



Volume 5 Issue 12

West Suffolk Epistle

West Suffolk Baptist Church

“Thoughtfully Reformed - Redemptively Relevant”



December 2018

Association of Reformed Baptist Churches of America

Our Only Infallible Rule

The Bible is often hard for me to read. When I read the Bible, it reads me, examines me, and studies me. The Holy Spirit carries me through many emotions as I am confronted with the unvarnished and unwavering truth of God. The Spirit convicts me, crushes me, searches me, saddens me, grips me, chastens me, and humbles me as He brings me to my knees in utter dependence on the gospel. Then the Spirit comforts me, assures me, exhilarates me, comes to my aid, and reminds me of the glorious inheritance secured for me by Christ, with whom I am seated in the heavenlies. What’s more, the Bible is hard for me to read because when I read it, it is often difficult for me not to stop and examine a particular text, a particular phrase, or a particular word. It is hard not to turn to one of my commentaries and carefully ponder the rich beauty of the truth of God’s Word. It is hard not to stop and pray at every turn, at every point of conviction, and at every point of mystery.

Anyone who says the Bible is boring isn’t reading the Bible with a heart of faith, and anyone who says the Bible is easy to read isn’t really examining the Bible. The Bible never actually calls us simply to read it. It calls us to study it, examine it, search it, meditate on it, hide it in our hearts, and let it dwell in us richly. Yet many Christians seem to read the Bible as quickly as they can so that they can tell everyone they have read it. We do indeed need to read the Bible—sometimes multiple chapters and entire books in one sitting—yet we are also called to study it so that we do not simply allow the sacred Word of God to pass before our eyes without properly considering its manifold splendor. Not only that, but many professing Christians don’t read the Bible much at all. Many are looking for a special word from God while their Bibles sit on their shelves gathering dust. If we want a special word from God, we need only open the Bible and read it, and if we want to hear a special word from God, we only need read the Bible aloud. For the Bible is the special revelation of God, and it is our only infallible rule for faith and life.

God calls us to study His Word, and He also calls us to be not merely hearers of the Word but doers of the Word, to apply and proclaim His Word to the end that we might glorify God in all that we do. For the world doesn’t read the Bible; it reads us. Therefore, we are called to immerse ourselves in the Word as we shine as lights of the world, proclaiming the glory of the gospel of Christ. ~ *Dr. Burk Parsons*



West Suffolk Epistle

West Suffolk Baptist Church



What Is Thanksgiving Day?

Thanksgiving is an American holiday that stretches all the way back to a time long before America became a nation. The Pilgrims landed in 1620. They faced brutal conditions and were woefully unprepared. Roughly half of them died in that first year. Then they had a successful harvest of corn. In November of 1621 they decided to celebrate a feast of thanksgiving.

Edward Winslow was among those who ate that first thanksgiving meal in 1621. He noted:

“Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we gathered the fruit of our labors. ...And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want.”

In addition to the fowl eaten that first Thanksgiving, the Indians also brought along five deer as their contribution to the feast. Presumably they also ate corn.

Over the centuries, Americans continued to celebrate feasts of thanksgiving in the fall. Some presidents issued proclamations. Abraham Lincoln issued a proclamation for a perpetual national holiday set aside for thanksgiving. In 1863, with the nation torn apart by the Civil War, he declared:

“I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens.”

So we have a holiday of thanksgiving born in and further nurtured during times of great adversity and struggle. We might think that times of adversity and challenge would spawn ingratitude, while times of prosperity would spawn gratitude. Sadly, the reverse is true. A chilling scene from the animated television show *The Simpsons* demonstrates this. Bart Simpson was called upon to pray for a meal, to which he promptly prayed, *“Dear God, We paid for all of this stuff ourselves, so thanks for nothing.”*

Prosperity breeds ingratitude. The writers of the Heidelberg Catechism knew this. Question 28 asks what it benefits us to know that God creates and sustains all things. The answer is it gives patience in adversity and gratitude in prosperity. Moses also knew this. In Deuteronomy, he looks ahead to times of material prosperity for Israel, then sternly warns, inspired by the Holy Spirit, not to forget God. *“Beware lest you say in your heart, ‘My power and the might of my hand have gotten me this wealth’”* (Deuteronomy 8:17). We did this all ourselves. Thanks for nothing. Human nature trends toward ingratitude.

Another culprit breeding ingratitude is our entitlement culture. Simply put, why should we be grateful for what we deserve and what we have a right to? I was owed this, goes the culture, therefore why would I say thank you?



West Suffolk Epistle

West Suffolk Baptist Church



What Is Thanksgiving Day? - Cont'd

A third culprit concerns what UC Davis professor of psychology Dr. Robert Emmons calls the “*to whom*” question. In his scientific study of gratitude, Emmons came to the realization that gratitude raises a singular and significant question: When we say thank you, to whom are we grateful?

The interesting thing here is that if we trace this “*to whom*” line of questioning back, like pulling on the threads of some tapestry, we find a singular answer at the end of each and every thread. The answer is God. To whom are we grateful? We are grateful in an ultimate sense to God.

Our Benefactor does “good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness” (Acts 14:17). Theologians call this common grace. God as creator cares for all His creation and provides for our needs. He gives us our very lives and our very breath.

Our Benefactor also does good by giving His most precious gift, the gift of His Beloved Son. Theologians call this saving grace. Gifts often cost the giver. What a costly gift the Father has given us in sending the Son. So Paul exclaims, “*Thanks be to God for his inexpressible gift*” (2 Corinthians 9:15).

When we consider God as the “*to whom*” we are thankful, we may well be seeing both the necessity of thanksgiving and the eclipse of thanksgiving. As culture veers more and more towards a secular state it shrinks back from gratitude. So vainly we think we did this all ourselves. So wrongly we think we deserve, or even have a fundamental right to, all of this. We also know what is at the end of the string if we pull on it long enough. We know that we will be confronted with a Creator. We know we will be accountable to a Creator. Saying thank you means we are dependent, not independent. We would rather be ungrateful. Paul says we know God from all the evidence He has left of Himself, but we don’t want to “honor him or give thanks to him” (Romans 1:21). Then the downward spiral begins. A culture of ingratitude careens ever downward into decline.

We should not be counted among those who see the fourth Thursday in November as nothing more than a day of football and over-indulgence. We should be thankful for one day set apart to consider all that we have and realize that all that we have has been given to us. Of course, such gratitude should in no wise be limited to one day out of 365.

Having been imprisoned for one year, four months, and eighteen days in a Nazi cell measuring 6 ft. x 9 ft, Dietrich Bonhoeffer wrote what is certainly a reminder of the meaning of the Thanksgiving holiday:

“You must never doubt that I’m traveling with gratitude and cheerfulness along the road where I’m being led. My past life is brim-full of God’s goodness, and my sins are covered by the forgiving love of Christ crucified. I’m so thankful for the people I have met, and I only hope that they never have to grieve about me, but that they, too, will always be certain of and thankful for God’s mercy and forgiveness.”

The above article was written by **Dr. Stephen J. Nichols - President of Reformation Bible College and chief academic officer for Ligonier Ministries.**



West Suffolk Epistle

West Suffolk Baptist Church



Encountering Difficult Passages

The Pishon, the Gihon, the Tigris, and the Euphrates. These are the four rivers that flowed out of the garden of Eden ([Genesis 2:10–14](#)). They are emblazoned on my memory. Why? When I was fifteen, I became a Christian through the ministry of Young Life. A year later, my Young Life leader left to lead the same ministry in another state. I hadn't joined a local church yet, and so I was left churchless and mentorless. In his absence, I figured I should do my best to learn what the Bible taught since I was now a Christian. So, I started reading in Genesis, taking notes as I went. I stopped at chapter 3, because in that chapter I encountered a talking snake. I was vexed. It wasn't that I didn't believe the truthfulness of the Bible. Instead, I had simply reached a difficult part and didn't know how to understand it appropriately. That simple but difficult passage derailed my focused Bible study until I finally joined a local church during my second year of college.

My story highlights the importance of learning what to do when you encounter difficult passages in the Bible. The Bible is a majestic and large book, covering centuries of time and numerous cultures. It's been said that the Bible is a book wherein a child can wade and an elephant can swim. If you are a Christian, for the rest of your life you will come across passages in the Bible that will require you to do the hard work of studying in order to understand them. To that end, how should you proceed when you reach a Bible passage that you simply don't understand?

Don't Go There

Imagine for a moment that you've just run across a difficult part of Scripture. You're like a traveler who has lost his way. Which way do you turn? What street do you go down? First, let me point out a few of the places you shouldn't go.

Be extra careful with Google. I know. It's so easy. It's so tempting. You think, "*Google tells me where to go when I'm physically lost; why can't it help when I'm lost in the Bible?*" The problem is that Google only shows you what's popular; it cannot differentiate between sites that provide truth and sites that provide ignorance. Avoid your natural impulse to click the first link that appears in a search. There are good websites out there to find answers, but you have to be discerning.

Be discerning about social media. This is a good rule of thumb: Don't trust Facebook comments for good answers to serious questions.

Not all study Bibles are created equal. I see it time and time again as a pastor. Someone is converted. They want to start studying the Bible. They go to the local bookstore and pick up the first study Bible they see. They assume that the proximity of the study notes to Holy Writ makes the study notes somehow more accurate and trustworthy. Good study Bibles are amazing and rare, but bad study Bibles are common.

Most software base packages are base for a reason. This is very similar to the study Bible rule above. With online Bible study tools so readily available, many folks will commit to a software product and its base package of commentaries, assuming that they have struck hermeneutical gold. Probably not. There is a reason that the base packages are "free" with the software. Usually they're mediocre.



West Suffolk Epistle

West Suffolk Baptist Church



Encountering Difficult Passages - Cont'd

These Are Your Friends

I'm going to guess that at least one of the resources above has at one time been your go-to resource for difficult passages. If so, don't get frustrated yet. Let me show you where you should go if you get stuck on a particular Bible passage. These resources are your friends.

Bible is your only inerrant commentary. Most difficult parts of the Bible are elucidated in other parts of the Bible. In that way, the Bible serves as a commentary on itself. Make sure you have a reference Bible with footnotes, and then use them. If you come across a difficult passage, follow the cross-references and see if other passages of the Bible help shed light on the difficulty.

Your local church is a gold mine. The people who attend your church, especially the ones who are leaders or seasoned Christians, are invaluable resources. When you come across a difficult passage, go to a mentor, small-group leader, Sunday school teacher, or elder and ask for help. They may know the answer or know where you can find it.

Use resources that have stood the test of time. Outside of the Bible and your local church, there are great resources and tools for Bible study. But you want to make sure you use time-tested resources. The creeds and confessions of Reformed theology fall into this category, as do the commentaries and works of trusted Bible teachers such as John Calvin, Matthew Henry, and the Puritans. Most of these are accessible online for free.

Go to trusted organizations. There are also trusted organizations that provide orthodox resources for Christians as they study their Bible. But you must ensure that the organizations you go to for help are trusted organizations with clear confessional commitments.

Staring Down Opportunity and Danger

Look at difficult passages in the Bible as opportunities for growth, but also understand that they can be dangerous. Every time you approach one, consider that your method of finding an explanation of a difficult passage is nearly as important as the explanation you find. You want to train yourself in the use of trusted and reliable resources so that you don't face difficult parts of the Bible with fear. More importantly, using solid resources means you won't, through the use of a heterodox or unreliable resource, be diverted in your study into serious error or heresy. Even Peter looked at Paul's writings and said, "*There are some things in them that are hard to understand*" (2 Peter 3:16). Anyone who studies the Bible will find challenging parts, but learning to work through them well will keep you growing in your faith as you seek God in His Word. After all, there is so much more to know of God and His Word than simply the Pishon, Gihon, Tigris, and Euphrates. ~ *Reverend Joe Holland - Pastor at Christ Covenant Presbyterian Church - Culpeper, Va.*



West Suffolk Epistle

West Suffolk Baptist Church



“Give Us This Day”: Exalting God by Humbling Ourselves

This article is an excerpt from Dr. Mohler’s book, *The Prayer that Turns the World Upside Down: The Lord’s Prayer as a Manifesto for Revolution*.

God’s Abundant Physical Provisions

In his magisterial work *The Institutes of the Christian Religion*, the sixteenth-century reformer John Calvin remarked that we can never truly know ourselves without first coming to know the character of God. As Calvin famously stated, “*It is certain that man never achieves a clear knowledge of himself unless he has first looked upon God’s face, and then descends from contemplating him to scrutinize himself.*” God is our starting point in every theological and spiritual endeavor. God’s character and glory are our first frame of reference.

Up to this point, the Lord’s Prayer has revealed a great deal about the character of God. We have seen that for those who are in Christ, God is a caring Father. Jesus emphasized God’s transcendence and omnipotence by observing that he is “in heaven.” He established the worth of God and the value of his glory by teaching that God’s name should be hallowed. Finally, Jesus emphasizes that God is king—the sovereign Lord who will bring his kingdom to every corner of the earth.

Indeed, the first lines of the Lord’s Prayer paint an awesome portrait of God. In light of these truths, Jesus’ subsequent turn to consider our own needs – “*Give us this day our daily bread*” – serves as a clear and unmistakable reminder that we are merely creatures; God is the creator. We are needy; God is the provider.

God has designed humans to be dependent. From the moment of birth, we rely on the kindness of others to meet our needs. We need our parents to feed us, dress us, and even train us to sleep. Even as we grow older, we remain tremendously needy. We depend on others for relationships. We need communities in which to live and work. We depend on the government for safety and security. In other words, there is no such thing as the “*self-made man.*” We have no sufficiency in and of ourselves, and we delude ourselves by believing we can be truly independent of others. Luther once reminisced that our physical needs remind us that we are but creatures composed of dirt. Our lives are frail, fragile, and wholly dependent on the goodness of God.

The petition “*give us this day our daily bread*” reminds us of our dependence on God for even the most fundamental needs of life. The contrast with the depiction of God given earlier in the prayer is striking. He is glorious, hallowed, in heaven, and omnipotent. We, on the other hand, are incapable of even getting basic sustenance without his help. In these words, then, Jesus teaches us to exalt God while humbling ourselves. The radical God-centeredness of the prayer continues. Man’s pride has no place before the throne of God.

Physical Needs in Biblical Perspective

We are dependent on God. Even prior to the fall, humans needed God to provide for them. Adam needed God to provide Eve to fulfill his need for a relationship. Adam and Eve could tend the garden, but only God could make it grow. Sin did not create our dependence; we are dependent simply because we are creatures.



West Suffolk Epistle

West Suffolk Baptist Church



“Give Us This Day”: Exalting God by Humbling Ourselves - Cont’d

Even though Adam and Eve were dependent before the fall, their only experience was one of surplus and abundance. They never knew a day of scarcity. After the fall, however, their experience was quite different, as is ours today. Our default experience is no longer abundance but scarcity. Food must be produced by the sweat of our brow, and its existence is never certain. Thus, after the fall we became even more dependent on God for our daily sustenance. We are no longer merely creatures in need of provision; we are sinners in need of the Creator’s mercy...

Bread of Earth, Bread From Heaven: Echoes of Eternity in Jesus’ Petition for Bread

This request also reminds us of our daily need for the Lord Jesus. Moses reminded the Israelites in Deuteronomy 8:3 that the reason God let the Israelites go hungry for a time before providing them with manna was so that they might learn that *“man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord.”* This passage teaches us that God designed physical needs to point to our deeper spiritual needs. Our need for daily physical sustenance is a faint echo of our daily need of spiritual sustenance and satisfaction from God. This was true for ancient Israel and is true for Christians today. The only way that we will taste the goodness of God’s provision is by living according to what comes from the mouth of God.

This is why Jesus regularly referred to himself as the *“bread of life,”* the true manna sent from heaven (John 6:35). He is God’s ultimate provision for our spiritual lives. Each day, as we pray for our daily bread, we should be reminded of our daily need for Christ to forgive our sins and empower us for obedience. Each time we pray for daily bread, we should recognize our deeper need for the bread of life – the only one who can truly satisfy. ~ **Dr. R. Albert Mohler, Jr.**

Finding God

We have all heard evangelists quote from Revelation: *“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me”* (Revelation 3:20). Usually the evangelist applies this text as an appeal to the unconverted, saying: *“Jesus is knocking at the door of your heart. If you open the door, then He will come in.”* In the original saying, however, Jesus directed His remarks to the church. It was not an evangelistic appeal.

So what? The point is that seeking is something that unbelievers do not do on their own. The unbeliever will not seek. The unbeliever will not knock. Seeking is the business of believers. Jonathan Edwards said, *“The seeking of the Kingdom of God is the chief business of the Christian life.”* Seeking is the result of faith, not the cause of it.

When we are converted to Christ, we use language of discovery to express our conversion. We speak of finding Christ. We may have bumper sticker that read, *“I Found It.”* These statements are indeed true. The irony is this: Once we have found Christ it is not the end of our seeking but the beginning. Usually, when we find what we are looking for, it signals the end of our searching. But when we *“find”* Christ, it is the beginning of our search.

The Christian life begins at conversion; it does not end where it begins. It grows; it moves from faith to faith, from grace to grace, from life to life. This movement of growth is prodded by continual seeking after God. ~ **Dr. R.C. Sproul, Sr.**



West Suffolk Epistle

West Suffolk Baptist Church



Christ Alone

Reformed theology affirms that Scripture and its teaching on grace and faith emphasize that salvation is solus Christus, “by Christ alone”—that is, Christ is the only Savior (Acts 4:12). B.B. Warfield wrote, *“The saving power of faith resides thus not in itself, but in the Almighty Savior on whom it rests.”*

The centrality of Christ is the foundation of the Protestant faith. Martin Luther said that Jesus Christ is the *“center and circumference of the Bible”* — meaning that who He is and what He did in His death and resurrection is the fundamental content of Scripture. Ulrich Zwingli said, *“Christ is the Head of all believers who are His body and without Him the body is dead.”*

Without Christ, we can do nothing; in Him, we can do all things (John 15:5; Philippians 4:13). Christ alone can bring salvation. Paul makes plain in Romans 1–2 that though there is a self-manifestation of God outside of His saving work in Christ, no amount of natural theology can unite God and man. Union with Christ is the only way of salvation.

We urgently need to hear solus Christus in our day of pluralistic theology. Many people today question the belief that salvation is only by faith in Christ. As Carl Braaten says, they *“are returning to a form of the old bankrupt nineteenth-century Christological approach of Protestant liberalism and calling it ‘new,’ when it is actually scarcely more than a shallow Jesusology.”* The end result is that today, many people—as H. R. Niebuhr famously said of liberalism—proclaim and worship *“a God without wrath who brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”*

Our Reformed forebears, drawing on a perspective traceable all the way back to the fourth-century writer Eusebius of Caesarea, found it helpful to think about Christ as a Prophet, Priest, and King. The 1689 London Baptist Confession, for instance, puts it this way: *“Christ, and Christ alone, is fitted to be mediator between God and man. He is the prophet, priest and king of the church of God”* (8.9). Let us look more closely at these three offices.

Christ the Prophet

Christ is the Prophet whom we need to instruct us in the things of God so as to heal our blindness and ignorance. The Heidelberg Catechism calls Him *“our chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption”* (A. 31). *“The Lord thy God,”* Moses declared in Deuteronomy 18:15, *“will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken”* (KJV). He is God’s Son, and God demands that we listen to Him (Matthew 17:5).

As the Prophet, Jesus is the only One who can reveal what God has been purposing in history *“since the world began”* and who can teach and make manifest the real meaning of the *“scriptures of the prophets”* (the Old Testament; see Romans 16:25–26). We can expect to make progress in the Christian life only as we heed His instruction and teaching.



West Suffolk Epistle

West Suffolk Baptist Church



Christ Alone - Cont'd

Christ the Priest

Christ is also Priest—our sorely needed High Priest, who, as the Heidelberg Catechism says, “*by the sacrifice of His body, has redeemed us, and makes continual intercession with the Father for us*” (A. 31). In the words of the 1689 London Baptist Confession, “*because of our estrangement from God and the imperfection of our services at best, we need his priestly office to reconcile us to God and render us acceptable to him*” (8.10).

Salvation is only in Jesus Christ because there are two conditions that, no matter how hard we try, we can never meet. Yet, they must be done if we are to be saved. The *first* is to satisfy the justice of God through obedience to the law. The *second* is to pay the price of our sins. We cannot do either, but Christ did both perfectly. Romans 5:19 says, “*By the obedience of one shall many be made righteous.*” Romans 5:10 says, “*When we were enemies, we were reconciled to God by the death of his Son.*” There is no other way to come into the presence of God than through Christ alone.

Jesus’ sacrifice took place once only, but He still continues as our great High Priest, the One through whom all acceptable prayer and praise are made to God. In heavenly places, He remains our constant Intercessor and Advocate (Romans 8:34; 1 John 2:1). Little wonder, then, that Paul calls for glory to be given to God “*through Jesus Christ for ever*” (Romans 16:27). We can grow in our enjoyment of access to God only by a deepening reliance on Him as our Sacrifice and Intercessor.

Christ the King

Finally, Christ is the King, ruling over all things. Over His church He reigns by means of His Holy Spirit (Acts 2:30–33). He sovereignly gives repentance to the impenitent and bestows forgiveness on the guilty (Acts 5:31). Christ is “*our eternal King who governs us by His word and Spirit, and who defends and preserves us in the enjoyment of that salvation, He has purchased for us*” (Heidelberg Catechism, Q&A. 31). As the royal Heir of the new creation, He will lead us into a kingdom of eternal light and love.

As such, we can agree with John Calvin when he says, “*We may patiently pass through this life with its misery, cold, contempt, reproaches, and other troubles—content with this one thing: that our King will never leave us destitute, but will provide for our needs until, our warfare ended, we are called to triumph.*” We can grow in the Christian life only as we live obediently under Christ’s rule and by His power.

If you are a child of God, Christ in His threefold office as Prophet, Priest, and King will mean everything to you. Do you love solus Christus? Do you love Him in His person, offices, natures, and benefits? Is He your Prophet to teach you; your Priest to sacrifice for, intercede for, and bless you; and your King to rule and guide you?

After a rousing performance of Beethoven’s Ninth Symphony, the famous Italian conductor Arturo Toscanini is said to have told the orchestra: “*I am nothing. You are nothing. Beethoven is everything.*” If Toscanini could say that about a brilliant but dead composer, how much more should Christians say that about the living Savior, who, with respect to our salvation, is the composer, musician, and even the beautiful music itself. ~ **Dr. Joel Beeke - President of Puritan Reformed Theological Seminary**



West Suffolk Epistle *West Suffolk Baptist* *Church*



*“Thoughtfully Reformed -
Redemptively Relevant”*

Association of Reformed Baptist Churches of America

Birthdays and Anniversaries Corner - December 2018

Birthdays

Terrye B. (4)
Katie D. (9)
Jennifer A. (13)
Wilma Lee S. (16)
Scott T. (19)
John M. (21)
Cheryl P. (22)
Jessica T. (23)

Anniversaries

John and Teresa H. (1)
Terrye and Russ B. (5)
James and Katie D. (18)
John and LeAnn M. (22)

The basic task of the church is to teach sound doctrine. It is not to give one pastor's opinion, to recite tear-jerking illustrations that play on emotions, to raise funds, to present programs and entertainment, or to give weekly devotionals." ~ *Dr. John MacArthur*



**West Suffolk Baptist Church
Leadership**

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

Office: 1001 Kenyon Court, Suffolk, VA 23435

E-Mail: pastorscofield@gmail.com

Website: www.westsuffolkbc.com Phone/Fax: 757-539-0363

Teaching Pastor/Elder: Pastor Ben Scofield

Teaching Elders: Scott Thomas and Mike Prince

Deacons: Marlin Halsey, John McPhatter and John Hurst

Editor: Walt Lawrence, gwlclf0415@gmail.com

Please submit information to the editor by the second Sunday of each 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.

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