



Volume 2, Issue 3

# *West Suffolk Epistle*

## *West Suffolk Baptist Church*

*“Thoughtfully Reformed - Redemptively Relevant”*



March 2015

*Association of Reformed Baptist Churches of America*

## *The Challenge of Same-Sex Unions*

In the world but not of the world? From the very beginning, the church has faced the challenge of responding to external events, trends, ideologies, and controversies. By definition, the church does not get to choose these challenges, but they have been thrust upon Christians by the world. The question always comes down to this: **What now?**

That question seems especially urgent in light of the emergence of same-sex unions and marriage in the United States and the world over. How must the church answer this challenge?

To answer that question, we need to think about the speed of the moral revolution that has pushed this question to the forefront of our culture. In less than a generation, homosexuality has gone from being almost universally condemned to being almost fully normalized in the larger society.

We are facing a true moral inversion — a system of moral understandings turned upside down. Where homosexuality was even recently condemned by the society, now it is considered a sin to believe that homosexuality is wrong in any way. A new sexual morality has replaced the old, and those who hold to the old morality are considered morally deficient. The new moral authorities have one central demand for the church: get with the new program.

This puts the true church, committed to the authority of God’s Word, in a very difficult cultural position. Put simply, we cannot join the larger culture in normalizing homosexuality and restructuring society to match this new morality. Recognizing same-sex unions and legalizing same-sex marriage is central to this project.

Liberal churches and denominations are joining the project, some more quickly and eagerly than others. The cultural pressure is formidable, and only churches that are truly committed to Scripture will withstand the pressure to accommodate themselves and their message to the new morality.

What, then, is the true church to do? **First**, we must stand without compromise on the authority of the Bible and the principles of sexual conduct and morality that God has revealed so clearly in His Word. The Bible’s sexual morality is grounded in the creation of humanity in God’s image; we are created as male and female and given the gift of sex within the marriage covenant — and only within the marriage covenant between one man and one woman for as long they both shall live.

The easiest way to summarize the Bible’s teaching on sexuality is to begin with God’s blessing of sex only within the marriage covenant between a man and a woman.



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### *The Challenge of Same-Sex Unions - Continued*

Then, just remember that sex outside of that covenant relationship, whatever its form or expression, is explicitly forbidden. Christians know that these prohibitions are for our good and that rejecting them is tantamount to a moral rebellion against God Himself.

We also know that the Bible forbids all same-sex sexual acts and behaviors. Thus, we know that homosexuality is a sin, that blessing it in any way is also sin, and that normalizing sin cannot lead to human happiness.

**Second**, we must realize what is at stake. Marriage is first and foremost a public institution. It has always been so. Throughout history, societies have granted special recognition and privileges to marriage because it is the central organizing institution of human culture. Marriage regulates relationships, sexuality, human reproduction, lineage, kinship, and family structure. But marriage has also performed another crucial function — it has regulated morality.

This is why the challenge of same sex unions is so urgent and important. Redefining marriage is never simply about marriage. It leads to the redefinition of reproduction and parenthood, produces a legal revolution with vast consequences, replaces an old social order with something completely new, and forces the adoption of a new morality. This last point is especially important. Marriage teaches morality by its very centrality to the culture. With a new concept of marriage comes a new morality, enforced by incredible social pressure and, eventually, legal threats.

**Third**, we must act quickly to teach Christians the truth about marriage and God's plan for sexuality in all its fullness and beauty. We must develop pastoral approaches that are faithful to Scripture and arm this generation of believers to withstand the cultural pressure and respond in ways that are truly Christian.

**Last**, and most important, this challenge must drive us to the gospel of Jesus Christ. Christians must be the first to understand this challenge in light of the gospel. After all, we know spiritual rebellion when we see it, for we ourselves were rebels before God's grace conquered us. We know what moral confusion means because without the light of God's Word, we are just as confused.

There is no rescue from the self-deception of sin except for the salvation that is ours in Jesus Christ. While doing everything else required of us in this challenge, the faithful church must center its energies on the one thing that we know we must do above all else — preach, teach, and live the gospel of Jesus Christ. ~ **Dr. R. Albert Mohler, Jr. - President of the Southern Baptist Seminary**

### *Fifty Shades of Shame - The Evolution of Pornography*

The release of the Fifty Shades of Grey movie, timed for Valentine's Day, is a more important and lamentable event than many Christians may realize. What the movie represents is nothing less than the evolution of pornography in an age increasingly distant from a biblical vision of sexuality and human dignity.



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## *Fifty Shades of Shame - The Evolution of Pornography - Continued*

One of the hallmarks of the Christian worldview is an affirmation of the unity of the transcendentals — the good, the beautiful, and the true. Christianity affirms — and demands — that the good, the beautiful, and the true are actually one, unified in their source. The source of what is good, beautiful, and true is none other than God himself, who alone is infinitely good, beautiful, and true. Our very knowledge of beauty, goodness, and truth are due to God’s gifts of revelation and creation. He defines the good, the true, and the beautiful by his being, and they are unified in him.

This means that Christians believe the radical truth that nothing good can be ugly, that nothing untrue can be beautiful, and that everything beautiful and true is also good.

To attempt a separation of the good, the true, and the beautiful is, by Christian understanding, both impossible and self-defeating. Furthermore, the attempt to separate them is sinful — an act of defiance.

For this reason the Christian worldview insists that the face of a child with Down syndrome is infinitely more beautiful than an airbrushed model on the cover of a fashion magazine. The model may be pretty, but every human being is beautiful, simply by virtue of being made in the image of God. That grounding of human dignity points to the fact of our creation by a loving and merciful God, who made us in his image, and revealed this truth in our very existence and in our capacity to know him. He revealed this truth explicitly in Holy Scripture, and this means that every single human being, at every stage of development, possesses full human dignity.

The corruption of the gift of sex is, more than often realized, an assault upon that human dignity that is the Creator’s gift. The attempt to declare beauty at the expense of goodness and truth is at the heart of the problem of pornography. Now, we live in a society fast losing even a sense of shame about its pornographic obsessions.

The explosive sales of the *Fifty Shades* book series alerted many Christians to the fact of female-oriented pornography. While far more attention had been devoted to the visual nature of most male-oriented pornography, the *Fifty Shades* phenomenon underlined the public mainstreaming of pornography that would find a primary audience among women — narrative pornography in book form.

While many had noted the attraction of so-called “romance novels” to many women, the arrival of the *Fifty Shades* series announced that the culture at large was ready to shift to what can only be described as explicitly pornographic. Furthermore, the plot line of the series, now quite well known in the larger society, is devoted to forms of sexuality that had historically been defined as perverse and abusive.

The lost sense of shame is not only documented in the unprecedented sales of the series in book form, but also by the mainstream celebration of the movie.



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## *Fifty Shades of Shame - The Evolution of Pornography - Continued*

A culture that is determined to reduce all sexual morality to the issue of adult consent is now ready to eat popcorn while watching the corruption of the gift of sex and, in effect, granting approval to the vision of sexuality that is the film's very essence.

This next stage in the evolution of pornography combines, in an unprecedented way, male-oriented visual pornography with female-oriented narrative pornography. The movie is being marketed on Valentine's Day as an adventure for couples — something offered to both men and women.

That something is a lie. The late U.S. Senator Daniel Patrick Moynihan spoke of our tendency to “define deviancy down.” That is one of the marks of our age. The *Fifty Shades* movie will not be legally defined as obscenity or pornography. In our age, almost nothing is. But biblically speaking, there can be no question about the fact that the *Fifty Shades* phenomenon is explicitly pornographic — defined in the New Testament by the Greek word *porneia* — which refers directly to any illicit sexual impulse or act. Pornography, whatever its form, is intended to produce that wrongful sexual impulse.

Going to see *Fifty Shades of Grey*, or reading the book series, is an exercise in pornographic intent and effect. It is also an act of defiance against the goodness of the gift of sex as granted to humanity by God. Furthermore, the series is an assault upon the dignity of every human being.

The loss of shame in modern society is championed as a sign of cultural progress in many circles and as a step forward in mental health by many therapists. More than anything else, however, it points to the depth of the confusion that inevitably accompanies the corruption of God's gifts.

Christianity celebrates the unity of the good, the beautiful, and the true in God himself. In obedience, we must seek to unify the true and the beautiful and the good in our hearts and minds — and in our bodies.

Words from the Book of Common Prayer's service of Holy Matrimony will serve us well here. Christians know that the good, the true, and the beautiful are always and evermore united. What God has joined together, let no one tear asunder. ~ **Dr. R. Albert Mohler, Jr. - President of the Southern Baptist Seminary**



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### *West Suffolk Baptist Church Family and Friends*

*February 15, 2015*

### *West Suffolk Baptist Church Parsonage*

### *Farewell to the Joyner Family*



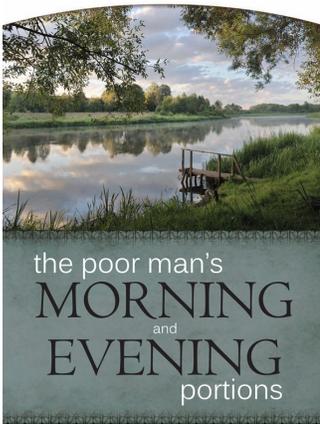


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## *The Poor Man's Morning and Evening Portions*

ROBERT HAWKER



The Poor Man's Morning and Evening Portions by Robert Hawker (1753–1827) is a great devotional classic that received its unique name because it was originally published in small “penny” portions so as to be affordable to the poor. Running through numerous editions in the nineteenth century, these devotionals have served as spiritual food and drink for thousands. Hawker excels in Christ-centered, practical divinity. He has been taught by the Spirit how to find Christ in the Scriptures, as well as how to present Him amiably to hungry sinners in search of daily communion with a personal Redeemer. For the genuine Christian, here is daily devotional writing at its best—warmly Christ-centered, eminently practical, personally searching. Unlike most other daily devotional books of Reformed persuasion that consist of fragmented extracts, The Poor Man's Morning and Evening Portions was composed expressly for such use. You will feel the difference immediately. Each of these 730 devotional portions is complete in itself and speaks directly to you, compelling you to hold soliloquy with your own soul. Read this volume daily; let Hawker bring the Word of God close

to your conscience. Pray for the Spirit to apply these short, savory devotions to your daily and eternal gain. ~  
**Joel R. Beeke**

**February 14. - For where two or three are gathered together in my name, there am I in the midst of them.—  
Matthew 18:20.**

What an encouraging declaration is this of our Jesus, to prompt the faithful to meet together on the Lord's Day; or, in short, any day, at all times, and all places. Observe, my soul, how sweet the Lord speaks:—"There am I in the midst of my people; not by my word only, not as represented in ordinances, not by the ministry of my servants, but I myself spiritually. The calls, the motions of grace felt in the heart, the tender tokens, the manifestations of my suitableness, fullness, all-sufficiency; these are all truly mine, which, by the influences of my Spirit, I communicate among you." Oh! precious, condescending Lord! now we see what it is that constitutes a true gospel church—even thy presence. Thou art the beauty and glory of it; and from thee alone all power and efficacy is derived. Thy churches are, indeed, as thou hast taught, the golden candlesticks; and thy ministers are as stars in thy right hand. But the candlesticks have no light, until thou, by thy presence, enlighten them; neither do thy servants, the ministers, hold forth the light of thy word profitably, until thou openest the heart, as thou didst poor Lydia's, to receive the things delivered to the salvation of the soul. Ye ministers of my God! draw all your comfort and encouragement, amidst all the difficulties you meet with, both from within and without, in your sacred service, from this sweet assurance of Jesus. Whenever you go up to the assemblies of God's people, hear the footsteps of your Master behind you. And ye who pant after sweet fellowship and communion with Jesus, seek it by the footsteps of the flock, beside the shepherd's tents, where Jesus feeds his sheep. Who would be absent from that blessed place where Jesus comes to bless? And oh! what encouragement to the faithful to bring with them their unawakened friends and relations, to the assemblies which Jesus honours with his presence. Surely He, who wrought salvation in our hearts, can work the same in theirs. No wonder, when such mercies Jesus brings with him to his people, that the heart of David fainted to go up to the house of the Lord, that he might see the power and glory of Jesus, as he had seen it in the sanctuary.



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## *Dwelling in God's Presence*

Hagar had once found deliverance there, and Ishmael had drunk from the water so graciously revealed by the God who lives and sees the sons of men; but that was a merely casual visit, such as unbelievers pay to the Lord in times of need, when it suits them. They cry to Him in trouble but forsake Him in prosperity. Isaac dwelt there and made the well of the living and all-seeing God his constant source of supply.

The usual tenor of a man's life, the dwelling of his soul, is the true test of his state. Perhaps the providential visitation experienced by Hagar struck Isaac's mind and led him to revere the place. Its mystical name endeared it to him; his frequent musings at its brim at evening made him familiar with the well. Meeting Rebecca there had made his spirit feel at home near the spot; but best of all, the fact that there he enjoyed fellowship with the living God had made him select that hallowed ground for his dwelling.

Let us learn to live in the presence of the living God; let us ask the Holy Spirit that this day, and every other day, we may sense, "God, You see me." May the Lord be as a well to us, delightful, comforting, unfailing, springing up unto eternal life. The bottle of the creature cracks and dries up, but the well of the Creator never fails; happy is he who dwells at the well and as a result has abundant and constant supplies at hand.

The Lord has been a sure helper to others: His name is *Shaddai, God All-sufficient*. Our hearts have often had most delightful communion with Him; through Him our soul has found her glorious Husband, the Lord Jesus; and in Him this day we live and move and have our being. Let us, then, dwell in closest fellowship with Him. Glorious Lord, constrain us, that we may never leave You but dwell by the well of the living God. ~ *Dr. Alistair Begg - Senior pastor of Parkside Church in Cleveland, Ohio*

## *Pain: God's Megaphone*

For sixty years, successive generations have been helped by what C.S. Lewis wrote on the subject of pain and suffering. The sustained benefit is due in large measure to the fact that he brought to the "problem" a solid dose of Christian realism. This medicine may be more important now than ever. It is not uncommon to watch as television preachers inform their audiences that God "does not want you to be sick." It is hard to imagine such an assertion proving to be an encouragement to the wheel-chair bound, long-term sufferer of multiple sclerosis. At best, such preachers are confused. The Bible makes a clear distinction between the now of our earthly pilgrimage and the then of our heavenly home. A day is coming when there will be no more death or mourning or crying or pain. But as any honest observer of the human condition will admit, that day has not arrived. While most of us are probably not facing "the heartbreaking routine of monotonous misery," as Lewis puts it, few of us are untouched by trials of various kinds.



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### *Pain: God's Megaphone - Continued*

Although the trial may appear in the disguise of an enemy, in reality it may prove to be a friend. The biblical writer James encourages his readers when faced with trials to welcome them as friends rather than resenting them as intruders. Instead of running and hiding we are to face them in the awareness that they come to prove us and to improve us. Lewis does not argue that suffering is good in itself. Instead, he points to the redemptive, sanctifying effects of suffering.

Thirty-two years of pastoral ministry have brought me into direct contact with those whose experiences of pain and suffering have proved to be a severe mercy. I think of a nuclear physicist in our church in Scotland who attended out of deference to his wife and three young daughters. He listened to the sermons with an air of polite indifference; he accepted a copy of John Stott's Basic Christianity but remained secure in his scientific shell. It was only when his fourth child, a son, died at eleven months that the megaphone sounded. Recognizing that his worldview was inadequate to deal with tragedy and loss, he found himself reaching beyond his shadow land to find himself caught up in the embrace of the God who is there. By this terrible necessity of tribulation God conquered his rebel will and brought him to the place of peace.

It is also true that God uses suffering to wean His children away from the plausible sources of false happiness. The Christian may grow drowsy in the sun but will not fall asleep in the fire or the flood. Each of us must recognize how easy it is to think little of God when all is well on the outside. But what a change occurs when, for example, the biopsy comes back positive. A sharp blast of anxiety comes to shatter any illusions of self-sufficiency. How kind of God to rouse us and to bring us to the place of dependence.

Our experience of pain, if sanctified, will create an awareness of the trials that others face and a tenderness in our dealings. When our pains and disappointments become the occasion for the softening of our hearts, we can anticipate the privilege of bearing with the infirmities of others. Jesus, the Chief Shepherd, our great High Priest, is "touched with the feelings of our infirmities," and He has left us an example that we should follow. It ought to concern us greatly when those of us who have been called to teach and to lead fail to display gentleness and compassion for the faint and the trembling.

Although I have only dipped a toe in the sea of suffering, it is immediately apparent that God uses the lonely hours in the middle of the night to teach us lessons that we never learned in our bright and healthy hours. We rise to affirm William Cowper's observation that "behind a frowning providence, God hides a smiling face."

I only begin to scratch the surface of this topic. I must leave the reader to ponder two things. **First**, consider how suffering and pain often prove to be God's means of discipline and how in this discipline we find an evidence and seal of our adoption (see Hebrews 12:5). **Secondly**, consider the corrective element in affliction as referenced by the psalmist (Psalm 119:67, 71).



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### *Pain: God's Megaphone - Continued*

Lewis helps us to realize that when the megaphone of pain sounds in our lives and in the lives of our unbelieving friends and neighbors we dare not respond with some form of superficial triumphalism or descend the abyss of pessimism. If those whose lives are marked by quiet desperation, who are painfully aware of their trials and sufferings are going to seek out the Christian for help, it will not be because we appear to live lives that are free from trials but because we are honest about our own sufferings and difficulties. We will not attempt an answer for every question since we know that God has His secrets (Deuteronomy 29:29). We will affirm that even in the mystery of His purposes we know the security of His love, and we will seek to introduce others to our God who entered into our sorrows and our sufferings. ~ *Dr. Alistair Begg - Senior pastor of Parkside Church in Cleveland, Ohio*

### *Reagan's "Abortion and the Conscience of a Nation"*

"Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the Court's result, has argued that the framers of the Constitution intended to create such a right."

"The decision by the seven-man majority in *Roe v. Wade* has so far been made to stick. But the Court's decision has by no means settled the debate. Instead, *Roe v. Wade* has become a continuing prod to the conscience of the nation."

"We cannot diminish the value of one category of human life — the unborn — without diminishing the value of all human life."

"The real question today is not when human life begins, but, What is the value of human life?"

"Regrettably, we live at a time when some persons do not value all human life. They want to pick and choose which individuals have value."

"As a nation, we must choose between the sanctity of life ethic and the quality of life ethic. I have no trouble identifying the answer our nation has always given to this basic question, and the answer that I hope and pray it will give in the future."

"As a nation today, we have not rejected the sanctity of human life. The American people have not had an opportunity to express their view on the sanctity of human life in the unborn. I am convinced that Americans do not want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not. Even the Supreme Court's opinion in *Roe v. Wade* did not explicitly reject the traditional American idea of intrinsic worth and value in all human life; it simply dodged this issue."



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### ***Reagan's "Abortion and the Conscience of a Nation" - Continued***

"We must all educate ourselves to the reality of the horrors taking place. Doctors today know that unborn children can feel a touch within the womb and that they respond to pain. Late-term abortions, especially when the baby survives, but is then killed by starvation, neglect, or suffocation, show once again the link between abortion and infanticide. The time to stop both is now."

"As we continue to work to overturn Roe v. Wade, we must also continue to lay the groundwork for a society in which abortion is not the accepted answer to unwanted pregnancy. Pro-life people have already taken heroic steps, often at great personal sacrifice, to provide for unwed mothers."

"We will never recognize the true value of our own lives until we affirm the value in the life of others."

"We cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide. My Administration is dedicated to the preservation of America as a free land, and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning." ~ ***Former President Ronald W. Reagan - 40th President of the United States***

### ***The Top Ten Most Fiercely Defended Traditions in Churches***

By "*traditions*," I am referring to those extra-biblical customs that become a way of life for many congregations. A tradition is neither inherently good nor bad. Its value or its distraction in a given church really depends on how members treat the traditions.

I recently embarked on a major research project for a new resource I will soon be offering. Part of my research included a long review of thousands of comments made on this site over the past few years. Though my research had another purpose, I became intrigued by the comments related to church traditions.

Of course, by "*traditions*," I am referring to those extra-biblical customs that become a way of life for many congregations. A tradition is neither inherently good nor bad. Its value or its distraction in a given church really depends on how members treat the traditions.

With that in mind, I began noting the most frequently defended traditions in churches. As a corollary, these traditions can also be a potential source of divisiveness. They are ranked here according to the frequency of the comments.



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## *The Top Ten Most Fiercely Defended Traditions in Churches - Continued*

1. **Worship and music style:** Though I have noted elsewhere that this issue is not as pervasive as it once was, it is still number one.
2. **Order of worship service:** Thou shalt not change any items in the order of worship.
3. **Times of worship service(s):** The first three most frequently defended traditions are related to worship services.
4. **Role of the pastor:** The pastor is to be omnipresent and omniscient. Many church members have clear expectations of what “their” pastor should do.
5. **Committee structure:** Many congregations continue committee structures long after their usefulness has waned.
6. **Specific ministries and programs:** The healthy church constantly evaluates the effectiveness of its ministries and programs. That’s good stewardship. Other churches continue their ministries and programs because that’s the way they’ve always done it.
7. **Location of church facility:** A church relocation can be an issue of fierce debate, even contention, in many congregations.
8. **Use of specific rooms:** Some of the more frequently named rooms are the worship center, the parlor, the gym, and the kitchen/fellowship hall.
9. **Business meetings.** Traditions include the frequency of business meetings, the scope of authority of business meetings, and the items covered in business meetings.
10. **Staff ministry descriptions.** Some churches insist on having the same staff positions with the same titles with the same ministry descriptions even though the needs in the congregations may have changed dramatically.

My purpose in writing this article is twofold. **First**, I thought it might be of interest to church leaders. **Second**, I hope it can provide a cautionary note for those who are leading change. ~ *Thom Rainer - The Aquila Report*



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### *Divorce*

**Divorce Myths:** 1. When love has gone out of a marriage, it is better to get divorced. 2. It is better for the children for the unhappy couple to divorce than to raise their children in the atmosphere of an unhappy marriage. 3. Divorce is the lesser of two evils. 4. You owe it to yourself. 5. Everyone's entitled to one mistake. 6. God led me to this divorce. ~ **Dr. R.C. Sproul, Sr.**

Divorce was never commanded, even for adultery. Otherwise God would have given His notice of divorce to Israel and Judah long before He did. A legitimate bill of divorce was allowable for adultery, but it was never commanded or required. It was a last resort - to be used only when unrepentant immorality had exhausted the patience of the innocent spouse, and the guilty one would not be restored. ~ **Dr. John MacArthur**

### *Morality*

To risk reputation and affection for the truth's sake is so demanding that to do it constantly you will need a degree of moral principle that only the Spirit of God can work in you. Do not turn your back like a coward, but play the man. Follow boldly in your Master's steps, for He has made this rough journey before you. Better a brief warfare and eternal rest than false peace and everlasting torment. ~ **Dr. Alistair Begg**

The ultimate test of a moral society is the kind of world that it leaves to its children. ~ **Dietrich Bonhoeffer**

### *Mercy*

God just doesn't throw a life preserver to a drowning person. He goes to the bottom of the sea, and pulls a corpse from the bottom of the sea, takes him up on the bank, breathes into him the breath of life and makes him alive. ~ **Dr. R.C. Sproul, Sr.**

God in his infinite mercy has devised a way by which justice can be satisfied, and yet mercy can be triumphant. Jesus Christ, the only begotten of the Father, took upon himself the form of man, and offered unto Divine Justice that which was accepted as an equivalent for the punishment due to all his people. ~ **Charles Spurgeon**

### *Apostasy*

Yes, apostasy happens. Sometimes the catalyst is flagrant sin. The pain of conviction and repentance is refused, and the only alternative to it is wholesale rejection of Christ. But sometimes the catalyst is a thorn growing quietly in the heart, an indifference to the way of the Cross, a drifting that is not reversed by the knowledge of biblical warnings. ~ **Dr. Sinclair Ferguson**



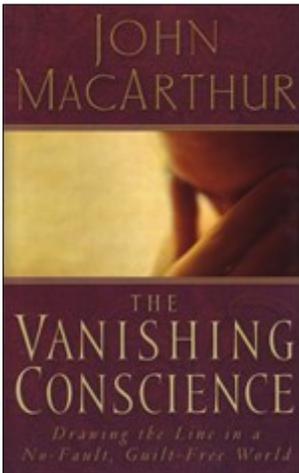
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## *Book Reviews*

### *The Vanishing Conscience (Softcover)*

*Dr. John MacArthur*



In this challenging and compelling book, John MacArthur encourages you to confront the culture's flight from moral responsibility.

With sound biblical truth, this book shows how and why sin must be dealt with if you are to live in a way that pleases God.

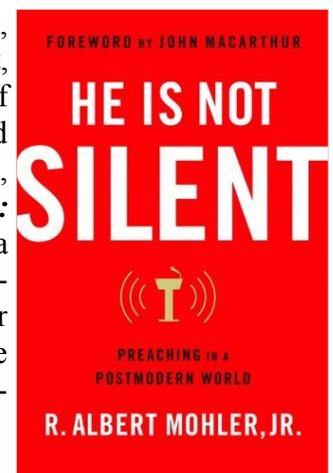
With clarity and insight, John MacArthur provides you with solutions for attaining a personal holiness that can take you from living a life of blame and denial to one of peace and freedom.

### *He is Not Silent: Preaching in a Postmodern World*

*Dr. R. Albert Mohler, Jr (Author)*

*Dr. John MacArthur (Foreword)*

"Contemporary preaching suffers from a loss of confidence in the power of the Word, from an infatuation with technology, from an embarrassment before the biblical text, from an evacuation of biblical content, from a focus on felt needs, from an absence of gospel." Preaching, the practice of publicly expositing the Bible, has fallen on hard times. How did this happen? After all, as John A. Broadus famously remarked, "Preaching is characteristic of Christianity." In this powerful book, *He Is Not Silent: Preaching in a Postmodern World*, Dr. R. Albert Mohler, Jr. shows us how. In a style both commanding and encouraging, Dr. Mohler lays the groundwork for preaching, fans the flame on the glory of preaching, and calls out with an urgent need for preaching. This message is desperately needed yet not often heard. Whether you're concerned or enthused by the state of the church today, join Dr. Mohler as he examines preaching and why the church can't survive without it.





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

#### **Birthdays**

*Rose Myers - 3/15*  
*James Dillard - 3/22*  
*Lydia Hurst - 3/22*  
*Tom Skora - 3/29*

#### **Anniversaries**

*None to Report*

## *The Baptist Confession of Faith of 1689*

### *Adoption - Chapter 12*

For the sake of His only Son, Jesus Christ, God has been pleased to make all justified persons sharers in the grace of adoption, by means of which they are numbered with, and enjoy the liberties and privileges of children of God. Furthermore, God’s name is put upon them, they receive the spirit of adoption, and they are enabled to come boldly to the throne of grace and to cry ‘*Abba, Father*’. They are pitied, protected, provided for, and chastened by God as by a Father. He never casts them off, but, as they remain sealed to the day of redemption, they inherit the promises as heirs of everlasting salvation.

### **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.  
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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.