “through their word” that we today have come to “believe” in Jesus (17:20). In other words, as our Lord peers into the future, He sees generation after generation of His followers who will believe in Him through the word of the Apostles.

From the very beginning, the church of Christ has been an Apostolic church: “and they devoted themselves to the apostles’ teaching and the fellowship” (Acts 2:42). This leads the Apostle Paul to say that the church is one, a single building, God’s temple, because it is “built on the foundation of the apostles and prophets” (Ephesians 2:20). For Jesus, it is the truth that unites us. Our spiritual legacy is both a common truth and a common life, for the church shares the very life of God by being organically united to both the Father and the Son: “just as you, Father, are in me, and I in you, that they also may be in us” (17:21). John Stott has written,

The two potential enemies of Christian unity are time and space. It is these that separate believers from each other. But the same apostolic truth spans the successive generations of the church, and the same divine life animates all believers of the same generation.

The church is united in a shared destiny. For as Jesus finishes His prayer, He looks beyond history to eternity and expresses His final will for His church. He prays that His people will be with Him where He is and see His glory. This is the church’s destiny: both to be with Christ and to see Him as He is, and the vision of Jesus will be the vision of God. What distinguishes the church from the world now is that the world does not know God, but Christ has made Him known to the church. In eternity, that knowledge will be complete, and our fellowship perfect, for we will enjoy the very same love with which the Father has loved the Son (17:26). ~ **Dr. William W. Goligher—Senior minister at Tenth Presbyterian Church in Philadelphia, Pennsylvania.**

To Nourish and to Educate

“...whenever we call God the Creator of heaven and earth, let us at the same time bear in mind the dispensation of all those things which He has made is in His own hand and power and that we are indeed His children, whom He has received into His faithful protection to nourish and educate. We are therefore to await the fullness of all good things from Him alone and to trust completely that He will never leave us destitute of what we need for salvation, and to hang our hopes on none but Him! We are therefore, also, to petition Him for whatever we desire; and we are to recognize as a blessing from Him, and thankfully to acknowledge, every benefit that falls to our share. So, invited by the great sweetness of His beneficence and goodness, let us study to love and serve Him with all our heart.” ~ **John Calvin, Institutes of the Christian Religion (1559)**



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The Baptist Confession of Faith of 1689

Justification - Chapter 11

1. GOD freely justifies the persons whom He effectually calls. He does this, not by infusing righteousness into them, but by pardoning their sins and by accounting them, and accepting them, as righteous. This He does for Christ's sake alone, and not for anything wrought in them or done by them. The righteousness which is imputed to them, that is, reckoned to their account, is neither their faith nor the act of believing nor any other obedience to the gospel which they have rendered, but Christ's obedience alone. Christ's one obedience is twofold-His active obedience rendered to the entire divine law, and His passive obedience rendered in His death. Those thus justified receive and rest by faith upon Christ's righteousness; and this faith they have, not of themselves, but as the gift of God.
2. The faith which receives and rests on Christ and His righteousness is the sole means of justification. Yet it is never alone in the person justified, but is invariably accompanied by all other saving graces. Nor is it a dead faith, for it works by love.
3. By His obedience and death Christ paid in full the debt of all those who are justified. By the sacrifice of Himself in His blood-shedding on Calvary, and His suffering on their behalf of the penalty they had incurred, He fully and absolutely satisfied all the claims which God's justice had upon them. Yet their justification is altogether of free grace, firstly because Christ was the free gift of the Father to act on their behalf; secondly because Christ's obedience and His satisfying the demands of the law was freely accepted on their behalf; and thirdly because nothing in them merited these mercies. Hence God's exact justice and His rich grace are alike rendered glorious in the justification of sinners.
4. From all eternity God decreed to justify all the elect, and in the fullness of time Christ died for their sins and rose again for their justification. Nevertheless they are not justified personally until, in due time, the Holy Spirit actually applies to them the benefits of Christ's Person and work.
5. God continues to forgive the sins of all the justified. They can never lose their justification; but they may, by reason of sin, fall under God's fatherly displeasure; in which case, until they humble themselves, confess their sins, beg God's pardon, and renew their faith and repentance, God will not usually restore to them 'the light of His countenance'.
6. Believers in Old Testament times were justified in precisely the same way as New Testament believers.



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Book Reviews

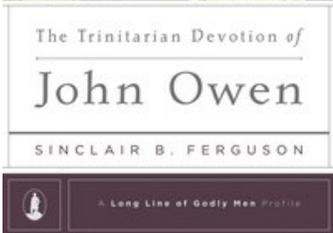
The Trinitarian Devotion of John Owen

Dr. Sinclair B. Ferguson



Communion with Our Triune God

The writing and teaching of John Owen, a 17th century pastor and theologian, continues to serve the church. Daily communion with God characterized his life and equipped him for both ministry and persecution.



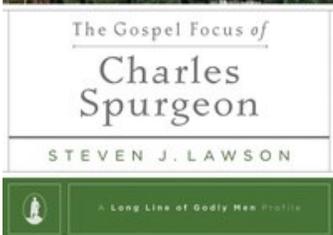
In *The Trinitarian Devotion of John Owen*, the latest addition to the Long Line of Godly Men series, Dr. Sinclair Ferguson offers careful reflection and insight for Christians today as he highlights Owen’s faith in the triune God of Scripture. We’re reminded that regardless of our circumstances we can know God, enjoy Him, and encourage others.

The Gospel Focus of Charles Spurgeon

Dr. Steven J. Lawson



Charles Spurgeon, the great Baptist preacher of nineteenth-century London, is remembered today as “the prince of preachers.” However, the strength of Spurgeon’s ministry went far beyond simple rhetorical skill. In *The Gospel Focus of Charles Spurgeon*, Steven J. Lawson shows that Spurgeon fearlessly taught the doctrines of grace and simultaneously held forth the free offer of salvation in Jesus Christ.



In thirty-eight years as pastor of the congregation meeting at the New Park Street Chapel and later the Metropolitan Tabernacle, Spurgeon propounded Calvinistic theology with precision and clarity. Yet he always accompanied it with a passionate plea for sinners to come to Christ and be saved. Lawson traces these twin points of emphasis throughout Spurgeon’s long, fruitful ministry.

The Gospel Focus of Charles Spurgeon is a passionate call for all Christians to follow Spurgeon in maintaining the proper balance between divine sovereignty in salvation and fiery passion in spreading the gospel of Jesus Christ.



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Association of Reformed Baptist Churches of America

Birthday and Anniversary Corner - February 2015

None to Report

Mike and Rose Meyers - 2/17

On Marriage

Marriage itself is consummated with the literal bodily union of husband and wife. From that point on, the husband should regard the wife as his own flesh. If she hurts, he ought to feel the pain. If she has needs, he should embrace those needs as his own. He should seek to feel what she feels, desire what she desires, and in effect, give her the same care and consideration he gives his own body. ~ **Dr. John MacArthur**

We [should not] make the mistake of thinking that marriage will provide the ultimate satisfaction for which we all hunger. To assume so would be to be guilty of blasphemy. Only God satisfies the hungry heart. Marriage is but one of the channels He uses to enable us to taste how deeply satisfying His thirst-quenching grace can be. ~ **Dr. Sinclair Ferguson**

To solve a marriage problem, you have to talk with each other about it, choosing wisely the time and place. But when accusations and lengthy speeches of defense fill the dialogue, the partners are not talking to each other but past each other. Take care to listen more than you speak. If you still can't agree on a solution, consider asking a third party, without a vested interest, to mediate. ~ **Dr. R.C. Sproul, Sr.**

Disclaimer

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



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