



Volume 2, Issue 5

West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



May 2015

Association of Reformed Baptist Churches of America

2015 Doctrines of Grace Conference

Our 2015 “Doctrines of Grace Conference” was held at West Suffolk Baptist Church on April 24, 25 and 26 where our guest speaker, Dr. James M. Renihan, spoke on a number of topics to include:

1. The Meaning of being a “reformed” Baptist.
2. Why we need a confession and the practical applications of having one.
3. How the Reformation came to England.

In addition to the conference, Dr. Renihan preached on the Lord’s Day (April 26th). The topic of the sermon was taken from several areas in Luke’s Gospel which included Luke 15, 16 and 17 which focused around how to “increase our faith” by means of “A Humble Prayer.”

Duties

Dr. James M. Renihan is Professor of Historical Theology and Dean of the Institute of Reformed Baptist Studies. His primary task is to lecture on subjects related to Theology, Church History and Pastoral Theology, helping to prepare men for ordination in Reformed Baptist churches. He spends time with the students to pray with and encourage them, and helps to organize their internships. He is responsible for academic affairs at IRBS, and coordinates all relations with Westminster Seminary California. In addition, he travels to represent IRBS both in North America and around the world. He has preached in many churches and has taught modular courses at other theological institutions in Canada, Ukraine, Zambia, the Philippines and New Zealand. Dr. Renihan works closely with the IRBS Board of Trustees in all matters of policy.



Biography

Jim was born in Worcester, Massachusetts and came to faith in Christ when he was fifteen years old. His wife Lynne grew up in the church where Jim heard the gospel. They were baptized on the same day and have been married for thirty-five years. They have five children who all follow Christ, and six grandchildren. Jim was ordained to the Gospel Ministry in 1984 and has served as pastor of churches in New York, Massachusetts and California. In 1998 he was called to serve as the first professor and dean of IRBS and has lived in Escondido, CA ever since. He is presently one of the pastors of Christ Reformed Baptist Church, Vista, CA. In 2012, two of his sons graduated from IRBS/WSC and have since been ordained to the Gospel Ministry and serve in AR-BCA churches.



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Why Creeds and Confessions?

Peter confessed Jesus as the Christ. Jesus responded that His church in all ages would be built upon that realization. The paramount thing confessed was Christ, who is the unique Son of the living God (Matthew 16:16), the cornerstone of the church. However, the means to that end—confessing—is also a very important activity confessing is:

- The way to forgiveness of our sins (James 5:16);
- How the saved are identified (Romans 10:10);
- The signature that the Spirit is already working in a person (1 Corinthians 12:3);
- The advertisement of our hope (Hebrews 10:23);
- Accompanied by obedience (2 Corinthians 9:13); and
- What Christ Himself did (1 Timothy 6:13).

As Christians, we must embrace a mature biblical norm of confessing our faith. Let me offer briefly five reasons why a written confession is helpful:

First, written confessions represent maturity. A confessional communion is more than fly-by-night. It is relatively easy to produce a personal statement of faith or a position paper on a narrow subject. However, only those confessions that are tested by many generations endure. Just as yesterday's pop music hardly inspires anymore, so a transient confession is slightly embarrassing. But classic creeds, produced by seasoned Christians, stand the test of time. a confession is a mature, proven set of beliefs. Wouldn't you rather be guided by such a statement than by an ill-defined set of beliefs or an immature statement of faith?

Second, written confessions keep believers from having to reinvent the wheel. Creeds and confessions can put the student at the head of the class in a hurry. If one need not formulate every bit of doctrine himself, that is, if he is humble enough to listen quickly to other saints (James 1:19), he can spare himself considerable time and countless dead ends. He will avoid paths that are "useless to further reconnoiter," as theologian Abraham Kuyper recognized.

Third, written confessions are a non-prejudicial way of telling outsiders what we believe. In an age that craves authenticity and transparency, many people get fed up with vague "trust me" statements or calls to give money blindly. A confession is an unashamedly public act; it means that what we believe is neither secret nor windblown for individual taste. It enables any visitors to find out what we believe.

Fourth, it protects against idiosyncrasy and "movementism." Sadly, there are more Christians who follow celebrity leaders than ever before, and those movements based on unbiblical, idiosyncratic leaders seldom end well. Pining for "movementism" or following a hero often yields chaos, will-worship, self-promoting cults, confusion, or continual flux. A confession is ready-made for all those who want to participate in Christian discipleship that is bigger than their own time.



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Why Creeds and Confessions? - Continued

Fifth, it requires us to repent and give up some of our own wrong notions. One of the reasons that confessions are distasteful to some is their unbending quality. Yet a faith that is twisted to each of my preferences is vacuous. The nonnegotiable ethos of a confession may actually force a slacker generation to return to Scripture and steer through some difficult issues. Such may actually help us mature.

As long as a confession is thoroughly biblical (thus timeless) and not provincial, it can aid; a confession in the hands of pastoral and spiritual leaders can vitally serve unity and clarity.

A confession, if a faithful echo of what God already says, can guide us and shelter us from the disabilities of an age or locale. Confessions that parrot and lightly amplify the soundings of scripture endure, while also equipping God's family with strength and perspective to avoid the ditches of every fad or heresy. Confessions that stand on the shoulders of previous saintly exegetes are the advanced courses that settle certain matters and yield a head start.

A confession is also simultaneously shorthand and proven wisdom; it is orthodoxy and orthopraxy at once, unless one's life span is infinite, when we pray for God to "teach us to number our days that we may get a heart of wisdom" (Psalm 90:12), confessions will often help us in the stewardship of time as well as protect us from crippling idiosyncraticism.

The purpose of a confession is to bolster both unity and clarity. Many of us learn the hard way that the most damning standards are the unwritten ones. Pharisees, ancient and modern, are masters of using unwritten standards to club the uninitiated into a coma. A biblical confession, however, frees the believing community from these secret laws. It liberates us from self-imposed standards and also makes the church open to all under the same standards.

Kuyper was right to counsel against diverging from fixed confessions until compelled to do so by the Bible. Far from being forbidden, holding to sound confessions is little more than following the New Testament pattern. Rather than contradicting sola Scriptura, a confession is actually a sound guide to it. ~ **Dr. David W. Hall** Senior pastor of Midway Presbyterian Church in Powder Springs, Ga.

Awaiting His Return

There is a widespread fascination with the end of the world. Throughout history, we have witnessed the bold assertions of soothsayers, naysayers, and doomsdayers. Every day, self-proclaimed prophets of the end times make whimsical predictions about the future. Claiming to have biblical authority, they tout their cleverly devised schemes about the end of the world as we know it, and by reading between the lines of the Old Testament prophetic books, they carefully contort the words of sacred Scripture to fit their fictional fantasies about the second advent of Christ.



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Awaiting His Return - Continued

Christians throughout the world have become so enamored with some obscure aspect about the second advent of Christ that they construct their entire systems of doctrine upon what might happen — not upon what has happened. We are, indeed, called to live with eager expectation of the second advent of Christ, but we should only do so in light of the first advent of Christ. In remembrance of Christ's first advent, it is not enough simply to wish Jesus a happy birthday. In fact, to do so borders on blasphemy. Instead, we are called to remember and to celebrate the incarnation of the Son of God, the second person of the Trinity, the eternal Logos.

At the first advent of Jesus Christ, the fullness of time had come and God sent forth His Son into this fallen world. As the prophets foretold, He was born of a virgin who was richly blessed of God. He was born under the law of God, not to abolish the Law but to fulfill it. As was necessary to redeem those under the Law, He fulfilled the righteous demands of the Law and took upon Himself the sins of His people, His sheep for whom He laid down His life.

As His people, we confess that Christ shall come again to judge the quick and the dead. We believe He will return to this world not as a babe in a manger but as the King of all the earth, in power and glory to manifest His reign over the new heavens and the new earth.

We confess His return because of what He taught us at His first advent and on account of the hope that is within us. For this reason, during the wonderful Advent season that comes each year, we should eagerly await the second advent of Christ as we celebrate the first advent of Christ. Nevertheless, let us always be mindful that although Christmas day comes only once a year, we are called to remember and celebrate the eternal work of Christ — past, present, and future — each day of our lives *Coram Deo*, before the face of God. ~ **Burk Parsons** - Editor of *Tabletalk Magazine* and co-pastor of *Saint Andrew's Chapel in Sanford, Florida*

How Can Churches Support Homosexuality?

"What is the root issue that would allow "Christian" denominations to ordain homosexuals and perform homosexual marriages?"

The simple answer to this question is that such denominations have stopped granting ultimate authority to the clear teaching of the Word of God. In almost every case, they no longer regard the Scriptures as inerrant and therefore they find it easy to disregard teachings they consider offensive and antiquated. Having removed their confidence in the Bible, they have granted authority to the culture in its place.

Then, facing the kind of cultural pressure that has been mounted on this issue, the change from condemning to endorsing homosexuality involves merely overcoming internal political resistance to change.* In most cases, the authority of Scripture was previously breached with regard to gender and sex when these denominations violated Scripture by ordaining women to church office.**



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How Can Churches Support Homosexuality? - Continued

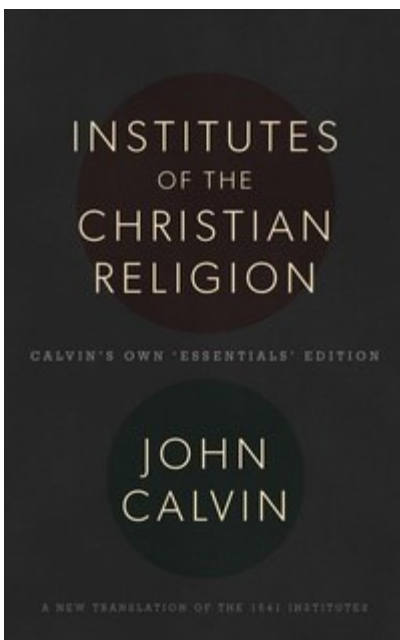
The prohibition against women elders and ministers is just about as clear as the prohibition against sexual indecency. So, having conceded to cultural authority on a lesser matter these same churches can hardly avoid doing so in a greater matter, which in this case is the mandate to endorse and approve of homosexual practice.

* This is the dread "slippery slope" argument, which is so offensive to those who have slid down it but which is nonetheless proved by the chain of compromises that has left them in so obviously unbiblical a position as the endorsement of homosexuality.

** It is for this reason lamentable that many churches have left mainline denominations over the issue of homosexual acceptance but have retained the unbiblical practice of ordaining women to the eldership and ministry. By doing this, they have only moved up the slippery slope rather than off of it, and it is hard to see how they will avoid sliding back down before long. ~ *Rick Phillips - Alliance of Confessing Evangelicals*

Book Review

Institutes of the Christian Religion - 1541 Edition - Hardcover Calvin's Own 'Essentials' Edition John Calvin



The Institutes of the Christian Religion are Calvin's single most important work, and one of the key texts to emerge from the Reformation of the sixteenth century. The book accompanied the Reformer throughout his life, growing in size from what was essentially an expanded catechism in 1536 to a full-scale work of biblical theology in 1559/1560. Among the intermediate editions of the Institutes, none deserves to be better known than the first French edition of 1541. Avoiding the technical details and much of the polemics of the final work, the Institutes of 1541 offer a clear and comprehensive account of the work of Father, Son and Holy Spirit in creation, revelation and redemption, in the life of the individual Christian and in the worship and witness of the church. Not doctrine only but its practical use is Calvin's abiding concern. The author of the Institutes invites us both to know and to live the truth, and thus allow God's Spirit to transform us. The present translation is newly made from the French of 1541. It has been designed and annotated with the needs of a wide readership in mind.



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Is it Necessary to Preach Divine Wrath?

The Genevan Reformer John Calvin said, “Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace.” Faithful pulpit ministry requires the declaration of both judgment and grace. The Word of God is a sharp, two-edged sword that softens and hardens, comforts and afflicts, saves and damns.

The preaching of divine wrath serves as a black velvet backdrop that causes the diamond of God’s mercy to shine brighter than ten thousand suns. It is upon the dark canvas of divine wrath that the splendor of His saving grace most fully radiates. Preaching the wrath of God most brilliantly showcases His gracious mercy toward sinners.

Like trumpeters on the castle wall warning of coming disaster, preachers must proclaim the full counsel of God. Those who stand in pulpits must preach the whole body of truth in the Scriptures, which includes both sovereign wrath and supreme love. They cannot pick and choose what they want to preach. Addressing the wrath of God is never optional for a faithful preacher—it is a divine mandate.

Tragically, preaching that deals with God’s impending judgment is absent from many contemporary pulpits. Preachers have become apologetic regarding the wrath of God, if not altogether silent. In order to magnify the love of God, many argue, the preacher must downplay His wrath. But to omit God’s wrath is to obscure His amazing love. Strangely enough, it is merciless to withhold the declaration of divine vengeance.

Why is preaching divine wrath so necessary? **First**, the holy character of God demands it. An essential part of God’s moral perfection is His hatred of sin. A.W. Pink asserts, “The wrath of God is the holiness of God stirred into activity against sin.” God is “a consuming fire” (Hebrews 12:29) who “feels indignation every day” (Psalm 7:11) toward the wicked. God has “hated wickedness” (45:7) and is angered toward all that is contrary to His perfect character. He will, therefore, “destroy” (5:6) sinners in the Day of Judgment.

Every preacher must declare the wrath of God or marginalize His holiness, love, and righteousness. Because God is holy, He is separated from all sin and utterly opposed to every sinner. Because God is love, He delights in purity and must, of necessity, hate all that is unholy. Because God is righteous, He must punish the sin that violates His holiness.

Second, the ministry of the prophets demands it. The prophets of old frequently proclaimed that their hearers, because of their continual wickedness, were storing up for themselves the wrath of God (Jeremiah 4:4). In the Old Testament, more than twenty words are used to describe the wrath of God, and these words are used in their various forms a total of 580 times. Time and again, the prophets spoke with vivid imagery to describe God’s wrath unleashed upon wickedness. The last of the prophets, John the Baptist, spoke of “the wrath to come” (Matthew 3:7). From Moses to the forerunner of Christ, there was a continual strain of warning to the impenitent of the divine fury that awaits.



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Is it Necessary to Preach Divine Wrath? - Continued

Third, the preaching of Christ demands it. Ironically, Jesus had more to say about divine wrath than anyone else in the Bible. Our Lord spoke about God's wrath more than He spoke of God's love. Jesus warned about "fiery hell" (Matthew 5:22) and eternal "destruction" (7:13) where there is "weeping and gnashing of teeth" (8:12). Simply put, Jesus was a hellfire and damnation preacher. Men in pulpits would do well to follow the example of Christ in their preaching.

Fourth, the glory of the cross demands it. Christ suffered the wrath of God for all who would call upon Him. If there is no divine wrath, there is no need for the cross, much less for the salvation of lost souls. From what would sinners need to be saved? It is only when we recognize the reality of God's wrath against those deserving of judgment that we find the cross to be such glorious news. Too many pulpiteers today boast in having a cross-centered ministry but rarely, if ever, preach divine wrath. This is a violation of the cross itself.

Fifth, the teaching of the Apostles demands it. Those directly commissioned by Christ were mandated to proclaim all that He commanded (Matthew 28:20). This necessitates proclaiming God's righteous indignation toward sinners. The Apostle Paul warns unbelievers of the "God who inflicts wrath" (Romans 3:5) and declares that only Jesus can "deliver us from the wrath to come" (1 Thessalonians 1:10). Peter writes about "the day of judgment and destruction of the ungodly" (2 Peter 3:7). Jude addresses the "punishment of eternal fire" (Jude 7). John describes "the wrath of the Lamb" (Revelation 6:16). Clearly, the New Testament writers recognized the necessity of preaching God's wrath.

Preachers must not shrink away from proclaiming the righteous anger of God toward hell-deserving sinners. God has fixed a day in which He will judge the world in righteousness (Acts 17:31). That day is looming on the horizon. Like the prophets and Apostles, and even Christ Himself, we must warn unbelievers of this coming dreadful day and compel them to flee to Christ, who alone is mighty to save. ~ **Dr. Steven Lawson**

Martin Luther's Definition of Faith

Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. "Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, "I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this 'faith,' either.

Instead, faith is God's work in us, that changes us and gives new birth from God. (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it. Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly



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Martin Luther's Definition of Faith - Continued

It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words.

Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures. The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace. Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire! Therefore, watch out for your own false ideas and guard against good-for-nothing gossips, who think they're smart enough to define faith and works, but really are the greatest of fools. Ask God to work faith in you, or you will remain forever without faith, no matter what you wish, say or can do. ~
Martin Luther

Faithful Vigilance

Paul warned the elders of the church in Ephesus about the critical need for them to be vigilant: "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert..." (Acts 20:28-31). This apostolic warning was not just for the Ephesian church; it is a warning that is necessary for every church in every age.

Paul's warning was taken very seriously by many churches and ministers in the controversy between fundamentalists and liberals in the 1920s. Fundamentalists seeing their churches and schools deserting historic Christianity viewed liberals as devious, deceptive, even demonic. Dr. J. Gresham Machen, in the most valuable and enduring critique of liberalism written in the 1920s, *Christianity and Liberalism*, concluded that Christianity was one religion and liberalism was quite another.

While Dr. Machen's analysis was accurate and presented in a temperate manner, many in the churches of his day did not accept it. Why was that, and what can we learn in our day about being vigilant in defending and promoting biblical Christianity?

The Mind of Liberalism

In the first place, we should try to understand how the liberals saw themselves and how they communicated their convictions to others.



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Faithful Vigilance - Continued

Liberals insisted that they were evangelical Christians. They believed that they did hold to the essentials of the Christian faith. They insisted, affirming the language of the Auburn Affirmation of 1924, that they held to basic Christian doctrines and only rejected some of the theories that fundamentalists used to elaborate those doctrines. For instance, they believed that Jesus was God with them, but not in the virgin birth. The liberals sincerely believed that they alone would save Christianity in the modern world by making it more relevant. As such, they were active missionaries for their cause.

Dr. Machen was right when he stated of the liberals: “By the equivocal use of traditional phrases, by the representation of differences of opinion as though they were only differences about the interpretation of the Bible, entrance into the Church was secured for those who are hostile to the very foundations of the faith.” But the liberals denied such charges, and by using ambiguous language, they persuaded many that they were not as bad as their critics claimed.

The controversy between liberals and fundamentalists was not only about truth for Dr. Machen, it was about ethics. The liberals were not straightforward or honorable in making their beliefs clear. He wrote that “honesty is being relinquished in wholesale fashion by the liberal party in many ecclesiastical bodies today.” They had promised in their ordination vows to uphold doctrines that they did not believe.

The Conservative Mind

Dr. Machen believed that the majority of church members in his day were basically conservative. They did not want extensive changes in the doctrine or life of their churches. They were somewhat anxious about where the liberals wanted to take the church. However, they tended to be optimistic about the future and were concerned about criticism of liberalism that seemed too negative or strident.

The leadership of the conservative wing of the church did not present a united front. While the staunch conservatives like Dr. Machen were very alarmed and critical of the liberals, other moderate conservatives argued that too much negativity and divisiveness would undermine the mission of the church. Conservative church members often did not know whom to believe or follow.

The division of opinion among conservative leaders and the optimism of many conservatives disposed them to shy away from a fight. As early as 1915, Dr. Machen saw the potential danger of this situation: “The mass of the Church here is still conservative — but conservative in an ignorant, non-polemic, sweetness-and-light kind of way which is just meat for the wolves. I do not mean to use harsh phrases in a harsh way, and my language must be understood to be biblical.” As Paul had warned the Ephesian elders about wolves attacking the sheep of the church, so Dr. Machen worried that the sheep of the church in his day were very vulnerable to liberal wolves.



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Faithful Vigilance - Continued

The Confessionalist Mind

While Dr. Machen was often seen as the greatest intellectual leader of the fundamentalist movement, he was not entirely comfortable with the fundamentalist movement. He did not believe that it was enough to defend just five fundamentals of the faith. He believed that fundamentalism was too individualistic, too reductionistic, and too unconcerned with history. For Machen, true Christianity was an historic community with a full and coherent theology. True Christianity, as Dr. Machen knew it in the Reformed tradition, came to doctrinal expression in a full confession of faith, such as the Westminster Confession of Faith.

Dr. Machen believed a confession expressed the mind of the church and showed church members what the church confessed as the great and necessary teachings of the Bible. The confession should serve as an antidote to doctrinal ignorance in the church as the church diligently teaches its confession to its members. The confession should show the church what doctrines it must fight to uphold. It should strengthen the church as the bulwark of the truth.

Today, evangelical churches face doctrinal challenges every bit as serious as those of the 1920s. Some evangelicals reject the inerrancy of the Bible. Some reject the historic doctrine of God for what they call “open theism.” Some reject the biblical doctrine of justification that was recovered by the Reformation for some form of moralism.

Evangelical churches today, however, are far less troubled by the serious doctrinal errors that divide them than they were in the 1920s. They are less vigilant than they were then. The church generally has not learned the lesson of confessionalism. Doctrinal knowledge, biblical understanding, and disciplined Christian living seem to have declined rather than advanced since the 1920s.

Paul’s call to thoughtful vigilance is needed more today than ever. Ministers, elders, and church members today must be renewed in the truth by a full and careful knowledge of doctrine contained for us in the great confessions of the churches. Then we will know where and when to fight, as well as the truth for which we fight. As Paul wrote to Timothy: “Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers” (1 Timothy 4:16). ~ ***Dr. W. Robert Godfrey - President and Professor of Church History at Westminster Seminary California and a teaching fellow of Ligonier Ministries***



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The Baptist Confession of Faith of 1689

Saving Faith - Chapter 14

1. The grace of faith (by which the elect are enabled to believe to the saving of their souls) is the work of the Spirit of Christ in their hearts. It is normally brought into being by the ministry of the Word. It is increased and strengthened by the ministry of the Word, and by the administration of baptism and the Lord's supper, prayer, and other means appointed by God.
2. By this faith, a Christian believes to be true whatever is revealed in the Word for it is the authority of God himself. We also perceive an excellency in the Word above all other writings and everything else in the world, because it shows forth the glory of God and his attributes, the excellency of Christ and his nature and offices, and the power and fullness of the Holy Spirit in his works and operations. So believers are enabled to trust implicitly the truth they have believed, and to respond appropriately to each particular passage in Scripture, yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are those directly to do with Christ—accepting, receiving, and resting on him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.
3. This faith may differ in degree, and may be weak or strong, yet even at its weakest it is different in kind and nature (as is all saving grace) from the faith and common grace of temporary believers. Therefore, though it may be frequently attacked and weakened, it gains the victory, and develops in many until they attain full assurance through Christ, who is both the author and finisher of our faith.

Conforming to the Image of Christ

The obvious fact that we all sin can create an atmosphere of false security among us, leading us to accept with ease the idea that sin is so commonplace that we ought not to be too bothered by it lest we surrender our mental health to a self-deprecating neurosis. Yet in our desire to console ourselves and maintain a good self-image, we may push to the back burner the mandate of God, “Be you holy, even as I am holy.”

Evangelical Christians are most vulnerable to succumbing to this distortion. We stress the fact that our justification is by faith alone and insist that our righteousness is found in Christ alone. Though these assertions are true, it is equally true that the faith by which we are justified is a faith that brings forth fruit in our lives. The slogan of the Reformation was that we are justified by faith alone, but not by a faith that is alone.

The instant true faith is present in the heart of the believer, the process of sanctification begins. Change begins at once. The Christian begins to be conformed to the image of Christ. We are becoming holy. If we are not becoming holy, then Christ is not in us and our profession of faith is empty. ~ *Dr. R.C. Sproul, Sr.*



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Association of Reformed Baptist Churches of America

Birthday and Anniversary Corner - May 2015

Birthdays

Francis Carter - 5/2
Patrick Dillard - 5/2
Mike Myers - 5/22
Sarah Hurst - 5/22
John Hurst - 5/30

Anniversaries

Ben and Charlene Scofield - 5/25

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*

Morality is a neat cover for foul venom, but it does not alter the fact that the heart is vile, and the man himself is under damnation. Men will be damned with good works as well as without them, if they make them their confidence (rather than Jesus Christ). ~ *Charles Spurgeon*

Disclaimer

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



West Suffolk Baptist Church

The West Suffolk Epistle is a monthly publication of West Suffolk Baptist Church.
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