



West Suffolk Epistle West Suffolk Baptist Church



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November 2023

Thoughtfully Reformed - Redemptively Relevant

For a **Modern** Reformation

October, 2023

Brethren,

South Korea Mission Update



SCARBC Messengers' Meeting

Greetings from Daejeon!

We returned home safely to So. Korea on October 11th. Over the course of twelve days, from Sacramento to San Diego, we visited two supporting churches and presented the mission in front of the pastors from

15 additional churches. In every home we stayed in and in every meeting we had, the interest, encouragement, and hospitality we received exceeded our expectations. The Lord has truly opened doors for us and provided for this trip entirely through his churches, just as we and others had asked him to do. The work of the weekly ministry, planning for the coming year, and the reforming and rebuilding is continuing to move forward well, with much to be grateful for! Please continue to pray for us in the midst of this crucial phase.



Although we have received some very encouraging support over the last few weeks, as of October 15th we still need 35% of our total 2023 support. Currently, Sam's support is one month behind and Taiuk's support is 5 months behind; our need remains urgent so please continue to pray for the Lord to provide our remaining support. As always, thank you for remembering us, supporting us, and encouraging us!

The Lord reigns,
Sam and TK

Please Pray for Us!

- **NSRBC as we continue to reform and rebuild the congregation**
- **For outreach in the community and open doors in relationships with those outside of the church**
- **Sam's cross-cultural and Korean language studies**
- **For our upcoming meeting place contract renewal and plans for next year**
- **Sam and Taiuk's remaining 2023 support needed**

Tax-deductible support can be made payable to "Concord Community Church," designated "South Korea Mission Team"

**Concord Community Church
481 Main St.
Concord, VT 05824**

You can also contribute online via the QR code below



Support us!



Check out our website!

www.forhischurchinkorea.org

Here's the latest Missions Update from Sam Gunnip and TK, the Korean Mission Team our church supports. Like many "start-up" ministries, they are struggling to gain financial stability so that they can devote themselves wholly to the work they have been called to do. Please pray that the churches who have made commitments to them, as well as those recently contacted, will fulfill those promises as quickly as possible. As we have seen throughout our study of the Corinthian epistles, ministry finances are always dependent upon the grace of God being manifest in the giving of His people. Pray also that in our upcoming business meeting (December 10) we will remember their need and do what we can to help.

Grace to each of you,

Pastor Ben



West Suffolk Epistle West Suffolk Baptist Church



Seismic Crisis in Israel: Issues of Real and Unavoidable Consequence are at Stake, and not Just for Israel

What in the world is going on in Israel? A political controversy has catapulted the nation into world headlines and some warn that the nation faces an existential crisis. Sources close to the Biden administration warn that the close relationship between the United States and Israel is endangered, and other western governments have upgraded their warnings. Then comes the shocking warning that actions by the current Israeli government may threaten Jewish support for Israel within the United States. How could that happen? Behind these headlines are issues of huge significance.

We must start with the immediate crisis. This week, Israel's prime minister, Benjamin Netanyahu, pushed through Israel's legislature, the Knesset, a measure known as the "reasonable standard bill," but only after unprecedented protests in the streets of Jerusalem and Tel Aviv and even threats by military reserve pilots not to fly. The measure seeks to limit the sweeping power of Israel's Supreme Court, which has effectively turned itself into a veto power against any action by Israel's parliament and prime minister. Assuming this power for itself, in recent decades the court has claimed the power to nullify any action or government appointment that a majority of the judges sees as "unreasonable."

The controversy does threaten Israel's political order and stability. "Bibi" Netanyahu is now the longest-serving prime minister in Israel's history. This time, he rose to power by aligning himself and his Likud Party with smaller conservative parties often referred to as Israel's "far right." Netanyahu has also faced corruption charges and has his own legacy of battles with the nation's Supreme Court. More liberal forces in both Israel and the United States are outraged at the legislature's passage of the "reasonable standard bill" and warn of a looming Netanyahu dictatorship.

Behind all this is a convoluted history and a painful reminder of why a written constitution is necessary. Israel does not have one, and never has. The United Nations action that formed Israel as a Jewish state required the early adoption of a constitution and the nation pledged to do so in its own Declaration of Independence. It did not happen. It has never happened. Israel's founders lacked the political consensus that could produce a written constitution. Some historians also believe that Israel's first prime minister, David Ben-Gurion, did not want his own power to be limited by a written constitution. In any event, the absence of a written constitution set the stage for repeated crises and difficult questions.

Starting in 1950, Israel adopted a series of Basic Laws that function much like the Bill of Rights in the United States. The Knesset never recognized the Basic Laws as having constitutional status, but the Supreme Court acted on its own to claim a power of judicial review over the Knesset and any action by the parliamentary majority. Years ago, under the leadership of presiding jurist Aharon Barak, the court went far further and claimed the power to strike down any policy or appointment that did not meet its standard of "reasonableness."

The Supreme Court and its allies argued that such powers were necessary to check the power of a prime minister and parliamentary majority. But even before the current conservative government came to power, there were many in Israel who worried that the Supreme Court had basically turned itself into a star chamber without any such constitutional authority or limitation. Imagine for a moment that the Supreme Court of the United States declared for itself the power to nullify any action by Congress or any presidential appointment. But, strangely enough, it is the political left in the United States who now declare that democracy in Israel is dead.



West Suffolk Epistle West Suffolk Baptist Church



Seismic Crisis in Israel: Issues of Real and Unavoidable Consequence are at Stake, and not Just for Israel

Continued from Page 2

Americans do understand the need for a separation of powers, but we also understand the more basic need of a written constitution. A self-governing nation needs a text, a written compact that simultaneously empowers and limits government.

There is a lot more to the story in Israel. The founders of modern Israel were notably secular, and many were either agnostics or atheists. Ben-Gurion believed that the most religiously orthodox among the Jews would pass out of existence, leaving Israel safely secular. Instead, by both migration and babies, the religiously orthodox are growing in numbers, population share, and political influence. They are behind the coalition that brought Netanyahu to power, and they see the Supreme Court, quite accurately, as the elitist opposition. In fact, there is abundant evidence that the Court sees itself that way. It means to be an elitist opposition and a guardian of Israel's secular tradition.

Many major Jewish organizations in the United States share the basic secular worldview of Israel's founders. They see the Supreme Court as a bulwark against encroaching religious influence in Israel, and they warn of a breach in support. President Biden has offered his own warnings to Netanyahu and Israel. In general, liberals are outraged by the Israeli government's action, and conservatives are pleased—up to a point.

Israel has always faced lethal dangers without and political crises within. There are massive issues facing Israel, including the fate of Jewish settlements on the West Bank, the treatment of Christians within the nation, the rights of Palestinian inhabitants, and fundamental moral questions as well. There, as here, the secular left wants to champion LGBTQ rights and the religious right wants to honor creation order and marriage. Right now, in terms of basic political power, energy has shifted from the secular left to the more religious right. Now, the stage is set for further crisis as the Supreme Court has announced that it will review the Knesset action limiting the court's power.

That's right, the Supreme Court of Israel is set to review the reasonableness of the newly passed law that removes reasonableness as a criterion for its judgment. It is not unreasonable to expect this crisis to continue. ~ *Dr. R. Albert Mohler, Jr. - Theologian and Ordained Minister, and serves as president of The Southern Baptist Theological Seminary - July 27, 2023*

Make no Mistake, America is now on Trial: The Indictment of a former President sets the Nation on a Dangerous Path

The American constitutional order is now on trial. With the indictment of a former president on criminal charges—including violations of the Espionage Act—we have entered a new political age. Our entire system of ordered liberty, a political culture built up over two centuries, and the future of our nation are at stake.

A decade ago, none of this would have been imaginable. Now, a crisis appears inevitable. What we now face is a challenge far greater than conducting a criminal trial. We face the daunting challenge of holding the nation and its political culture together as this process now unfolds. To make things worse, all this comes just as a presidential election looms before us.



West Suffolk Epistle West Suffolk Baptist Church



Make no Mistake, America is now on Trial: The Indictment of a former President sets the Nation on a Dangerous Path

Continued from Page 3

And, to make things worse still, the sitting president of the United States, who defeated then-President Donald J. Trump to win the White House, appointed the attorney general who appointed the special counsel who brought the charges—even as there is a good chance the two candidates will face off on the ballot once again.

Peter Baker of The New York Times explained the challenge succinctly when he wrote, “History’s first federal indictment against a former president poses one of the greatest challenges to democracy the country has ever faced. It represents either a validation of the rule-of-law principle that even the most powerful face accountability for their actions or the moment when a vast swath of the public becomes convinced that the system has been irredeemably corrupted by partisanship.”

The indictment is 49 pages long and includes 37 felony charges. Former President Trump dismissed the indictment as “ridiculous” and “baseless,” telling his supporters that the indictment is just another “witch hunt” and warning, “In the end, they’re not coming after me. They’re coming after you.”

But the indictment is neither ridiculous nor baseless. Jack Smith, the special counsel who brought the charges, is a skilled prosecutor. In bringing the charges against Mr. Trump, Smith released what is known as a “talking indictment,” meaning that the indictment explains the charges, offers some measure of public explanation, and reveals evidence. Smith’s talking indictment was a virtual shout. Our legal system will have to sort this out by the rule of law, but the evidence put before the public (including matters known before the charges were filed) presents a damning portrait of malfeasance, recklessness, bizarre showmanship, and likely obstruction of justice—all of which endangered the nation’s defense and risked international consequences. The evidence now known to the public, taken by itself, reveals the former president’s failure to guard the nation’s safety and security. It also reveals Donald Trump’s unwillingness to separate his personal interest from the nation’s interest.

This is not a witch hunt. On the other hand, there are other dimensions we also must remember. Here are the optics: Joe Biden and Donald Trump face off in the 2020 election. Trump loses the White House to Biden but then contests the outcome in an unprecedented series of actions. Fast forward to last Thursday evening, and a special prosecutor who serves as an extension of Biden’s Department of Justice brings almost 40 criminal charges against the man who, at this time, is also his most likely opponent in the 2024 election. So the sitting president’s administration will prosecute his former (and future) opponent who is also the former president of the United States. This might make for good fiction, but it is disastrous in real life. The world is watching.

But wait ... there’s more. That same president (Mr. Biden) was also found to have retained classified materials after leaving office as vice president, some infamously found near the president’s prized Corvette. A separate investigation is looking into the Biden documents but with no hint as of yet of any charges. And what about Hillary Clinton, the defeated 2016 Democratic nominee who was found to have compromised national security by using an independent email server for thousands of communications, including many marked classified? The FBI recommended no criminal charges should be brought against Mrs. Clinton, and none were.



West Suffolk Epistle West Suffolk Baptist Church



Make no Mistake, America is now on Trial: The Indictment of a former President sets the Nation on a Dangerous Path

Continued from Page 4

These considerations do not mean that the cases are equivalent, but it does mean that the burden of proof—in the court of public opinion as well as the court of law—is on those who brought these charges against Mr. Trump under these circumstances.

The editors of The Wall Street Journal are surely right when they declare, with due consideration given, “if prosecutors think that this will absolve them of the political implications of their decision to charge Mr. Trump, they fail to understand what they have unleashed.” Further: “The greatest irony of the age of Trump is that for all his violating of democratic norms, his frenzied opponents have done and are doing their own considerable damage to democracy.”

We can only pray that the American commitment to the rule of law lasts long enough and remains firm enough to get us through long months ahead. If we fail this test ... God help us. ~ *Dr. R. Albert Mohler, Jr. - Theologian and Ordained Minister, and serves as president of The Southern Baptist Theological Seminary - June 12, 2023*

Genesis 1 and Biblical Authority

Scripture always speaks with absolute authority. It is as authoritative when it instructs us as it is when it commands us. It is as true when it tells the future as it is when it records the past. Although it is not a textbook on science, wherever it intersects with scientific data, it speaks with the same authority as when it gives us moral precepts. Although many have tried to set science against Scripture, science never has disproved one jot or tittle of the Bible—and it never will.

It is therefore a serious mistake to imagine that modern scientists can speak more authoritatively than Scripture on the subject of origins. Scripture is God's own eyewitness account of what happened in the beginning. When it deals with the origin of the universe, all science can offer is conjecture. Science has proven nothing that negates the Genesis record. In fact, the Genesis record answers the mysteries of science.

A clear pattern for interpreting Genesis is given to us in the New Testament. If the language of early Genesis were meant to be interpreted figuratively, we could expect to see Genesis interpreted in the New Testament in a figurative sense. After all, the New Testament is itself inspired Scripture, so it is the Creator's own commentary on the Genesis record.

What do we find in the New Testament? In every New Testament reference to Genesis, the events recorded by Moses are treated as historical events. And in particular, the first three chapters of Genesis are consistently treated as a literal record of historical events. The New Testament affirms, for example, the creation of Adam in the image of God (James 3:9).



West Suffolk Epistle West Suffolk Baptist Church



Genesis 1 and Biblical Authority

Continued from Page 5

Paul wrote to Timothy, "*Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression*" (1 Timothy 2:13-14). In 1 Corinthians 11:8-9, he writes, "*Man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man.*"

Paul's presentation of the doctrine of original sin in Romans 5:12-20 depends on a historical Adam and a literal interpretation of the account in Genesis about how he fell. Furthermore, everything Paul has to say about the doctrine of justification by faith depends on that. "*For as in Adam all die, even so in Christ all shall be made alive*" (1 Corinthians 15:22). Clearly Paul regarded both the creation and fall of Adam as history, not allegory. Jesus Himself referred to the creation of Adam and Eve as a historical event (Mark 10:6). To question the historicity of these events is to undermine the very essence of Christian doctrine.

Moreover, if Scripture itself treats the creation and fall of Adam as historical events, there is no warrant for treating the rest of the creation account as allegory or literary device. Nowhere in all of Scripture are any of these events handled as merely symbolic.

In fact, when the New Testament refers to creation, (e.g., Mark 13:19; John 1:3; Acts 4:24; 14:15; 2 Corinthians 4:6; Colossians 1:16; Hebrews 1:2, 10; Revelation 4:11; 10:6; 14:7) it always refers to a past, completed event—an immediate work of God, not a still-occurring process of evolution. The promised New Creation, a running theme in both Old and New Testaments, is portrayed as an immediate fiat creation, too—not an eons-long process (Isaiah 65:17). In fact, the model for the New Creation is the original creation (cf. Romans 8:21; Revelation 21:1, 5).

Hebrews 11:3 even makes belief in creation by divine fiat the very essence of faith itself: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible." Creation *ex nihilo* (Out of Nothing) is the clear and consistent teaching of the Bible. ~ **Dr. John MacArthur**

Evolution and Ethics

Indeed, the rise of naturalism has meant moral catastrophe for modern society. The most damaging ideologies of the nineteenth and twentieth centuries were all rooted in Darwinism.

One of Darwin's earliest champions, Thomas Huxley, gave a lecture in 1893 in which he argued that evolution and ethics are incompatible. He wrote that "the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence." [Evolution and Ethics, The Romanes Lecture, 1893.]

Huxley nonetheless went on to try to justify ethics as a positive result of humanity's higher rational functions, and he called upon his audience neither to imitate "the cosmic process" nor to run away from it, but rather to combat it—ostensibly by maintaining some semblance of morality and ethics.



West Suffolk Epistle West Suffolk Baptist Church



Evolution and Ethics

Continued from Page 6

But what he could not do—what he and other philosophers of his era did not even bother attempting to do—was offer any justification for assuming the validity of morality and ethics per se on purely naturalistic principles. Huxley and his fellow naturalists could offer no moral compass other than their own personal preferences, and predictably, their philosophies all opened the door wide for complete moral subjectivity and ultimately amorality.

Philosophers who incorporated Darwin's ideas were quick to see Huxley's point, conceiving new philosophies that set the stage for the amorality and genocide that characterized so much of the twentieth century.

Karl Marx, for example, self-consciously followed Darwin in the devising of his economic and social theories. He inscribed a copy of his book *Das Kapital* to Darwin, "*from a devoted admirer.*" He referred to Darwin's *The Origin of Species* as "*the book which contains the basis in natural history for our view.*" [Stephen Jay Gould, *Ever Since Darwin* (New York: Norton, 1977), 26.]

Herbert Spencer's philosophy of "Social Darwinism" applied the doctrines of evolution and the survival of the fittest to human societies. Spencer argued that if nature itself has determined that the strong survive and the weak perish, this rule should govern society as well. Racial and class distinctions simply reflect nature's way. There is therefore no transcendent moral reason to be sympathetic to the struggle of the disadvantaged classes. It is, after all, part of the natural evolutionary process—and society would actually be improved by recognizing the superiority of the dominant classes and encouraging their ascendancy. The racialism of writers such as Ernst Haeckel (who believed that the African races were incapable of culture or higher mental development) was also rooted in Darwinism.

Friedrich Nietzsche's whole philosophy was based on the doctrine of evolution. Nietzsche was bitterly hostile to religion, and particularly Christianity. Christian morality embodied the essence of everything Nietzsche hated; he believed Christ's teaching glorified human weakness and was detrimental to the development of the human race. He scoffed at Christian moral values such as humility, mercy, modesty, meekness, compassion for the powerless, and service to one another. He believed such ideals had bred weakness in society. Nietzsche saw two types of people—the master-class, an enlightened, dominant minority; and the "herd," sheeplike followers who were easily led. And he concluded that the only hope for humanity would be when the master-class evolved into a race of *Übermenschen* (supermen), unencumbered by religious or social mores, who would take power and bring humanity to the next stage of its evolution.

It's not surprising that Nietzsche's philosophy laid the foundation for the Nazi movement in Germany. What is surprising is that at the dawn of the twenty-first century, Nietzsche's reputation has been rehabilitated by philosophical spin-doctors and his writings are once again trendy in the academic world. Indeed, his philosophy—or something very nearly like it—is what naturalism must inevitably return to.

All of these philosophies are based on notions that are diametrically opposed to a biblical view of the nature of man, because they all start by embracing a Darwinian view of the origin of humanity. They are rooted in anti-Christian theories about human origins and the origin of the cosmos, and therefore it is no wonder that they stand in opposition to biblical principles at every level.



West Suffolk Epistle West Suffolk Baptist Church



Evolution and Ethics

Continued from Page 7

The simple fact of the matter is that all the philosophical fruits of Darwinism have been negative, ignoble, and destructive to the very fabric of society. Not one of the major twentieth-century revolutions led by post-Darwinian philosophies ever improved or ennobled any society. Instead, the chief social and political legacy of Darwinian thought is a full spectrum of evil tyranny with Marx-inspired communism at one extreme and Nietzsche-inspired fascism at the other. And the moral catastrophe that has disfigured modern Western society is also directly traceable to Darwinism and the rejection of the early chapters of Genesis. ~ *Dr. John MacArthur*

Why Was the Reformation Necessary?

The church is always in need of reform. Even in the New Testament, we see Jesus rebuking Peter, and we see Paul correcting the Corinthians. Since Christians are always sinners, the church will always need reform. The question for us, however, is when does the need become an absolute necessity?

The great Reformers of the sixteenth century concluded that reform was urgent and necessary in their day. In pursuing reform for the church, they rejected two extremes. On the one hand, they rejected those who insisted that the church was essentially sound and needed no fundamental changes. On the other hand, they rejected those who believed that they could create a perfect church in every detail. The church needed fundamental reform, but it would also always need to be reforming itself. The Reformers reached these conclusions from their study of the Bible.

In 1543, the Reformer of Strasbourg, Martin Bucer, asked John Calvin to write a defense of the Reformation for presentation to Emperor Charles V at the imperial diet set to meet at Speyer in 1544. Bucer knew that the Roman Catholic emperor was surrounded by counselors who were maligning reform efforts in the church, and he believed that Calvin was the most capable minister to defend the Protestant cause.

Calvin rose to the challenge and wrote one of his best works, “The Necessity of Reforming the Church.” This substantial treatise did not convince the emperor, but it has come to be regarded by many as the best presentation of the Reformed cause ever written.

Calvin begins by observing that everyone agreed that the church had “diseases both numerous and grievous.” Calvin argues that matters were so serious that Christians could not abide a “longer delay” for reform or wait for “slow remedies.” He rejects the contention that the Reformers were guilty of “rash and impious innovation.” Rather, he insists that “God raised up Luther and others” to preserve “the truth of our religion.” Calvin saw that the foundations of Christianity were threatened and that only biblical truth would renew the church.

Calvin looks at four great areas in the life of the church that needed reform. These areas form what he calls the soul and the body of the church. The soul of the church is composed of the “pure and legitimate worship of God” and “the salvation of men.” The body of the church is composed of the “use of the sacraments” and “the government of the church.” For Calvin, these matters were at the heart of the Reformation debates. They are essential to the life of the church and can only be rightly understood in light of the teaching of the Scriptures.



West Suffolk Epistle West Suffolk Baptist Church



Why Was the Reformation Necessary?

Continued from Page 8

We might be surprised that Calvin placed the worship of God as the first of the Reformation issues, but this was a consistent theme of his. Earlier, he had written to Cardinal Sadoletto: “There is nothing more perilous to our salvation than a preposterous and perverse worship of God.” Worship is where we meet with God, and that meeting must be conducted by God’s standards. Our worship shows whether we truly accept God’s Word as our authority and submit to it. Self-created worship is both a form of works-righteousness and an expression of idolatry.

Next, Calvin turned to what we often think of as the greatest issue of the Reformation, namely, the doctrine of justification:

We maintain, that of what description so ever any man’s works may be, he is regarded as righteous before God, simply on the footing of gratuitous mercy; because God, without any respect to works, freely adopts him in Christ, by imputing the righteousness of Christ to him, as if it were his own. This we call the righteousness of faith, viz., when a man, made void and empty of all confidence of works, feels convinced that the only ground of his acceptance with God is a righteousness which is wanting to himself, and is borrowed from Christ. The point on which the world always goes astray, (for this error has prevailed in almost every age,) is in imagining that man, however partially defective he may be, still in some degree merits the favor of God by works.

These foundational matters that form the soul of the church are supported by the body of the church: the sacraments and the government of the church. The sacraments must be restored to the pure and simple meaning and use given in the Bible. The government of the church must reject all tyranny that binds the consciences of Christians contrary to the Word of God.

As we look at the church in our day, we may well conclude that reformation is needed—indeed, is necessary—in many of the areas about which Calvin was so concerned. Only the Word and Spirit of God will ultimately reform the church. But we should pray and work faithfully that such reform will come in our time. ~ **Dr. W. Robert Godfrey is a Ligonier Ministries teaching fellow and chairman of Ligonier Ministries. He is president emeritus and professor emeritus of church history at Westminster Seminary California.**

What Is Reformation Day All About?

On October 31, much of the culture will be focused on candy and things that go bump in the night. Protestants, however, have something far more significant to celebrate on October 31. It’s Reformation day, which commemorates what was perhaps the greatest move of God’s Spirit since the days of the Apostles. But what is the significance of Reformation Day, and how should we consider the events it commemorates?

At the time, few would have suspected that the sound of a hammer striking the castle church door in Wittenberg, Germany, would soon be heard around the world and lead ultimately to the greatest transformation of Western society since the apostles first preached the Gospel throughout the Roman empire. Martin Luther’s nailing of his Ninety-Five Theses to the church door on October 31, 1517, provoked a debate that culminated finally in



West Suffolk Epistle West Suffolk Baptist Church



What Is Reformation Day All About? *Continued from Page 9*

An heir of Bishop Augustine of Hippo, Martin Luther is one of the most significant figures God has raised up since that time. This law student turned Augustinian monk became the center of a great controversy after his theses were copied and distributed throughout Europe. Initially protesting the pope's attempt to sell salvation, Luther's study of Scripture soon led him to oppose the church of Rome on issues including the primacy of the Bible over church tradition and the means by which we are found righteous in the sight of God.

This last issue is probably Luther's most significant contribution to Christian theology. Though preached clearly in the New Testament and found in the writings of many of the church fathers, the medieval bishops and priests had largely forgotten the truth that our own good works can by no means merit God's favor. Salvation is by grace alone through faith alone, and good works result from our faith, they are not added to it as the grounds for our right standing in the Lord's eyes (Ephesians 2:8-10). Justification, God's declaration that we are not guilty, forgiven of sin, and righteous in His sight comes because through our faith alone the Father imputes, or reckons to our account, the perfect righteousness of Christ (2 Corinthians 5:21).

Martin Luther's rediscovery of this truth led to a whole host of other church and societal reforms and much of what we take for granted in the West would have likely been impossible had he never graced the scene. Luther's translation of the Bible into German put the Word of God in the hands of the people, and today Scripture is available in the vernacular language of many countries, enabling lay people to study it with profit. He reformed the Latin mass by putting the liturgy in the common tongue so that non-scholars could hear and understand the preached word of God and worship the Lord with clarity. Luther lifted the unbiblical ban on marriage for the clergy and by his own teaching and example radically transformed the institution itself. He recaptured the biblical view of the priesthood of all believers, showing all people that their work had purpose and dignity because in it they can serve their Creator.

Today, Luther's legacy lives on in the creeds and confessions of Protestant bodies worldwide. As we consider his importance this Reformation Day, let us equip ourselves to be knowledgeable proclaimers and defenders of biblical truth. May we be eager to preach the gospel of God to the world and thereby spark a new reformation of church and culture. ~ *Reverend Robert Rothwell is senior writer for Ligonier Ministries, associate editor of Tabletalk magazine, resident adjunct professor at Reformation Bible College, and associate pastor of Spruce Creek Presbyterian Church in Port Orange, Fla. - October 1, 2021*



West Suffolk Epistle West Suffolk Baptist Church



Thoughtfully Reformed - Redemptively Relevant

If you have a birthday or anniversary in November that is not posted here or is listed in error or you do not want to be published in this newsletter, please contact Walt or e-mail him at gwlcf10415@gmail.com.

Birthdays and Anniversaries Corner November 2023

Birthdays

Brenda A. (1)
Conley L. (1)
Diana K. (3)
April F. (5)
LeAnn M. (10)
Audrey D. (11)

Luke P. (15)
Malcolm H. (19)
Walt L. (20)
Althea Marie F. (21)
Nicole P. (28)

Anniversaries

Gene and Brenda A. (22)
Marlin and Sadie H. (22)

Sacrifices Pleasing to God

Hebrews 13:1 - 6

13 Let brotherly love continue. ²Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. ³Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. ⁴Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. ⁵Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." ⁶So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?" - *ESV*



***West Suffolk Baptist Church
Leadership***

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Deacons: Marlin Halsey, John McPhatter and John Hurst (L to R)

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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.