



Volume 11 Issue 5

# West Suffolk Baptist Church West Suffolk Epistle



May 2024

## Thoughtfully Reformed - Redemptively Relevant

### *The Root of Idolatry*

Idolatry is the product of rebellion, not confusion. While hearts and minds darkened by sin can't find God on their own apart from His Word, the apostle Paul makes it clear that the root of idolatry is man's rejection of creation's testimony to its Creator.

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. (Romans 1:18-23)*

The sinner's attempt to suppress the truth about God is foundational to all forms of idolatry and false religion. The unrepentant heart will subscribe to all sorts of ludicrous notions and obvious lies in the vain hope of shielding itself from the universe's Creator and Judge.

Paul understood the unbelief that undergirded the plethora of deities in Athens. The closing words of his sermon on Mars' Hill were a fatal shot at Athenian paganism, "*Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man*" (Acts 17:29). In other words, if God made us, God Himself must be greater than any man-made image. This is a critical point. It was as if Paul took one enormous philosophical sledge hammer and smashed all their idols. If God is really the sovereign, infinite being even the poets acknowledged He must be, we can't blasphemously reduce Him to a statue, a shrine, or any other graven image.

And while our culture isn't dominated by temples, idol worship, and polytheism the way the first-century world was, we are not immune to the threat of idolatry. John Calvin said, "*The human mind is, so to speak, a perpetual forge of idols.*" Sinners still excel at erecting idols—today it simply takes place in individual hearts rather than the public square. It could be money, influence, career goals, athletic achievements, high-priced indulgences, or even another person—the vast galaxy of idols that rule in sinners' hearts today likely dwarfs the gods of the ancient world.

Even Christians can at times succumb to the rebellious tendency to create false gods—or to simply redefine the God of the Bible. Every time the church attempts to define God on its own terms—contrary to His self-revelation in Scripture—it bands together with the idolaters of Mars' Hill. That's a particular danger today, when so many in the church want to round off the sharp edges of God's attributes and reimagine Him as a kindly cosmic grandfather rather than a holy Judge. In that sense, there is very little difference between pretending God is not who He says He is, and worshiping the rocks and trees in a local park.



# *West Suffolk Baptist Church*

## *West Suffolk Epistle*



### *The Root of Idolatry*

*Continued from Page 1*

We need to understand that Paul's blunt exchange with the philosophers of Athens is far more than a historical account from a distant land. It's a timely warning about the futility of idolatry, and a call to repent of such foolishness while there is still time.

Paul's sermon on Mars' Hill comes to a climax with these urgent words of warning:

*Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. (Acts 17:30–31)*

Paul's direct approach with his unbelieving audience defies a lot of modern conventional wisdom regarding cross-cultural ministry. He didn't pander to the false beliefs of his audience. He didn't try to accommodate the Epicureans by promising them a wonderful and pleasure-filled life. And he didn't attempt to win the Stoics by trying to make the gospel sound as much like their philosophy as possible. He called both groups and all other sinners present to repentance, referring to the golden age of Greek philosophy as "*times of ignorance.*"

The word "*ignorance*" comes from the same Greek root as "*unknown*" in verse twenty-three. And the word "*overlooked*" comes from a word that means "*to not interfere.*" It doesn't mean God disregarded or was indifferent to sinful idolatry. It means He chose not to intervene in judgment by wiping Athens off the face of the earth.

As Paul told them, however, God has appointed a day in which He will judge the world in righteousness. The agent of that judgment will be a Man whom He has ordained and given testimony to by raising Him from the dead. We know who that Man is, of course. It is Jesus Christ, to whom God has given all judgment (John 5:22).

But at this point Paul was interrupted, and he evidently never even got to name the name of Christ. "*When they heard of the resurrection of the dead, some began to sneer, but others said, 'We shall hear you again concerning this.'* So Paul went out of their midst" (Acts 17:32–33). The Epicureans did not believe in a resurrection at all, while the Stoics believed in a spiritual resurrection but not the resurrection of the body. Perhaps stung by his call for repentance, they responded by collectively mocking Paul. In fact, as soon as he mentioned the resurrection, the skeptics began to scoff. Evidently some had heard enough to reject Paul's message without even hearing him out. Others said they would hear more later. So Paul simply went out of their midst.

Not everyone doubted or delayed, however. "*Some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them*" (Acts 17:34). Enough of the truth had penetrated their hearts so that these people followed Paul to find out more. Obviously, Paul continued his sermon for those who wanted to hear, and some of them were converted. One of the converts was Dionysius, a member of the Areopagus court. Another was a woman named Damaris. Since she is given no title, we can assume she was a common woman. So this sermon reached people at both ends of the social spectrum—philosophers and housewives, men and women, intellectuals and ordinary people. This little band of converts joined Paul and became the first Christians in Athens.



# *West Suffolk Baptist Church*

## *West Suffolk Epistle*



### *The Root of Idolatry*

*Continued from Page 2*

That seemingly meager harvest did not discourage Paul, nor did it provoke him to go back to Mars' Hill and engage in a more culturally-sensitive discourse. Paul had unshakable confidence in the unvarnished message of the gospel and God's power at work through its faithful proclamation. As he would later write, the gospel "*is the power of God for salvation to everyone who believes*" (Romans 1:16). ~ **Dr. John MacArthur**

### *Liberty vs. Law*

I have often heard people define liberty as the ability to do whatever you want to do whenever you want to do it. Although such a definition may sound good on the surface, it more accurately defines anarchy than it does liberty. While many in our society cry for "liberty," they are actually advocating a form of social anarchy. By demanding their "liberty" to have the right to choose the life or death of an unborn child, they are demanding the right to murder merely for the sake of personal convenience. By fighting for the "liberty" to define marriage as a union between two men or two women, they are in essence fighting for the toleration of sexual flagrancy.

We live in an increasingly lawless society in which law has become an adversary and liberty has become a god. For many people, the two are opposites, and by defining liberty as the ability to do whatever you want to do, and by defining law as the limitation to do whatever you want to do, many in our society have pledged allegiance to themselves vowing to uphold their own ever-changing versions of self-made law. However, those who persistently cry for liberty at the expense of law have set up a false dichotomy based upon inaccurate definitions of liberty and law.

The two are not at odds with one another; rather, they complement one another. True liberty only comes as a result of established law, and the only established law that exists is the law established by the one and only Law-giver. There is no opposition to His law, and His law cannot be amended. The law of God is perfect, and from it flows true liberty that is defined as the ability to do what you ought to do. And in order to do what we ought to do, we must be firmly established in God's law. For only when we have immersed ourselves in God's law are we able to know the truth that sets us free (John 8:32).

God established His law in the first five books of Scripture. However, God did not give us a list of dos and don'ts merely for His own pleasure. By His grace, He provided the Law so that we may obey Him, love Him, and thereby glorify and enjoy Him. Therefore, we turn to God's unchanging law and the story of our Christian heritage from the fall of Adam to the entrance of the Promised Land. In so doing, we live *coram Deo* according to the perfect law of liberty (James 1:25). For we will not be numbered among those to whom Christ will say: "*I never knew you; depart from me you workers of lawlessness.*" ~ **Dr. Burk Parsons**

### *True Success*

Joseph found himself in a terrible predicament when Potiphar's wife relentlessly tried to seduce him. And yet he resisted her because he refused to commit such great wickedness against God. In her desperation, she grabbed him, and when Joseph fled from her presence, his garment was left behind in her hand. How did Potiphar's wife respond?



# *West Suffolk Baptist Church West Suffolk Epistle*



## *True Success*

*Continued from Page 3*

And as soon as she saw that he had left his garment in her hand and had fled out of the house, she called to the men of her household and said to them, *“See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house.”* (Genesis 39:13–15)

The woman’s vanity was crushed by Joseph’s rejection, so she accused him of attempted rape. She made clear that the man whom she was accusing was not an Egyptian, almost as if to say: “He’s not one of us. Who are you going to believe, me or him?”

Then she laid up his garment by her until his master came home, and she told him the same story, saying, *“The Hebrew servant, whom you have brought among us, came in to me to laugh at me. But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house.”*

As soon as his master heard the words that his wife spoke to him, *“This is the way your servant treated me,”* his anger was kindled. *And Joseph’s master took him and put him into the prison, the place where the king’s prisoners were confined, and he was there in prison.* (Genesis 39:16–20)

The fact that Potiphar’s anger was aroused indicates that he believed these false charges. After all, she had the evidence. It’s understandable why he would have been angered. His wife had been violated, and violated by a slave—and not just any slave. She had been violated by a slave to whom Potiphar had granted special privileges and favors.

So then, why didn’t Potiphar have Joseph immediately executed? Perhaps it was because he knew his wife, but he also knew Joseph. He knew Joseph’s character. Joseph seems to have thus gotten off somewhat easy, which hints that Potiphar may have harbored doubts about his wife’s accusation.

So God seems to have rewarded Joseph for his obedience by having him thrown into prison. We may conclude from this story that righteousness does not pay. Joseph may have thought to himself that he would have been better off succumbing to the temptation, for then he may have still enjoyed the status that he had in Potiphar’s house. Instead, he was in prison. Yet we see from Joseph’s conduct and character in prison that there was no expression of hostility toward God for his circumstances.

In this, Joseph was like the Apostle Paul, who was no stranger to the jail system of his day. Paul spent a lot of time in prison, and every time he was there, it was on false charges. The Apostle said of his own life: *“For I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound”* (Philippians 4:11–12).

That’s what we find in the character of Joseph. We read this after Potiphar put Joseph into prison: *“But the Lord was with Joseph”* (Genesis 39:21). That’s the second time we read this statement. The first was after Joseph had been sold into slavery and brought to Egypt (Genesis 39:2).



# *West Suffolk Baptist Church West Suffolk Epistle*



## *True Success*

*Continued from Page 4*

Joseph's situation took a turn for the worse. He was thrown into prison, where his abandonment seemed to be complete and his solitude absolute—except that the Lord was with him. We see in this story not simply Joseph's fidelity amid these difficult circumstances; we see also the fidelity of God. God promised that He would be with this man, and He did not depart from him. Whether in slavery or in prison, God was there.

This is an important point for us to remember. Prosperity preachers today tell us that if we're Christians, we will never suffer. Even a cursory reading of the Scriptures reveals that this is a lie, and we should not be deceived by it. God does not promise us freedom from pain, persecution, tribulation, or suffering. On the contrary, He promises that these things will happen to us, but in the midst of these circumstances, He also promises His presence. We see this demonstrated in Joseph's life.

*"The Lord was with Joseph and showed him steadfast love"* (Genesis 39:21). It certainly doesn't seem as though Joseph was getting much steadfast love. He was certainly not getting any justice. *"And [God] gave him favor in the sight of the keeper of the prison"* (v. 21). When Joseph had been sold into slavery, God blessed him, in that he won the favor of Potiphar.

Every time Joseph was shown favoritism, he got into trouble. He had received great favor from his father, Jacob. He had received Potiphar's favor. Now the warden of the prison looked kindly upon Joseph. We may wonder what it was about this young man that people were so favorably disposed toward him. It was probably a matter not simply of Joseph's personality and character but also of his skills. Even in prison, he began to use the gifts that God had given him in leadership, management, and administration.

And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. The keeper of the prison paid no attention to anything that was in Joseph's charge, because the Lord was with him. And whatever he did, the Lord made it succeed. (Genesis 39:22–23)

While Joseph was in Potiphar's household, Potiphar had delegated authority over his entire household to Joseph. And now the warden placed Joseph in charge of the whole prison. The text exactly repeats what had been said of Joseph when he began to manage Potiphar's affairs. He managed things so superbly that the person to whom Joseph was answerable stopped bothering to supervise him. Nobody was looking over his shoulder. Everything that he did prospered. He was better at the job than the warden was.

Wherever Joseph was, he did his work to the glory of God. No job was too menial or too low for him to apply his energy in this way. This was very likely because of his relationship with God.

The Scriptures tell us again: *"The Lord was with [Joseph]. And whatever he did, the Lord made it succeed"* (Genesis 39:23). Joseph was in prison by the providence of God, and the success that he found in prison was not simply the result of his own ability or energy. It was the Lord who made him prosper. He understood that he was to do everything in his power to the glory of God but that God would ultimately bring the increase and the prosperity.



# *West Suffolk Baptist Church*

## *West Suffolk Epistle*



### *True Success*

*Continued from Page 5*

Psalm 23:6 says, “*Surely goodness and mercy shall follow me all the days of my life.*” In Hebrew, the verb translated as “*follow*” means “*to pursue*” or “*to chase after.*” That is what we see in the life of Joseph. God’s mercy followed him wherever he went; it chased him. He couldn’t outrun the mercy and goodness of God. That’s what it means to submit to the providence of God. Wherever we are, we can know not only that He is there but that He is pursuing us with His mercy and with His goodness. ~ *Dr. R.C. Sproul, Sr.*

## *Modern Cultic Tendencies*

Since the nineteenth century, the U.S. has proven to have a cultural soil that is particularly well-suited to the growth and spread of diverse cultic movements. The nineteenth century alone witnessed the rise of numerous small cults as well as several significant ones, including the Jehovah’s Witnesses and the Mormons. A number of factors help us to understand why this happened when it did. But what of our own era? Is there anything in our contemporary way of thinking, or way of living, that is similarly conducive to the proliferation of cults and cult-like tendencies?

On the one hand, several aspects of nineteenth-century culture and religion that contributed to the rise of numerous cults continue to this day. We remain a hyper-individualistic culture that is attracted to populist ideals. We have retained our deep suspicion of all traditional authorities, including the church and her creeds. Within the church, the cry “No creed but Christ” (which, ironically, is itself a creed) has not lost any of its emotional appeal. Overly pietistic tendencies in the church continue to encourage the idea of a conflict between the heart and the mind resulting in antagonism toward anything doctrinal or intellectual. These basic misunderstandings led to a severe lack of discernment in the nineteenth century, and to the degree that the same misunderstandings continue today, so too do the same dangers.

The anti-intellectual trend that existed in the nineteenth century picked up steam in the twentieth. We have witnessed the “dumbing down” of our culture. The advent of television, as Neil Postman explains, by itself contributed greatly to the transition from an “Age of Exposition” to the “Age of Show Business” (*Amusing Ourselves to Death*, Penguin Books, 1985, p. 64). The dumbing down of the culture has been followed by the dumbing down of the church. Sadly, many churches have surrendered to the standards of contemporary culture and become places of entertainment rather than places of worship. Deeply exegetical and theological sermons have become an endangered species, having been replaced by vacuous therapeutic messages and mindless pop-psychology. In the eighth century B.C., the prophet Hosea declared the word of the Lord to Israel, saying: “*My people are destroyed for lack of knowledge*” (Hosea 4:6). Such a lament is not inappropriate in today’s anti-intellectual climate in which many Christians have lost the ability to think.

The antipathy and antagonism toward theology that began to gain ground in the nineteenth century also strengthened during the twentieth century. Some continued to argue that theology was detrimental to true “heart religion,” while others began to argue that language about God was simply impossible. Gradually theology moved from the center to the periphery of the church’s life. Christians are no longer regularly taught the foundational truths of the Christian faith and are therefore left vulnerable to cultists and others who cleverly twist Scripture.



# *West Suffolk Baptist Church*

## *West Suffolk Epistle*



### *Modern Cultic Tendencies*

*Continued from Page 6*

As David F. Wells has observed, there is no place for theology where there is no place for truth, and one aspect of contemporary culture in which there is certainly no place for truth is what has been termed “*postmodernism*.” Postmodernism is difficult to define briefly, but it involves a number of movements in art, architecture, literature, and such that are identified by their rejection of modernism, or “*the Enlightenment project*,” and its appeals to universal norms. “*The animating spirit of postmodernism*,” as Gertrude Himmelfarb has observed, “*is radical individualism and skepticism that rejects any idea of truth, knowledge, or objectivity*.” Obviously, those who reject the idea of objective truth will not be able to discern truth from error. The extreme relativism and irrationalism of post-modern culture is found throughout the church today.

It is important to take into account not only important intellectual realities, but also technological innovations that have dramatically altered our cultural landscape. One such important technological advance is the Internet. In the nineteenth century, if a person wanted to propagate his teachings, he could find places to speak, or he could attempt to have them published and distributed more widely. Without radio or recording devices, the audience for public speaking was normally limited to those actually present (that is, unless someone transcribed the spoken message). If one desired to publish his teachings, he generally had to find a publisher willing to publish his work. In other words, the fact that a person had something he wanted to say to as many people as possible did not mean that he would be able to do so.

Not so today. The Internet has given a printing press to everyone with access to a computer. With the Internet, there are no publishers or editors who decide what will and will not be published. On the one hand, this has provided numerous opportunities for those with good and substantive material to make that material available to a wider audience. But it also provides a way for any cult to propagate falsehood. And the Internet does not discriminate. One can find the works of a Calvin or a Warfield on the same computer that one finds the works of a Joseph Smith or a John Shelby Spong. The user of the Internet alone must discern truth from error, but in the current relativistic and anti-intellectual climate, such discernment is rare.

The Internet has made it far easier for cult leaders, schismatics, and theological mavericks to spread their message. Those with hyper-individualistic and cultic tendencies can set up shop on the Web and spread their messages around the world. Today, older cults such as the Mormons and Jehovah’s Witnesses have professionally-designed web sites. Theological mavericks of every stripe have set up web sites of varying quality espousing their mutually contradictory interpretations of Scripture. Many of these schismatics use their web sites to set themselves up autonomously as little cyber-popes, regularly pronouncing anathemas on any and all who would dare disagree with any of their idiosyncratic and unbiblical opinions.

There have always been wolves in sheep’s clothing. However, the anti-intellectual and anti-theological climate in today’s world has made it more difficult for the sheep to tell the difference between wolves and other sheep, and technological advances such as the Internet have made it much easier for the wolves to infiltrate and harm the flock.

In order to counter these realities, the church must first be aware of the dangers. The church must then work to change the patterns of thought that contribute to the spread of cults and cultic tendencies. The church must reject irrational anti-intellectualism and embrace the God whose word is truth. Christians must regain both the desire and the ability to think—loving God with all of their heart and mind.



# *West Suffolk Baptist Church*

## *West Suffolk Epistle*



### *Modern Cultic Tendencies*

*Continued from Page 7*

Christians must reject the idea that theology is unimportant, for those who share this opinion are easy targets for cults and other forms of falsehood. Christians must reject the hyper-individualism that has run rampant in the church for centuries. The church is a communion of saints, not an army of one. Apart from the church and its doctrine, its prayer, its worship, and its sacraments, we are easy prey. As members of Christ's body, the church, we must prayerfully support one another and grow in discernment in order that we may recognize the subtle deceptions of the enemy whenever and wherever those deceptions may be found. ~ **Dr. Keith A. Mathison - Professor of systematic theology at Reformation Bible College in Sanford, Fla.**

### *Living Life to the Glory of God*

As we have seen, the Bible in many ways presents the glory of God as the chief end or purpose of human beings. He made us in His image to reflect His glory and to enter His glorious presence through Christ (Genesis 1:26–28; Hebrews 12:18–29). Moreover, the Lord redeems us so that we will finally see Him face-to-face (1 John 3:3). In light of God's purpose for us in creation, redemption, and worship, then, we should have as our ultimate aim to live our lives to the glory of God. If we want to bring ourselves in line with our Creator's loving purpose for us, then seeking His glory is the way to do it.

Consequently we must ask this question: Since the meaning of life is the glory of God and living in such a way that we aim to know and make known that glory, how do we accomplish that goal? As the church has recognized for generations, Ecclesiastes 12:13 gives us the answer: "Fear God and keep his commandments."

Ecclesiastes is a fascinating work that is often ignored in the Christian community today. Perhaps it is because the book has somewhat of a reputation for being depressing. Some might even say that Ecclesiastes teaches that this life is meaningless. After all, the author of Ecclesiastes frequently comments on the vanity of life.

However, Ecclesiastes is not teaching us the meaninglessness of life. Instead, it is emphasizing the transitory nature, the impermanence, of life in the present order and is calling us to live in light of that reality. We are, in fact, to enjoy the earthly gifts that the Lord has given us, including such things as loving spouses, worthwhile labor, and good food (9:7–11). However, we must do this with reference to God, recognizing that the best things of this life will pass away but that only He endures forever. We go astray when we make the good but temporary things of this life the ultimate things to which we aspire.

To keep us from doing this, Ecclesiastes 12 tells us to orient our whole lives toward the Lord. We are not to wait until the end of our lives to remember Him, for a life well lived entails remembering our Creator in the days of our youth (v. 1). Above all, seeking His glory means fearing God and seeking to keep His commandments (vv. 13–14). It involves living all of life *coram Deo*—before the face of God. In other words, we are to live ever aware that the Lord is always watching us, and so we ever aim to please Him.

Because the Lord does not often reveal Himself in spectacular ways in our everyday lives, it can be easy to forget that His gaze is always on us. How differently would we live if we were to remember that He is ever with us and sees all that we think, do, and feel? Let us seek to remember that God's gaze is always on us so that we will be motivated to honor Him with our lives. ~ **Ecclesiastes 12:1–14**





# West Suffolk Baptist Church

## West Suffolk Epistle



For a **Modern** Reformation

April, 2024

## South Korea Mission Update

Greetings from NSRBC,

Since our last update, the last two months have been filled with a number of encouraging experiences for which to praise and thank God and still more to pray for.

Last week, we finished writing and teaching through the first draft of our church constitution. We are now preparing a final draft, which Lord willing will be adopted at our constitution and covenanting ceremony on August 25th. With that significant event in front of us, we are now preparing our *Essentials* material which will serve as an introduction to the Christian Faith and the life of the church for newcomers and those interested in joining the congregation. At the start of June, Pastor Park and Taiuk will begin co-teaching through this material.

At the end of May, Pastor Park is scheduled to finish his Sunday morning series through the Gospel of Matthew, at which time Taiuk will fill the pulpit for the month of June. This will be Pastor Park's first extended break from the weekly pulpit ministry since January 2022. We are hoping that he can get some much needed rest and begin preparing for his sermon series through Acts, which he plans to begin the first week of July. Since we finished the first draft of the constitution, as of April 1st Sam has been able to begin focusing almost solely on his *Cultural and Language Acquisition*. He has increased his Korean language classes to 4 days a week and has been able to begin devoting more time to his Korean history and cross-cultural studies reading. He is also scheduled to preach the last Sunday of this month.

In early March, the Dennys, a regularly attending family who for the last year or so have been trying to relocate closer to the church, were finally able to move to Daejeon where Sean began his new job teaching at a university 30 minutes from the church. This is a huge blessing and answer to prayer for their family of 8 and also for the church. At the end of March, we received notice from our current meeting location landlord that he would be raising the rent. The details are too many but in God's incredible and unexpected providence, He opened a door for us in the building next to our current location. The space is twice the size of our current space and at the same price as what our rent would be if we stayed in our current meeting place. To say that we are all happily surprised and excited would be an understatement! The hope is that this new location and space will allow us to reach more people and stabilize a home base for the Reformed Baptist mission in South Korea. Sunday May 5th will be our first worship service in our new location.

Regarding our 2024 financial needs, our support has been slow coming in and currently our need is yet again urgent. As of April 8th, we have only received enough support to cover approximately two months of each of our families' support, which puts us each presently 2 months behind. As we have seen in the past, God is able; we pray that He would be willing. As always, thank you for your financial support and for remembering us always in your prayers!

For His church in Korea,  
Sam and TK

### Please Pray for Us!

- Praise God for the progress in reconstituting the church and new location
- Praise God for the Dennys successfully relocating to Daejeon
- *Essentials* class starting in June
- Taiuk filling the pulpit in June
- Sam's *Cultural and Language Acquisition*
- Urgent 2024 support needs

*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



[www.forhischurchinkorea.org](http://www.forhischurchinkorea.org)



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# *West Suffolk Baptist Church West Suffolk Epistle*



***Thoughtfully Reformed - Redemptively Relevant***

If you have a birthday or anniversary in May 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](mailto:gwlcf10415@gmail.com).

## *Birthdays and Anniversaries Corner May 2024*

### *Birthdays*

*Elyse T. (1)*  
*Patrick D. (2)*  
*Mike M. (22)*  
*Jackson T. (22)*

*Jonathan K. (25)*  
*John H. (30)*  
*Oliver H. (30)*

### *Anniversaries*

*Nic and Katie G. (22)*  
*Tom and Marcy S. (22)*  
*Ben and Charlene S. (25)*

## **The Day of the Lord Will Come - 2 Peter 3:8 - 13**

<sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. <sup>11</sup> Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, <sup>12</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! <sup>13</sup> But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. ~ **ESV**



## ***West Suffolk Baptist Church Leadership***

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

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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.