



Volume 3, Issue 7

West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



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Association of Reformed Baptist Churches of America

The Sexual Revolution and the Witness of the Church

In the face of the sexual revolution, the Christian church in the West now faces a set of moral challenges that exceeds anything it has experienced in the past. This is a revolution of ideas—one that is transforming the entire moral structure of meaning and life. These challenges would be vexing enough for any generation. But the contours of our current challenge have to be understood over against the affecting reality for virtually everything on the American landscape, and furthermore in the West. This revolution, like all revolutions, takes few prisoners. In other words, it demands total acceptance of its revolutionary claims and the affirmation of its aims. This is the problem that now confronts Christians who are committed to faithfulness to the Bible as the Word of God and to the gospel as the only message of salvation.

The scale and scope of this challenge are made clear in an argument made by the British theologian Theo Hobson. As Hobson acknowledges, “Churches have always faced difficult moral issues and they have muddled through.” Some will argue that the challenge of the sexual revolution and the normalization of homosexuality are nothing new or unusual. He says, “Until quite recently I would have agreed,” but he also says, “It becomes ever clearer that the issue of homosexuality really is different.”

Why is this challenge to Christianity different? Hobson suggests that the *first* reason is what he recognizes as the either/or quality of the new morality. I agree with him that there is no middle ground in terms of the church’s engagement with these hard and urgent questions. Churches will either affirm the legitimacy of same-sex relationships and behaviors or they will not. And the churches that do not will take a stand on the basis of a claim that God has revealed a morality to His human creatures in holy Scripture.

The *second* factor that Hobson suggests is what he calls “the sheer speed of the homosexual cause’s success.” As he describes it: “Something that was assumed for centuries to be unspeakably immoral has emerged as an alternative form of life, an identity that merits legal protection. The demand for gay equality has basically ousted traditionalist sexual morality from the moral high ground.” This is a profoundly important point. Hobson is arguing that this revolution, unlike any other, has actually turned the tables on Christianity in Western civilization.

The Christian church has always enjoyed the moral high ground; it has always been understood to be the guardian of what is right and righteous, at least in Western societies. But what we are seeing now is a fundamental change. Hobson is arguing that this moral revolution, having turned the tables of Christianity, now robs the Christian church of the moral high ground it had previously claimed. The situation is fundamentally reversed. For the first time in the history of Western civilization, Christianity appears to be on the underside of morality, and those who hold to biblical teachings concerning human sexuality are now “ousted” (to use Hobson’s word) from the position of high moral ground.



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The Sexual Revolution and the Witness of the Church - Continued

Hobson also rightly observes that this vast change in attitudes towards same-sex relationships and behaviors is not simply “the waning of the taboo.” As he explains:

It is not just a case of a practice losing its aura of immorality (as with premarital sex or illegitimacy). Instead, the case for homosexual equality takes the form of a moral crusade. Those who want to uphold the old attitude are not just dated moralists (as is the case with those who want to uphold the old attitude to premarital sex or illegitimacy). They are accused of moral deficiency. The old taboo surrounding this practice does not disappear but “bounces back” at those who seek to uphold it. Such a sharp turn-around is, I think, without parallel in moral history.

Hobson’s main point is that homosexuality “has the strange power to turn the moral tables.” And so what was previously understood to be immoral is now celebrated as a moral good. As a result, the Christian church’s historic teachings on homosexuality—shared by the vast majority of the citizens of the West until very recently—is now understood to be a relic of the past and a repressive force that must be eradicated.

This explains why the challenge of the moral revolution threatens to shake the very foundations of Christianity in the United States and far beyond. And yet, even as we understand this revolution to be a new thing, its roots are not recent. As a matter of fact, the church has seen the sexual revolution taking place turn by turn for the better part of the last century. What now becomes clear is that most Christians vastly underestimated the challenge this sexual revolution would present.

The confessing church must now be willing to be a moral minority, if that is what the times demand. The church has no right to follow the secular siren call toward moral revisionism and politically correct positions on the issues of the day.

Whatever the issue, the church must speak as the church—that is, as the community of fallen but redeemed sinners who stand under divine authority. The concern of the church is not to know its own mind, but to know and follow the mind of God. The church’s convictions must not emerge from the ashes of our own fallen wisdom, but from the authoritative Word of God, which reveals the wisdom of God and His commands.

The church must awaken to its status as a moral minority and hold fast to the gospel it has been entrusted to preach. In so doing, the deep springs of permanent truth will reveal the church to be a life-giving oasis amid American’s moral desert. ~ **Dr. R. Albert Mohler, Jr.**

Consider Your Opponent

I became convinced of the truth of Reformed theology while attending Dallas Theological Seminary — the flagship institution of dispensational theology. Some of my fellow students accused me of being apostate when they discovered that I had rejected dispensationalism. Having donned my new five-point Calvinist uniform, I assumed an attitude that was patronizing and condescending toward those who remained committed to dispensationalism.



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Consider Your Opponent - Continued

Mockery became a chief weapon in my arsenal. Upon my arrival at Reformed Theological Seminary, I landed right in the middle of debates between students on topics that were unfamiliar to me — debates about theonomy, apologetic methodology, and more — and not frequent at Dallas. I was not able to contribute much to those discussions, but I did continue my mockery of dispensationalists.

I was in what Michael Horton refers to as the “cage stage” — that period of time during which a new convert to Reformed theology should be locked up in a cage for his own good and the good of others around him. During the cage stage, the novice Reformed convert is often angry that the doctrines of grace were not taught to him sooner. He can be particularly vitriolic toward the tradition from which he came, and woe to those who remain in that tradition (whether dispensationalism or something else). They are often viewed as intellectually inferior for not being able to see the plain truth of Scripture that the mega-mind Calvinist sees. They become the butt of jokes and the target of sarcasm and derision. The level of arrogance and pride that one can reach during the cage stage is mind-boggling to comprehend and ugly to behold.

I do not know whether John Newton went through anything comparable to a “cage stage” after he came to Christ. I do know that his letter “On Controversy” helped me to see what I had been doing. Newton wrote this letter to a fellow minister who was planning to take up the pen against another minister he believed to be in error. This is sometimes necessary, but Newton offers some wise advice on how to do it. In his letter, he advises his friend to think about three things: his opponent, his audience, and himself. In this article, we will consider how we are to think about our opponents in controversy.

Newton begins this section of his letter with some very wise advice. He writes:

As to your opponent, I wish that before you set pen to paper against him, and during the whole time you are preparing your answer, you may commend him by earnest prayer to the Lord's teaching and blessing. This practice will have a direct tendency to conciliate your heart to love and pity him; and such a disposition will have a good influence upon every page you write.

Have you ever thought about praying for those with whom you are engaged in any kind of controversy? It seems obvious, but we tend to get so caught up in the heat of battle that we easily forget to do this. We view our theological opponent the way a soldier views an enemy combatant — as someone to be destroyed before he destroys us. Thus, theological debate in Calvinist circles sometimes degenerates into the verbal equivalent of the World Wrestling Federation. Were we to pray for those with whom we engage in controversy, we would be less inclined to anger and malice toward them.

Newton then explains that we need to think about whether our opponent in controversy is a believer or not.

If you account him a believer, though greatly mistaken in the subject of debate between you, the words of David to Joab concerning Absalom, are very applicable: “Deal gently with him for my sake.” The Lord loves him and bears with him; therefore you must not despise him, or treat him harshly.



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Consider Your Opponent - Continued

The Lord bears with you likewise, and expects that you should show tenderness to others, from a sense of the much forgiveness you need yourself. In a little while you will meet in heaven; he will then be dearer to you than the nearest friend you have upon earth is to you now. Anticipate that period in your thoughts; and though you may find it necessary to oppose his errors, view him personally as a kindred soul, with whom you are to be happy in Christ forever.

How often we forget this. How often we forget to treat brothers in Christ as brothers in Christ — those whom the Father loves and those with whom we will share eternity in the new heaven and earth.

On the other hand, if we view our opponent as an unbeliever, we should be reminded that “there but for the grace of God go I.” God could have opened his eyes rather than ours. We must remain humble. We must remember that we, too, were alienated from God. We, too, were enemies of the Lord. Our prayer in this case should be for his conversion, and we have to be careful that we do not do anything that places unnecessary stumbling blocks in his way. We should speak or act in the hope that our words will be used by God to bring this person to faith and repentance.

Newton’s letter encourages us to treat our opponents in controversy as we would wish to be treated, and if there is one thing we all dislike, it is being misrepresented or slandered. We must, therefore, make every effort to represent accurately the views of our opponents. While Newton does not explicitly deal with this issue, it is implied in his words.

The ninth commandment forbids us to harm our neighbor through lies (Exodus 20:16). Those who follow Christ are not to bear false witness against other people — theological opponents or otherwise (Exodus 23:1, 7; Leviticus 19:11, 14, 16). To misrepresent an opponent’s position in the midst of theological controversy is to slander that person, and slander is an example of the evil use of words and language (James 4:11).

To misrepresent the views of those with whom we disagree is not only dishonest, it is pointless. We must strive to represent the views of our opponents honestly. Beating up a straw man is a pointless exercise and makes us look rather silly in the process. One cannot convince an opponent of the error of his view if one is arguing against a view this opponent does not hold.

Let us strive, then, in controversy to remember our opponent. Let us remember to pray for him, to deal with him gently, and to deal with him with the highest standards of honesty. ~ **Dr. Keith A. Mathison - Professor of Systematic Theology - Reformation Bible College**

Can God Bless America?

In this era of terrorism, poverty, oppression and a few less-distinct enemies, waves of patriotism occasionally revive the slogan “God Bless America.” Sadly, though, the sentiment long ago became a cliché to which people rarely give serious thought. The phrase is even seen, ironically, on bumper stickers adjacent to other bumper stickers expressing humanistic and atheistic sentiments. One assumes that even those who don’t believe in God want His blessing on our nation.



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Can God Bless America? - Continued

Anti-God philosophies and worldviews now clearly dominate most of Western society. God has been removed from public discourse; prayer has been virtually banned from the public arena; agnosticism and humanism dominate public policy. So it is remarkable that the slogan “God Bless America” is still in vogue. We have to wonder what most people have in mind when they repeat it.

Originally, “God bless America” was a prayer for divine blessing. In its current form, it sometimes seems nothing more than a patriotic battle cry — usually intoned without much serious reflection. Perhaps it is sometimes recited with the superstitious belief that merely invoking God’s name can garner His blessing. One thing is clear: while Americans universally want God’s favor, as a whole, they do not want God.

Some apparently believe that America enjoys God’s blessing by divine right. After all, God has blessed America throughout history to a remarkable degree. But His blessings are not measured — as most people believe — by material affluence, power, and world dominance. The greatest blessings God has graciously given America have been spiritual blessings — freedom for the gospel to be propagated, sweeping revivals like those of the Great Awakenings, and growth and spiritual prosperity for the church in our nation. The sad truth is that all those blessings were in serious jeopardy long before the terrorist strikes reminded us that our freedom and material prosperity hang by a fragile thread.

Does our nation really desire God’s blessing? Do Americans truly long for the spiritual awakening that would be the necessary condition for true blessing, or would the policy-makers and media moguls in our society be as hostile to such a revival as they are to the threat of terrorism?

And what are the means by which the people of God should seek to have God’s blessing on our nation? Can we help position modern society to receive God’s blessing merely by influencing public policy through politics and protest, or is something more needed to fulfill the conditions under which God will bless our nation? Can external moral reform alone make America fit for God’s blessing, or is something even deeper needed in the lives of most Americans?

To ask such questions is to answer them. Scripture is clear that a wholesale spiritual renewal, brought about through the preaching of the gospel, is the true pathway to divine blessing. What is needed is not merely moral reform but spiritual regeneration. And unless this occurs on a widespread scale that deeply impacts all of society, we will continue to forfeit the true blessings of God for our nation. Merely reciting the slogan “God bless America” will do nothing for us until it becomes a heartfelt prayer for spiritual renewal and regeneration.

The remedy to our nation’s moral and spiritual woes must begin at the house of God. The process starts with personal repentance. If Christians truly want to see God’s blessing on our society, we ought to be models of genuine contrition and humility rather than merely pointing fingers of blame at the evils of secular society.

The church today is in a serious state of spiritual decline. Many churches are apparently more willing to imitate the world’s fashions and opinions than to confront them with biblical truth. Meanwhile, Christians concerned about the moral evils of society often opt for all the wrong remedies — as if the only thing needed to cure the spiritual malaise of our nation were some kind of federal legislation against abortion, sexual promiscuity, pornography, or other forms of corruption.



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Can God Bless America? - Continued

I am by no means opposed to legislative efforts to outlaw abortion, drug abuse, and similar abominations. But political remedies to our nation's moral ills are no cure for the underlying spiritual problems. Of all people, Christians ought to know that, and the preponderance of our efforts ought to be focused on proclaiming the truth that can genuinely set people free. In other words, the majority of our energies ought to be invested in preaching the gospel and living the kind of life that gives testimony to the redeeming power of Christ.

Lives, not just laws, need to be transformed before America will be in a position to ask for and expect God's blessing. The blessings of God cannot be acquired by any legislative process. Law cannot make people righteous. Scripture is clear on this. No one is justified by works of law, but by faith in Jesus Christ (**Galatians 2:16**). And saving faith is an individual matter; it cannot be imposed by legislative force.

In other words, society as a whole cannot be delivered from moral bankruptcy unless individual lives are transformed by the power of Christ. If that conviction does not frame the priorities of the people of God and drive the activities of the church on earth, we can forget about God's blessing on our nation. ~ **Dr. John MacArthur**

Responding to Persecution

The signers of the American Declaration of Independence were just a few generations removed from the first European settlers, many of whom came to the New World to escape religious persecution. A commitment to freedom of religion was therefore woven into the fabric of American culture and supposedly guaranteed in perpetuity by the Constitution. From our country's founding until today, Christians in America have faced relatively little persecution.

By the end of World War II, however, American attitudes toward religion had begun to shift. Courts, educational institutions, the entertainment industry, and legislative bodies all seemed to adopt a bias against religion. By the 1960s, small but vocal groups of militant atheists had begun to argue that what the Constitution really warrants is freedom *from* religion rather than freedom *of* religion.

We now live in a secular culture, governed by secularists, driven by worldviews that are hostile to biblical principles. Expressions of religious faith are often banned from public discourse—sometimes by societal pressure, sometimes by legal injunctions.

Still, the persecution we face in Western democracies is far milder than what many believers have endured throughout church history. Multitudes have paid for their faith with their lives. Even now in countries under Islamic rule, Christians are being put to death for what they believe. It's not inconceivable, however, that brutal forms of physical persecution and stricter forms of legal harassment will soon threaten Christians in the West. What are Christians to do? Many evangelicals seem to think political activism is the best answer. For decades, Western evangelicals have been responding to cultural shifts and legislative setbacks with boycotts, demonstrations, public protests, get-out-the-vote campaigns, and angry rhetoric. That strategy so far has not kept our culture's spiritual decline from steadily accelerating. More important, such tactics have done little to advance the gospel.



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Responding to Persecution - Continued

That certainly seems counterintuitive. The carnal mind will instantly suggest reasons why it's a bad idea. But Scripture is consistent. Jesus said, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6:27–28).

Again, the verbs are active and transitive. What Jesus calls for is not merely a feeling or an attitude. He has something more in mind than a verbal benediction. He is instructing us to respond to persecution with acts of lovingkindness toward those who oppress us (vv. 29–30).

Our Lord goes on to say, in essence, that to "bless" those who persecute us is to treat them as friends—or more specifically, as we ourselves would wish to be treated (vv. 31–38).

These were not mere words. In His dying moments, Christ interceded on behalf of those who crucified Him: "Father, forgive them, for they know not what they do" (Luke 23:34). Stephen, the first Christian martyr, responded in precisely the same way in behalf of those who stoned him (Acts 7:60).

Ultimately, there is no better way to bless those who persecute us than by showing them the truth of the gospel. As a matter of fact, that is the only appropriate way to respond when suffering for Christ's sake (1 Peter 2:21–23).

Everything proud and fleshly in us screams against such a strategy. But here's a reminder: it is a token of divine blessing and a cause for rejoicing when God counts us worthy to suffer for Christ's sake (Acts 5:41). To suffer on His account, Christ taught, is the very pinnacle of blessing (Matthew 5:10–11). Moreover, Scripture says it is inevitable that believers who truly seek to be faithful will suffer at the hands of those who hate Christ (John 15:18–20).

Some Western Christians, accustomed to a comfortable faith without much threat of persecution, imagine that if the world hates Christians and their message, it can only be our own fault. We must adjust the message they think. Perhaps we can tone down the offense of the gospel, or make ourselves more winsome by adopting the badges of worldly culture. Be seeker-sensitive, they say.

That, unfortunately, is the course many American evangelical leaders have championed for the past half-century. But frankly, seeker-sensitive religion has been a monumental spiritual failure. The quest for worldly esteem leads to spiritual disaster (James 4:4). That itch for the world's favor causes people to go to shameful extremes in order to avoid saying or doing anything that might cost them esteem in the eyes of unbelievers—even denying what they know to be true. However, Christ's charge to us as believers is not to avoid the world's contempt, but to respond rightly to it, as He Himself gave us the perfect example.

But what if the world's hatred does reach the point where our very lives are threatened?

Truly following Christ means being willing to die for Him. That principle, after all, is built right into His call to discipleship (Matthew 16:24–26). ~ **Dr. John MacArthur**



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The Value of the Human Soul

“What does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul?” - Mark 8:36–37

Commenting on the teaching of Jesus in Mark 8:34–35, John Calvin writes, “*None can be reckoned to be the disciples of Christ unless they are true imitators of him, and are willing to pursue the same course.*” To be a Christian means engaging in the lifelong pursuit of conformity to the teaching and example of Christ. We are united to our Lord by faith in Him alone (Philippians 3:9), and then we prove that faith over the course of our lives by obeying our Savior and following Him as our example.

This inevitably leads to suffering for the believer, for Jesus’ own path of discipleship in relation to His Father included the cross (Mark 8:31–33). How much suffering the believer faces is a matter of the Lord’s sovereign decision, and some endure harsher consequences for following Christ than others do. But all must consider their lives as secondary when the call to obey the Lord comes. This includes literally dying for Christ if it comes to that. Whatever the case, it means dying to self, dying to our old lives of sin and dying to the notion that we must always place ourselves first (Philippians 2:5 – 11; Colossians 3:5). In short, we must place Christ and obedience to Him first, which will entail serving others before we serve ourselves. The world hates those who are being conformed to Christ in such a way (John 15:18). Sometimes the hatred is so great that it bears the final fruit of murder.

Paying the price of death is worth it not only because of the promise of eternal life for those who die to themselves (Mark 8:35) but also because of the value of our souls. Being made in God’s image, human beings have been granted a value that far surpasses anything else in creation. Jesus, in fact, tells us in today’s passage that gaining the whole world is not a prize equal in value to the worth of our souls (vv. 36–37). Here the word “soul” refers primarily to the inner part of a person, that which gives true identity to a man or woman. It encompasses everything that we are, including our bodies, but the point is that it is foolish to seek to preserve our physical existence by denying Christ when such an act will come at the far greater cost of our souls. Our bodies the world may kill, but that is only a temporary loss, for all who trust in Christ alone for salvation will receive resurrected bodies in the new heaven and earth. But those who deny Christ end up killing their souls, and that is a permanent loss, leading to suffering in the eternal fires of hell (Revelation 20). ~ **Dr. R.C. Sproul, Sr.**

Sovereignty and Mercy of God

“When we understand the character of God, when we grasp something of His holiness, then we begin to understand the radical character of our sin and hopelessness. Helpless sinners can survive only by grace. Our strength is futile in itself; we are spiritually impotent without the assistance of a merciful God. We may dislike giving our attention to God’s wrath and justice, but until we incline ourselves to these aspects of God’s nature, we will never appreciate what has been wrought for us by grace. Even Edwards’s sermon on sinners in God’s hands was not designed to stress the flames of hell. The resounding accent falls not on the fiery pit but on the hands of the God who holds us and rescues us from it. The hands of God are gracious hands. They alone have the power to rescue us from certain destruction.” ~ **Dr. R.C. Sproul, Sr. - The Holiness of God**



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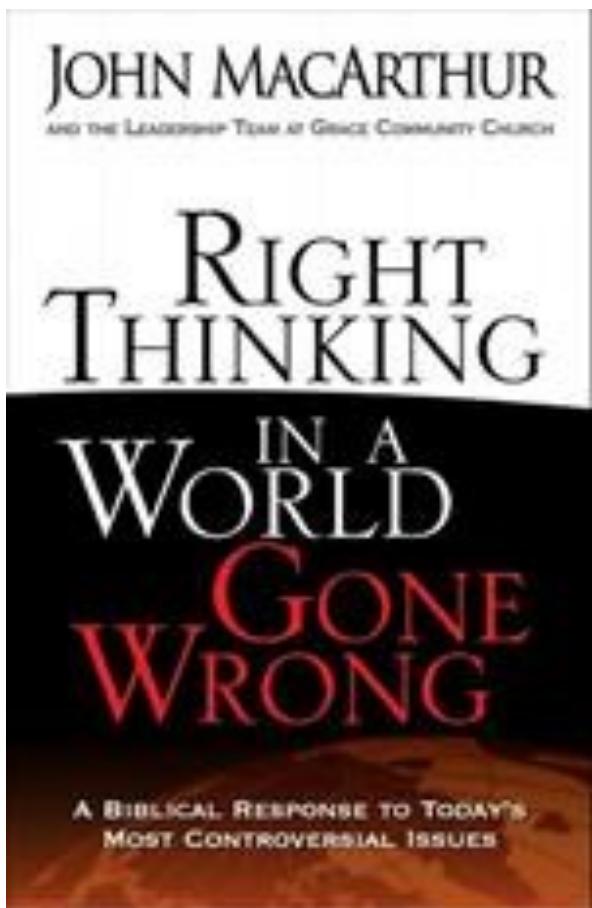
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Book Review

Right Thinking in a World Gone Wrong

Dr. John MacArthur



Secularism has swept through the land, removing the moral compass from the culture and replacing it with narcissism. People are directionless, guilt-ridden, and hopeless. It's time for Christians to stand up and give them answers from a biblical worldview.

Right Thinking in a World Gone Wrong provides biblical answers to the most talked-about cultural issues of the day. Whether you are talking about video games, the Internet, environmentalism, illegal immigration, the problem of evil...it's all here. Here are the topic heading you'll find inside:

- In vitro fertilization
- Homosexual marriage
- The cult of celebrity
- Entertainment and escapism
- Political activism
- Environmentalism
- Radical terrorism
- The economy
- Disasters and epidemics
- God and the problem of evil

This book, written by Dr. John MacArthur and members of the pastoral team at Grace Community Church, will help you navigate through the issues yourself, and also give you answers for an unbelieving world.



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The Baptist Confession of Faith of 1689

The Lord's Supper - Chapter 30

1. The supper of our Lord Jesus was instituted by him the same night he was betrayed, to be observed in his churches until the end of the world as a perpetual remembrance [of him] and to show forth the sacrifice of himself in his death. It was also instituted to confirm the faith of believers in all the benefits in Christ's death, for their spiritual nourishment and growth in him, for their further engagement in and commitment to all the duties they owe him, and to be a bond and pledge of their fellowship with him and with one another.
2. In this ordinance Christ is not offered up to his Father, nor is any real sacrifice made for remission of sin of the living or the dead. It is only a memorial of that one offering up of Christ by himself upon the cross once for all. It is also a spiritual offering of all possible praise to God for [Christ's work]. So the Roman Catholic sacrifice of the mass, as they call it, is utterly abominable and defamatory of Christ's own sacrifice which is the only propitiation for all the sins of the elect.
3. In this ordinance the Lord Jesus has appointed his ministers to pray and to bless the elements of bread and wine (so setting them apart from a common to a holy use), and to take and break the bread, then to take the cup, and to give both to the communicants, participating also themselves.
4. The denial of the cup to the people, worshipping the elements, lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance and to the institution of Christ.
5. The outward elements in this ordinance, when correctly set apart for the use ordained by Christ, bear such a strong relation to the Lord crucified, that they are sometimes truly, but figuratively, called by the name of the things they represent, namely, the body and blood of Christ. However, in substance and nature, they still remain truly and only bread and wine as they were before.
6. The doctrine commonly called transubstantiation, which maintains that the substance of bread and wine is changed into the substance of Christ's body and blood when consecrated by a priest or by some other way, is repugnant not only to Scripture, but even to common sense and reason. It overthrows the nature of the ordinance, and has been and is the cause of numerous superstitions and gross idolatries.
7. Worthy recipients, when outwardly partaking of the visible elements in this ordinance, also receive them inwardly by faith, truly and in fact, not as flesh and body but spiritually. In so doing they feed upon Christ crucified, and receive all the benefits of his death. The body and blood of Christ are not present physically, but spiritually by the faith of believers in the ordinance, just as the elements themselves are to their outward senses.
8. All ignorant and ungodly people who are unfit to enjoy fellowship with Christ, are equally unworthy of the Lord's table, and cannot, without great sin against him, partake of these holy mysteries, or be admitted to them while they remain as they are. Indeed, whoever participates unworthily is guilty of the body and blood of the Lord, eating and drinking judgment on themselves.



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Birthday and Anniversary Corner - July 2016

Birthdays

**Sadie Halsey - July 13
Teresa Hurst - July 21
Eddie Massie - July 29**

Anniversaries

**David and Jennifer Allesandro - July 4
Les and Jessica Twilley - July 17**

Interpreting the Logos

In Greek philosophy, the logos remains an impersonal force, a lifeless and abstract philosophical concept that is a necessary postulate for the cause of order and purpose in the universe. In Hebrew thought, the Logos is personal. He indeed has the power of unity, coherence, and purpose, but the distinctive point is that the biblical Logos is a He, not an it.

All attempts to translate the word Logos have suffered from some degree of inadequacy. No English word is able to capture the fullness of John’s Logos when he declared that the Word became flesh and dwelt among us. Attempts have been made by philosophers to translate Logos as logic, act, or deed—all of which are inadequate definitions.

God’s Logos does include action. The Logos is the eternal Word in action. But it is no irrational action or sheer expression of feeling. It is the divine Actor, acting in creation and redemption in a coherent way, who is announced in John’s Gospel.

That the Word became flesh and dwelt among us is the startling conclusion of John’s prologue. The cosmic Christ enters our humanity. It is the supreme moment of visitation of the eternal with the temporal, the infinite with the finite, the unconditioned with the conditioned. ~ **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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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.