



Volume 2, Issue 10

West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



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Association of Reformed Baptist Churches of America

Disobeying Governing Authorities

The case of Kim Davis, the Kentucky county clerk who was jailed for refusing to issue marriage licenses to homosexual couples, has triggered a number of articles and commentary, from both Christian and secular sources. Davis claims that the licenses, which have her name on them, give the impression that she approves, or enables, homosexual marriage, which is against her sincerely held Christian beliefs.

Important as the spiritual and legal issues raised by this case are, this is not the first time Christians have been called to examine them, and it is not likely to be the last. In fact, many feel that we are likely to be faced with these questions more often as time goes by.

I have been concerned that most articles on this topic create more confusion than answers, at least for Christians. Consequently, the purpose of this article is to break down the various issues, using the Davis case as an illustration, in the hope that it may be of benefit to the people of Christ as they consider the issues, and also consider the cost of their actions (Luke 14:28).

Some Legal Basics

1. In general, federal laws override (sometimes people will say they “trump”) state and local laws. This is technically known as preemption. When a higher government has laws on a topic, unless it specifically leaves room for local variations, the law of the higher government controls (preempts the lower government's law).
2. Supreme Court decisions, even ones we think are wrong, are the law of the land. When those decisions rule a state law unconstitutional, it is unenforceable, even if we think the Supreme Court was wrong to rule that way.
3. If someone feels a law (including a Supreme Court decision) is wrong, our culture considers civil disobedience as a proper form of protest. Note that it is our culture, not our legal system, that allows this. Certain forms of protest may be protected by the First Amendment's free speech provision, but that does not protect you if you violate the law. In other words, part and parcel of civil disobedience is violating the law you feel is wrong. Since you are violating the law (even for a good reason), you are subject to being punished with any penalty the law allows for that violation.
4. Some Christian writers have spoken of the “doctrine of lesser magistrates” or of “obeying God rather than man” as justifying disobedience to the law. Principles such as these are based on spiritual matters, not legal principles, and are not recognized in the law. In other words, while a believer may stand on those principles, they do not, themselves, provide a legal defense to your violation of the law.



West Suffolk Epistle

West Suffolk Baptist Church



Disobeying Governing Authorities - Continued

This sometimes gets confused with the idea of accommodation of religious beliefs, which is not the same thing. Workplace laws allow employers, including the government, to place reasonable restrictions on employees, but employers must make reasonable accommodation for the religious beliefs of the employee. The employer may restrict religious exercise that interferes with the work of others or of the business.

5. The defense that *is* recognized in law is the free exercise clause of the First Amendment. This argument is that, in order to comply with the law, you would have to engage in actions which interfere with your free exercise of sincerely held religious beliefs. On this basis, then, someone like Kim Davis might argue that having her name on marriage licenses for homosexual marriages interferes with the free exercise of her sincerely held religious belief that homosexual marriage is wrong, since it labels her as enabling such marriages.

The thing about using a constitutional defense like this is that it is not absolute - you don't win just because you claim the defense. The court (and appellate courts) may not agree that this interferes with your rights, and you may still lose the case.

6. Some of the articles commenting on the Kim Davis case have compared her being imprisoned with other situations where non-Christians were given much lighter sentences (such as a fine of one cent), and complained of discriminatory treatment. This is not a valid complaint. The law is quite specific about when precedent of one case is binding on another case, and when it may be disregarded. Sentencing decisions are not generally subject to that type of comparison. Most importantly, Davis was held in contempt of a court order. In that situation the Judge may impose whatever sentence is felt to be effective in compelling compliance with the order. Comparisons to other cases are entirely irrelevant.

Some Spiritual Considerations

The purpose of this discussion is not only to consider whether we should support the actions of a Christian who has chosen to disobey government authority, but also to help us understand and evaluate future potential events where we may need to consider the option of disobeying authority. To a large degree, decisions in this area must be personal. Some may feel it is not a burden to obey a particular law, while others may see the same law as placing an intolerable burden on them. I do not believe that one Christian can decide for other Christians that they must automatically disobey particular restrictions.

The general spiritual principle is that of submitting to governing authorities, as given by Paul in Romans 13.

There is one principle that provides a limited exception to Romans 13, but it takes two forms. An example is given in Acts 5:29: "But Peter and the apostles answered, "We must obey God rather than men." Speaking to this issue at length, Calvin, after strongly emphasizing the need to have proper respect and give honor even to evil authorities, because they are appointed by God, said it this way: "We are subject to the men who rule over us, but subject only in the Lord.



West Suffolk Epistle

West Suffolk Baptist Church



Disobeying Governing Authorities - Continued

If they command anything against Him let us not pay the least regard to it, nor be moved by all the dignity which they possess as magistrates—a dignity to which no injury is done when it is subordinated to the special and truly supreme power of God.” Institutes, Book 4, Ch. 20, Sec. 32.

That is the **first** form of the principle: We must give due respect and honor to those whom God has placed over us, but we must not obey commands which are incompatible with obedience to God.

The **second** form of this principle is known as the doctrine of lesser magistrates. This doctrine originates, at least in part, from Calvin’s teaching mentioned above. Over the years it has evolved, in the minds of some Christian writers, at least, to include the idea that a “lesser magistrate” (a lower government official) is vested with a duty, by virtue of their God-appointed position, to protect Christians from the decrees of higher officials which would cause believers to disobey God in order to obey the law. Kim Davis, for example, as a local government official, is just such a lesser magistrate.

The doctrine of lesser magistrates simply places another person in the same situation as Peter in Acts 5:29 - that magistrate must do what is right, including their duty under the law and before God. This doctrine does not give other believers the right to demand that the lesser magistrate act in a way those believers would have it, and violate the law. In the context of the situation with Kim Davis, this principle does not give other Christians the right to demand that Kim Davis disobey the law because those believers are opposed to homosexual marriage.

Putting it together

Combining the legal and biblical issues, then:

1. We may be called upon to disobey man in order to obey God.
2. We must understand that if we do so, we are not automatically protected from the consequences of disobeying the law - we may well be punished (as Peter and the disciples were flogged, in Acts 5:40).
3. We need to realize that claiming a Supreme Court ruling is wrong does not give us a “right” to disobey it without penalty, and that is not changed by a lower jurisdiction’s law (such as a state law) that disagrees with it.
4. When we see comparisons between two different cases and complaints of unfairness, we need to be sure that the comparison is of apples to apples. A contempt proceeding is very different indeed than a conventional legal proceeding.



West Suffolk Epistle

West Suffolk Baptist Church



Disobeying Governing Authorities - Continued

5. Asserting a First Amendment religious free exercise defense to legal action is not absolute - that is, we don't automatically win. The court must decide the validity of the claim.

If the Lord tarries, each of us may be required, at some point, to decide whether or not to obey man, and disobey God, or to obey God and suffer the consequences of our disobedience to man. This will be a personal decision, and our standard needs to be the biblical standard that Calvin sets out - we must not obey commands that are incompatible with obedience to God. Others can not decide for us which laws should be disobeyed. Able pastors and Bible teachers can help us understand what God requires of us, and that will help us to make our own decisions, but it is dangerous to allow others to give us the standard in the abstract, which may not apply to the eventual circumstances we face. ~ *Scott Thomas, member, West Suffolk Baptist Church*

The Doctrines of Grace: By His Grace and for His Glory

"There is really only one point to the doctrines of grace, namely, that God saves sinners by His grace and for His glory. These two realities—God's grace and glory—are inseparably bound together. Whatever most magnifies God's grace most magnifies His glory. And that which most exalts God's grace is the truth expressed in the doctrines of grace."

The doctrines of grace are so called because these five major headings of theology, often identified as the five points of biblical Calvinism, contain the purest expression of the saving grace of God. Each of these five doctrines—radical depravity, sovereign election, definite atonement, irresistible call, and preserving grace—supremely display the sovereign grace of God. These five headings stand together as one comprehensive statement of the saving purposes of God. For this reason, there is really only one point to the doctrines of grace, namely, that God saves sinners by His grace and for His glory. These two realities—God's grace and glory—are inseparably bound together. Whatever most magnifies God's grace most magnifies His glory. And that which most exalts God's grace is the truth expressed in the doctrines of grace.

On the other hand, compromising any one of the five points dilutes and diminishes the grace of God. For instance, to speak of a mere partial corruption of man, one in which the lost sinner is only spiritually sick in his sin, makes a misdiagnosis that grossly diminishes the grace of God. Likewise, to espouse a conditional election that is dependent upon God's foresight of man's faith corrupts the grace of God. To teach that Christ made a universal atonement, making salvation possible for all (though actual for none), cheapens the grace of God. To believe in a resistible call that allows for the free will of man compromises the grace of God. And to think of reversible grace, which would allow man to fall away from the faith, contaminates the pure grace of God. These views undermine the grace of God, and because of that, sad to say, they rob God of His glory. And yet, such views are widely held in the church today. In any syncretistic Arminian scheme of theology, salvation is seen as being partly of God and partly of man—whether it be that man adds his good works or that he contributes his own self-generated faith to the finished work of Christ.



West Suffolk Epistle West Suffolk Baptist Church



The Doctrines of Grace: By His Grace and for His Glory - Continued

These schemes divide the glory between God and man. To whatever extent one deviates from any of the five doctrines of grace, one marginalizes the glory that is due to God alone for the salvation of sinners.

Giving Glory to God Alone

Writing shortly before his death in 2000, James Montgomery Boice noted:

“Having a high view of God means something more than giving glory to God ... it means giving glory to God alone. This is the difference between Calvinism and Arminianism. While the former declares that God alone saves sinners, the latter gives the impression that God enables sinners to have some part in saving themselves. Calvinism presents salvation as the work of the triune God—election by the Father, redemption in the Son, calling by the Spirit. Furthermore, each of these saving acts is directed toward the elect, thereby infallibly securing their salvation. By contrast, Arminianism views salvation as something that God makes possible but that man makes actual. This is because the saving acts of God are directed toward different persons: the Son’s redemption is for humanity in general; the Spirit’s calling is only for those who hear the gospel; narrower still, the Father’s election is only for those who believe the gospel. Yet in none of these cases (redemption, calling, or election) does God actually secure the salvation of even one sinner! The inevitable result is that rather than depending exclusively on divine grace, salvation depends partly on a human response. So although Arminianism is willing to give God the glory, when it comes to salvation, it is unwilling to give Him all the glory. It divides the glory between heaven and earth, for if what ultimately makes the difference between being saved and being lost is man’s ability to choose God, then to just that extent God is robbed of His glory. Yet God Himself has said, ‘I will not yield My glory to another’ (Isaiah 48:11).”

This is why the doctrines of grace are so desperately needed in our churches. They give glory to God alone. They define salvation as being all of God. When salvation is correctly perceived in this way, then—and only then—God receives all the glory for it. Only *sola gratia* produces *solus Deo gloria*. ~ **Dr. Steven J. Lawson**

Blessed Are the Persecuted

In 2004, I traveled to Iran with a delegation of Protestant Christians from the United States to meet with the vice president of the Iranian parliament. While in Iran, I preached at the Garden of Evangelism in Tehran, which was founded by the twentieth-century missionary William M. Miller. Over the following days, dozens of Iranian Christians told me stories of the many ways they had been persecuted. Many who had been converted to Christ from Islam had been disowned by their families, shunned and despised by their neighbors, or fired from their jobs. Some had been imprisoned, and one man’s father had even been executed. Many of my Iranian brothers and sisters expressed how they lived under the constant threat of persecution. Many told me how much they would love to live in the United States of America because it is a free country where Christians are not persecuted.



West Suffolk Epistle

West Suffolk Baptist Church



Blessed Are the Persecuted - Continued

Although we in America are by no means under the same kind of persecution as Christians in Iran, we are beginning to face persecution in unprecedented ways. Many of the freedoms my father fought to defend in World War II are at risk of being stripped away from my children. America is changing rapidly. Following the path of Europe, we are entering a day in America wherein Bible-believing Christians are viewed as suspect and even as traitors to humanity. Relativistic tolerance has become America's religion, and its dogma is tolerance for anything except Christian dogma. Someday, our grandchildren might find themselves admitting to foreign missionaries their desire to live in a free country where Christians are not persecuted.

As Christians of conviction, we will continue to fight for our constitutional freedoms. Yet, in the final analysis, we must always remember that ultimately we fight not against men but against the spiritual forces of evil (Ephesians 6:12). Ultimately, we fight on our knees, praying for all who are in authority over us (1 Timothy 2:2). We are citizens of our nations, and we are citizens of Christ's kingdom. As such, we can pray for national leaders even when we must vote against them. We pray for the persecuted and for our persecutors. We love our enemies while praying for their defeat—their coming to the end of themselves in repentance and faith (Matthew 5:44; Romans 12:13; 1 Corinthians 4:12–13).

In the face of persecution, we must not lose hope. We must not fear our enemies but fear the Lord as we stand our ground in the battle ahead. Jesus told us we would be persecuted, but He also told us He has overcome the world (Matthew 5:10–12; John 16:33). Regardless of whether we ever die as martyrs for our faith, we are all witnesses of Christ. Though they may imprison us, shun us, despise us, or kill us, they can never really hurt us. For we conquer by dying—humbly dying to self that we may, under any persecution our Lord sovereignly allows, boldly proclaim Christ and Him crucified. And when we are persecuted for Christ's sake, not for being obnoxious, we can count ourselves blessed. As Charles Spurgeon said, “Christians are not so much in danger when they are persecuted as when they are admired.” ~ *Burk Parsons - Editor of Tabletalk magazine and serves as co-pastor of Saint Andrew's Chapel in Sanford, Fla.*

Is the Enemy of my Enemy My Friend?

We are not living in a season of peace. Thinking Christians must surely be aware that a great moral and spiritual conflict is taking shape all around us, with multiple fronts of battle and issues of great importance at stake. The prophet Jeremiah repeatedly warned of those who would falsely declare peace when there is no peace. The Bible defines the Christian life in terms of spiritual battle, and believers in this generation face the fact that the very existence of truth is at stake in our current struggle.

The condition of warfare brings a unique set of moral challenges to the table, and the great moral and cultural battles of our times are no different. Even ancient thinkers knew this, and many of their maxims of warfare are still commonly cited. Among the most popular of these is a maxim that was known by many of the ancients—“the enemy of my enemy is my friend.”



West Suffolk Epistle

West Suffolk Baptist Church



Is the Enemy of my Enemy My Friend? - Continued

That maxim has survived as a modern principle of foreign policy. It explains why states that have been at war against one another can, in a very short period of time, become allies against a common enemy. In World War II, the Soviet Union began as an ally of Nazi Germany. Yet, it ended the war as a key ally of the United States and Britain. How? It joined the effort against Hitler and became the instant “friend” of the Americans and the British. And yet, as that great war came to an end, the Soviets and their former allies entered a new phase of open hostility known as the Cold War.

Does this useful maxim of foreign policy serve Christians well as we think about our current struggles? That is not an uncomplicated question. On the one hand, some sense of unity against a common opponent is inevitable, and even indispensable. On the other hand, the idea that a common enemy produces a true unity is, as even history reveals, a false premise.

We must not underestimate what we are up against. We face titanic struggles on behalf of human life and human dignity against the culture of death and the great evils of abortion, infanticide, and euthanasia. We are in a great fight for the integrity of marriage as the union of a man and a woman. We face a cultural alliance determined to advance a sexual revolution that will unleash unmitigated chaos and bring great injury to individuals, families, and the society at large. We are fighting to defend gender as part of the goodness of God’s creation and to defend the very existence of an objective moral order.

Beyond all these challenges, we are engaged in a great battle to defend the existence of truth itself, to defend the reality and authority of God’s revelation in Scripture, and to defend all that the Bible teaches. A pervasive anti-supernaturalism seeks to deny any claim of God’s existence or our ability to know him. Naturalistic worldviews dominate in the academy, and the New Atheism sells books by the millions. Theological liberalism does its best to make peace with the enemies of the church, but faithful Christians have no way to escape the battles to which this generation of believers are called.

So, are the other enemies of our enemies our friends? Mormons, Roman Catholics, Orthodox Jews, and a host of others share many of our enemies in this respect. But, to what extent is there a unity among us?

At this point, very careful and honest thinking is required of us. At one level, we can join with anyone, regardless of worldview, to save people from a burning house. We would gladly help an atheist save a neighbor from danger, or even beautify the neighborhood. Those actions do not require a shared theological worldview.

At a second level, we certainly see all those who defend human life and human dignity, marriage and gender, and the integrity of the family as key allies in the current cultural struggle. We listen to each other, draw arguments from each other, and are thankful for each other’s support of our common concerns. We even recognize that there are elements common to our worldviews that explain our common convictions on these issues. And yet, our worldviews are really quite different.



West Suffolk Epistle

West Suffolk Baptist Church



Is the Enemy of my Enemy My Friend? - Continued

With the Roman Catholic Church our common convictions are many, including moral convictions about marriage, human life, and the family. Beyond that, we together affirm the truths of the divine Trinity, orthodox Christology, and other doctrines as well. But we disagree over what is supremely important—the gospel of Jesus Christ. And that supreme difference leads to other vital disagreements as well—over the nature and authority of the Bible, the nature of the ministry, the meaning of baptism and the Lord’s Supper, and an entire range of issues central to the Christian faith.

Christians defined by the faith of the Reformers must never forget that nothing less than faithfulness to the gospel of Christ forced the Reformers to break from the Roman Catholic Church. Equal clarity and courage are required of us now.

In a time of cultural conflict, the enemy of our enemy may well be our friend. But, with eternity in view and the gospel at stake, the enemy of our enemy must not be confused to be a friend to the gospel of Jesus Christ. ~ **Dr. R. Albert Mohler, Jr. - President of the Southern Baptist Theological Seminary**

Do You Have to Go to Church to Be a Christian?

Is church attendance, if you’re physically able, a requirement to go to heaven? In a very technical sense, the answer is no. However, we need to remember a few things. Christ commands His people not to forsake the assembling together (Hebrews 10:25). When God constituted the people of Israel, He organized them into a visible nation and placed upon them a sober and sacred obligation to be in corporate worship before Him. If a person is in Christ, he is called to participate in *koinonia*—the fellowship of other Christians and the worship of God according to the precepts of Christ. If a person knows all these things and persistently and willfully refuses to join in them, would that not raise serious questions about the reality of that person’s conversion? Perhaps a person could be a new Christian and take that position, but I would say that’s highly unlikely.

Some of us may be deceiving ourselves in terms of our own conversion. We may claim to be Christians, but if we love Christ, how can we despise His bride? How can we consistently and persistently absent ourselves from that which He has called us to join—His visible church? I offer a sober warning to those who are doing this. You may, in fact, be deluding yourself about the state of your soul. ~ **Dr. R.C. Sproul, Sr.**

God Meant it All for Good

There is an old, simple story that teaches a profound lesson: “For want of a nail, the shoe was lost. For want of the shoe, the horse was lost. For want of the horse, the rider was lost. For want of the rider, the message was lost. For want of the message, the battle was lost. For want of the battle, the kingdom was lost.” What would have happened in the history of the world if Jacob had not given Joseph a colorful coat? No coat, no jealousy.



West Suffolk Epistle West Suffolk Baptist Church



God Meant it All for Good - Continued

No jealousy, no treacherous sale of Joseph to Midianite traders. No sale of Joseph to Midianite traders, no descent into Egypt. No descent into Egypt, no meeting with Potiphar. No meeting with Potiphar, no trouble with his wife. No trouble with his wife, no imprisonment. No imprisonment, no interpretation of the dreams of Pharaoh. No interpretation of the dreams of Pharaoh, no elevation to the role of prime minister. No elevation to the role of prime minister, no reconciliation with his brothers. No reconciliation with his brothers, no migration of the Jewish people into Egypt. No migration into Egypt, no exodus out of Egypt. No exodus out of Egypt, no Moses, no law, no prophets—and no Christ! Do you think it was an accident in the plan of God that that coat happened? God meant it all for good. ~ *Dr. R.C. Sproul, Sr.*

Don't Judge a Book by it's Cover

“Let us not tempt God and, wearying Him with our depravity, provoke Him against ourselves. This is usual with many who covenant with God only under certain conditions, and, as if He were the servant of their own appetites, bind Him to laws of their own stipulation. If He does not obey them at once, they become indignant, grumble, protest, murmur, and rage at Him. To such, therefore, He often grants in wrath and fury what in mercy He denies to others to whom He is favorable. The children of Israel supply proof of this, for whom it would have been much better not to be heard by the Lord than to swallow His wrath with their meat (Numbers 11:18,33).” ~ *John Calvin, Institutes of the Christian Religion (1559)*

How often have we looked, as the Psalmist did, at the prosperity of the wicked and the want of the godly and wondered at such things? If you are like me, we usually answer such dilemmas with the truth that all will be made right at the final judgment. And to that I say a hardy “Yes” and “Amen!” But it is also true that God’s ways are often mysterious to us and foolish to the watching world. Our all-wise Father may withhold a good thing from one of His children when they ask for it, and that denial will be the most merciful, kind thing that He could do for us. At the same time, God may pour out an abundance of wealth, fame, success, happiness, etc. to those who seek such things with selfish hearts and wicked lips, and those good things will become to them the most horrible burden and judgment. The honey in their mouth becomes a cruel bitterness in their stomach.

Therefore, while I think it is generally true that with gospel obedience and gospel love come blessings and prosperity in this world, we must be careful not to use such things as a litmus test of whether an individual or church or culture is under the favor and blessing of God. And while it is also generally true that those who live in sin and disobedience reap what they sow in this life as well as the next, we also must be careful not to pass judgment on those who seem to encounter obstacles and difficulty at every turn. ~ *Anonymous*



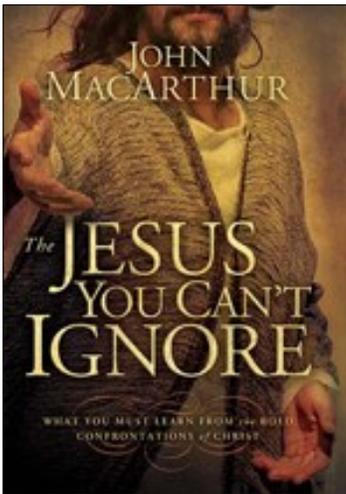
West Suffolk Epistle West Suffolk Baptist Church



Book Reviews

The Jesus You Can't Ignore (Softcover)

Dr. John MacArthur



If you've ever wondered how to deal with false teachers and their bad theology, where better to look than Jesus and His example.

So how did Jesus deal with religious leaders who taught error and rejected the gospel? Did He seek common doctrinal ground and engage in dialogue? Did He soften and adapt the gospel so it wouldn't confront or make them uncomfortable?

John MacArthur's new book, *The Jesus You Can't Ignore*, explores the Lord's many personal, often explosive encounters with the influential teachers of His day. You'll see how both Jesus' message and His manner have direct application for believers who love truth in this age of accommodation and compromise.

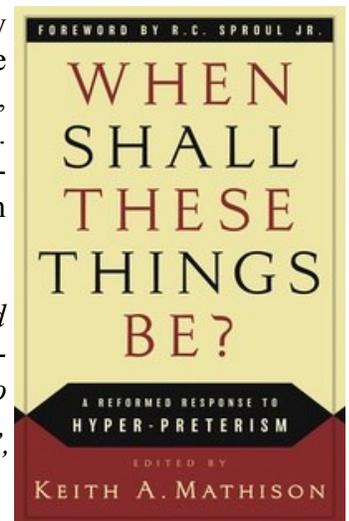
When Shall These Things Be?

Dr. Keith A. Mathison

Recently, a small group of vocal enthusiasts has claimed that all of biblical prophecy including the final resurrection and last judgment was completely fulfilled in the first century. The supporters of this idea have caused some to abandon the historic, biblical, and creedal positions on the return of Christ. In this volume, edited by Dr. Keith A. Mathison, several Reformed scholars contribute essays refuting the position of full preterism. Contributors include Charles Hill, Simon Kistemaker, Keith Mathison, Robert Strimple, and others.

“Eschatologies have consequences. That is why I am so delighted that my friend Keith Mathison has put together this outstanding book... What follows is meticulous, scholarly, and devastating to...hyper-preterism.... My prayer is that those who have been ensnared by this error will, in reading this book, come under conviction, and so be set free.”

- R. C. Sproul, Jr.





West Suffolk Epistle

West Suffolk Baptist Church



The Baptist Confession of Faith of 1689

The Law of God - Chapter 19

1. God gave to Adam a law of universal obedience written in his heart, and a specific precept not to eat the fruit of the tree of knowledge of good and evil. By this he bound him and all his descendants to personal, total, exact, and perpetual obedience. God promised life on fulfilling it, and threatened death on breaching it, and he endued him with power and ability to keep it.
2. The same law that was first written in the human heart continued to be a perfect rule of righteousness after the fall. It was delivered by God upon Mount Sinai in ten commandments (written in two tables) the first four containing our duty towards God, and the other six our duty to our fellow beings.
3. Besides this law, commonly called the moral law, God was pleased to give the people of Israel ceremonial laws containing several typical ordinances. These were partly concerning worship, and in them Christ was prefigured—his graces, actions, sufferings, and benefits. They also gave instructions about various moral duties. All of these ceremonial laws were appointed only until the time of the New Testament, when Jesus Christ abrogated them and took them away, for he was the true Messiah and only law-giver, and was empowered to do this by the Father.
4. To the people of Israel he also gave various judicial laws which lapsed when they ceased as a nation. These are not binding on anyone now by virtue of their being part of the laws of that nation, but their principles of equity continue to be applicable in modern times.
5. Obedience to the moral law remains forever binding on all, both justified persons and others, both in regard to the content of the law, and also to the authority of God the Creator who gave the law. Nor does Christ in any way dissolve this law in the Gospel, on the contrary, he strengthens our obligation [to obey the moral law].
6. Although true believers are not under the law as a covenant of works to be justified or condemned by it, yet it is of great use to them as well as to others, because as a rule of life it informs them of the will of God and their duty, and directs and binds them to walk accordingly.

It also exposes the sinful defilement of their natures, hearts and lives, and as they use it to examine themselves, they come to greater conviction of sin, humiliation for sin, and hatred against sin. They also gain a clearer sight of their need of Christ, and the perfection of his obedience [to the law].

Similarly, it is of use to the regenerate to restrain their corruption in that it forbids sin. The threatening of the law serve to show what even their sins deserve, and what troubles they may expect in this life because of their sins, even though they are freed from the curse and undiminished rigors of the law.

The promises of the law also show believers God's approval of obedience, and what blessings they may expect when the law is kept, although these blessings are not due to them through the law as a covenant of works. If someone does good and refrains from evil simply because the law encourages the former and deters from the latter, that is not evidence of one's being under the law and not under grace.

7. These uses of the law are not contrary to the grace of the Gospel, but are entirely in line with it, for the Spirit of Christ subdues and enables the human will to do freely and cheerfully what the will of God revealed in the law requires to be done.



West Suffolk Epistle

West Suffolk Baptist Church

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Association of Reformed Baptist Churches of America

Birthday and Anniversary Corner - October 2015

Birthdays

Nathaniel Hudson Lootens - October 2

Charlene Scofield - October 3

Beth Buchta - October 6

Mitch Buchta - October 6

Anniversaries

None to report

West Suffolk’s Newest Members



*Jonathan and April
Fox*

*Les and Jes
Twilley*



*Please welcome Baby Zeke
born to Jonathan and April
Fox on October 1, 2015 at
6:28 am*

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**

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