

West Suffolk Baptist Church

Thoughtfully Reformed - Redemptively Relevant



West Suffolk Epistle



Volume 13 Issue 3

March 2026

Embracing the Authority and Sufficiency of Scripture

A truly Christian worldview begins with the conviction that God Himself has spoken in Scripture. As Christians, we are committed to the Bible as the inerrant and authoritative Word of God. We believe it is reliable and true from cover to cover, in every jot and tittle (Matthew 5:18). Scripture, therefore, is the standard by which we must test all other truth-claims. Unless that axiom dominates our perspective on all of life, we cannot legitimately claim to have embraced a Christian worldview.

“Judeo-Christian ethics” per se are not what make a worldview Christian. Admiration for the Person and moral teachings of Christ does not necessarily make one’s point of view Christian either. A truly Christian worldview, simply put, is one in which the Word of God, rightly understood, is firmly established as both the foundation and the final authority for everything we hold true.

When we begin with a right view of Scripture, the Bible itself ought to shape what we believe from start to finish. It should govern how we behave. It should frame our entire perspective on life. In other words, if we simply start by affirming what the Bible says about itself, the rest of our worldview should fall into place, with the Bible as the source and touchstone of all we believe. So this is the crucial, foundational starting point in developing a Christian worldview.

But is the Bible, in and of itself, sufficient to furnish us with a complete worldview? Many Christians these days seem to imagine that the Bible is neither modern enough nor sophisticated enough to equip people to live in the twenty-first century. Church growth experts tell pastors they must look beyond the Bible for principles of leadership and success gleaned from the modern business world. Psychologists claim the Bible is too simplistic to help people with complex emotional and psychological issues. In every quarter of the evangelical movement today the Scriptures are being set aside in favor of novel philosophies, scientific theories, experimental behavioral and counseling techniques, political correctness, and other similar fads of modern opinion. People who claim to be evangelicals have jumped on almost every novel bandwagon of secular opinion since the middle of the nineteenth century.

Observing the current trends in the church, one would think opinion polls, rather than Scripture, determines truth for Christians. (One Christian pollster recently issued a series of shrill warnings in the form of a book and a series of press releases, saying that the church would soon cease to exist completely if church leaders do not heed modern opinion polls and change the very nature of the church in order to get in step with the times. That point of view is flatly contrary to the principle of Matthew 16:18, where we are told that the gates of hell shall not prevail against the true church.) Obviously, many who call themselves evangelicals operate with something other than a biblical worldview.

~ Think Biblically! Recovering a Christian Worldview ~ Dr. John MacArthur

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The Attack on Biblical Sufficiency

Perhaps the one doctrine most under attack in the church of our generation is the sufficiency of Scripture. Even people who give lip service to the authority, inspiration, and inerrancy of Scripture sometimes balk at affirming its sufficiency. The result is virtually the same as a denial of biblical authority, because it directs people away from the Bible in search of other “truth.”

What do we mean when we say Scripture is sufficient? We mean that the Bible is an adequate guide for all matters of faith and conduct. Scripture gives us every truth we need for life and godliness. Or to borrow words from the A.D. 1647 Westminster Confession of Faith, “The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”

The church, by and large, simply does not believe that anymore. The average Christian seems to assume that something more than Scripture is needed to help us cope in a modern world. Christian bookstores are full of books offering advice drawn from sources other than the Bible on almost every conceivable subject—parenting, Christian manhood and womanhood, success and self-esteem, relationships, church growth, church leadership, ministry, philosophy, and so on. Various self-appointed experts who claim to have discovered some deep truth not revealed in Scripture have now become familiar fixtures on the evangelical landscape. The sufficiency of Scripture is under attack, and the effect on the collective worldview of the evangelical movement has been disastrous.

We see evidence of this in the fact that so many pastors and church leaders now doubt that Scripture is a sufficient diet for the saints. They want to supplement biblical teaching with entertainment and ideas drawn from secular sources. They apparently do not believe that studying, teaching, and applying the Word of God alone is sufficient for meeting people’s spiritual needs. And they apparently do not believe that preaching the Bible is sufficiently appealing to unbelievers. They insist instead that in today’s media-driven, visually-oriented culture, the message must be augmented by music, drama, comedy, and extrabiblical motivational talks. Biblical principles aren’t deemed sufficiently “relevant” by themselves. Numerous churches are replacing preaching with carnal amusements. Pastors who are Bible teachers who carefully and thoroughly feed their people an unbroken pattern of accurate, deep, clear, and convicting understanding of God’s Word are more rare as time passes.

Do you want more evidence that evangelicals are losing confidence in the sufficiency of Scripture? You will see it in the rise of evangelical mysticism—the belief that Christians need to listen to God speaking directly to them through strong impressions in their mind, a voice in their head, or other mystical means. Some evangelicals have become obsessed with Satan and demonic powers. They imagine that they can command demons merely by speaking to them.

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The Attack on Biblical Sufficiency

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All such mysticism is in reality nothing more than dabbling with the occult. It stems from a loss of confidence in the sufficiency of Scripture. Those who aren't convinced the Bible is a sufficient revelation of truth will be continually looking elsewhere for more "revelation" and new mystical experiences. In doing so, they open the door wide to the worst kinds of demonic deception.

During the past quarter century we have witnessed the abandonment of belief in Scripture's sufficiency in another category: marriage and the family. Christians once believed that if they studied the Word of God and obeyed its principles, they would have a God-honoring family life and a fulfilling marriage that would please the Lord. But now there is a proliferation of new techniques and a plethora of concepts, gimmicks, and opinions apart from the Word being offered as the real keys in dealing with family problems. All of that suggests that Christians no longer believe the Bible is a sufficient source of instruction concerning these matters.

I recently read an article in a respected magazine once known for its defense of Reformation principles—including the sufficiency of Scripture. Unfortunately, in this article the author was explaining why he had abandoned his confidence that the Bible is sufficient. He said he had read data from a poll indicating that the divorce rate among "born-again Christians" is as high as or higher than the divorce rate among non-Christian couples. He said those survey results made him conclude that the Bible simply does not have all the answers when it comes to keeping Christian marriages together. This man, who is a Professor of New Testament in a leading evangelical seminary, decided that the biblical guidelines on marriage are simply too superficial to work in the modern world. In short, he said he had abandoned his confidence in biblical sufficiency because of data from an opinion poll.

But generations of Christians can testify that the Bible's teaching about marriage is sufficient, if obeyed, to keep truly Christ-centered marriages healthy and vibrant. We certainly should not be willing to accept uncritically the data of any poll purporting to prove that the marriages of born-again people are more likely to fail than the marriages of unbelievers. In the first place, no pollster could ever accurately determine who is "born again" and who is not. The poll categorized people as "born again" if they claimed any kind of belief in Christ, even if other survey questions revealed they did not understand the essentials of the Gospel. Furthermore, the poll did not distinguish whether the divorce occurred before or after the person's conversion, thereby invalidating the point.

In the second place, no marriage ever fails unless one or both of the partners is disobedient to the clear biblical teaching about how to live with one's partner in love and understanding (1 Peter 3:1-7). The failure of supposedly Christian marriages today is not proof of the insufficiency of Scripture; it is proof of the weakness and biblical illiteracy of those who say they believe Scripture is the Word of God. ~ ***Think Biblically! Recovering a Christian Worldview*** ~
Dr. John MacArthur

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Faith and Obedience Inseparable

Jesus' Great Commission to the disciples indicates just how foundational the matter of obedience is for believers: *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age"* (Matthew 28:19–20). While verse 19 involves proclaiming the Gospel, seeing people saved, and having them publicly profess their faith in Christ, verse 20 builds on the new converts' salvation experience. Disciples, or any mature believers, will teach new Christians to obey God's commands in His Word and to submit to Him. The Great Commission delineates the two great essentials of the sanctification process, or the believer's life in Christ—faith and obedience.

Obedience is so foundational that if it is not present in the life of one who claims to be a Christian, that person's faith ought to be questioned. This truth is emphasized more than once by the apostle John: *"Jesus therefore was saying to those Jews who had believed in Him, 'If you abide in [obey] My Word, then you are truly disciples of Mine'"* (John 8:31); *"If you keep My commandments, you will abide in My love"* (John 15:10). He reiterates the principle even more plainly in his first epistle: *"And by this we know that we have come to know Him, if we keep His commandments. The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him"* (1 John 2:3–4).

All who profess faith in Jesus Christ must also demonstrate that faith by obeying God's Word. Otherwise, their profession of saving faith is suspect. The obedience of a true believer will be unequivocal, uncompromising, not grudging, and from the heart. Obedience is therefore an integral part of one's salvation.

In fact, the apostle Peter describes salvation as an act of obedience: *"... you have in obedience to the truth purified your souls for a sincere love of the brethren ... for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God"* (1 Peter 1:22–23). *"The truth"* is the Gospel, which in essence is a command to repent and believe in the Lord Jesus Christ (Mark 1:15). In the New Testament, the gospel message was always preached as a command (Matthew 3:2; 4:17; Mark 6:12; Luke 5:32; Acts 2:38; 3:19; 17:30; 26:20). Because it is a command, it calls for obedience, and all who are genuinely born again have new spiritual life because they heard the truth contained in Scripture, believed it, and obeyed it.

However, the moment of salvation involves more than an isolated act of obedience. When anyone places his trust in Christ's atoning work and receives His forgiveness of sins, he also acknowledges that the Savior is Lord and Master over his life. That means each believer has committed himself to a life of ongoing obedience, although initially he did not fully grasp all the implications of that commitment.

The reason we don't immediately understand all the ramifications of our commitment to Christ is that God, through the Holy Spirit, must first give us that sense of dedication. It does not originate with us, but the Spirit produces in our hearts the willingness to travel the pathway of obedience to God as servants of Jesus Christ. That's the process of sanctification, but it is only one phase of our salvation.

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A well-rounded perspective on salvation and its fuller implications begins with a basic understanding of divine election. First Peter 1:1–2 describes believers as those “*who are chosen according to the foreknowledge of God the Father.*” Foreknowledge is often misinterpreted. It does not mean all people have operated by their own will, with God as a neutral observer looking ahead from eternity past to see who would believe in Him and who would not and then choosing to save some and reject others. Instead, foreknowledge means that before anyone was born, God lovingly predetermined to intimately know some individuals and save them.

The Greek word for foreknow denotes a predetermined relationship, which is the same concept that defined God’s plan to choose Israel from among all the other nations. He could have chosen a more prestigious and powerful country to proclaim His truth to the world, but He sovereignly predetermined to have a special, personal relationship with Israel (Amos 3:2). Jesus spoke of this regarding believers when He said, “*My sheep hear My voice, and I know them, and they follow Me*” (John 10:27).

Election according to God’s foreknowledge is the first phase of salvation. The Lord predetermined before the foundation of the world to have a close spiritual relationship with certain people, those who have believed or will yet believe the Gospel before the end of the age.

Peter’s next phrase in I Peter 1:2, “*by the sanctifying work of the Spirit,*” brings us again to sanctification, the present phase of salvation. That which was in the decree of God in eternity past (election) moved into time through the sanctifying work of the Holy Spirit. That means believers are saved by the agency of the Spirit: “*Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God*” (John 3:5). So the Spirit’s sanctifying work begins when we are saved. Sanctification includes being set apart from the control of sin, death, hell, and Satan and being enabled by the Holy Spirit to live an obedient life, conformed more and more to the image of Jesus Christ.

Living a life of obedience is the third and future phase of salvation, as indicated by Peter’s statement, “*that you may obey Jesus Christ and be sprinkled with His blood*” (I Peter 1:2). The overarching purpose of redemption is that all believers would live the remainder of their lives walking in obedience to the Lord. The apostle Paul illuminates and sums up this future phase of salvation in Ephesians 2:10, “*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*” ~ ***The Pillars of Christian Character - Dr. John MacArthur***

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If God is Sovereign, Why Bother to Share Your Faith?

God did not teach us the reality of His rule in order to give us an excuse for neglecting His orders. — **J.I. Packer**

The sovereignty of God in the matter of salvation is controversial to many, but the Scriptures are clear that the identity of those who will be saved is ultimately God's choice. This is offensive to many because, they say, "it is not fair." The Bible refers to those who are chosen by God as His "elect." His sovereignty in election is seen throughout Scripture. Of all who were alive in the ancient world at the time, God chose Abram, through whom He would establish a nation to worship and glorify Him. From all the nations of the earth, God chose Israel to be His people. Here is the rationale:

It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations. (Deuteronomy 7:7-9)

Notice the emphasis that the ground of God's choice was nothing about the people in particular but rather all about His sovereign love exercised in His plan and purpose.

When we look in the New Testament, we have the same language applied to those who have come to faith in Christ. In his letter to the Ephesians, the Apostle Paul writes:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. (Ephesians 1:3-6, emphasis added)

The origin of our salvation, and every blessing that comes with it, is in God's choice. This choice could not have ultimately been ours because it was "before the foundation of the world." In case we have any doubt about what he intends by this language, Paul adds, "In love he predestined us for adoption" and that this is "according to the purpose of his will." Our salvation finds its origin in God. Dr. R.C. Sproul observes: "The redemption of His people, the salvation of His church, my eternal salvation, these actions are not a postscript to the Divine activity. Instead, from the very foundation of the world, God had a sovereign plan to save a significant portion of the human race, and He moves heaven and earth to bring it to pass."

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Specifically, bringing all these blessings to pass required the mission of Jesus to come into the world and pay the penalty for the sins of the elect. This is why we are reminded that these blessings are “*in Christ,*” that God chose us “*in him,*” that we are predestined to adoption “*through Jesus Christ,*” and that all are “*in the Beloved.*”

Paul doesn’t end there. He reemphasizes God’s sovereign grace in our salvation by adding, “*In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory*” (Ephesians 1:11–12). Again, the emphasis is on His purpose and His will.

Similarly, John focuses on this in the prologue to his gospel. After observing that many did not welcome Jesus, he adds, “*But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God*” (John 1:12–13). John notes that there are those who do “*receive*” and “*believe,*” but that the ultimate determining factor is not their will but God’s. Here we see that balance between human responsibility and God’s sovereignty, but there is no doubt that the preeminent component is the will of God.

In His remarkable nighttime conversation with the inquiring Nicodemus, Jesus declares, “*Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God*” (John 3:3). Interestingly, the very familiar language of being “*born again*” is the translation of the Greek words “*born from above.*” Leon Morris describes the contrast between human birth and the new life in Christ: “*The new birth is always sheer miracle. All human initiative is ruled out. Men are born ‘of God’: They can be born in no other way.*” Similarly, you can hear the divine initiative in these words of Jesus: “*All that the Father gives me will come to me*” (John 6:37); “*no one can come to me unless the Father who sent me draws him*” (John 6:44). As both contexts reveal, this does not dismiss the human response of faith but rather focuses on the divine origin of salvation.

Paul reminds his readers that faith itself is a gift from God. Returning to Paul’s letter to the Ephesians, he tells his readers: “*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast*” (Ephesians 2:8–9). Even the faith that saves is “*the gift of God.*” This is what grace is all about. Our salvation from start to finish is God’s gift to sinners. The Puritan Samuel Bolton writes:

This leaves no room for human boasting. If there was anything of man’s bringing, which was not of God’s bestowing, though it were never so small, it would overturn the nature of grace, and make that of works which is of grace.

If there were one iota of human merit or effort in our salvation, there would always be “*room for boasting.*” But salvation is not merely a change of attitude or a change in the way we think; it is a total transformation, beginning with the heart.

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When it comes to the decision to believe, the Scriptures teach that, yes, humans choose, but the divine choice comes first. People choose, but God chooses first. In the words of Jesus, *“You did not choose me,* but I chose you and appointed you that you should go and bear fruit and that your fruit should abide”* (John 15:16, emphasis added).

After clearly articulating the doctrine of election in Romans, Paul anticipates objections to the preeminence of God’s choice:

You will say to me then, ‘Why does he still find fault? For who can resist his will?’ But who are you, O man, to answer back to God? Will what is molded say to its molder, ‘Why have you made me like this?’ Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? (Romans 9:19–21).

He writes, *“So then he has mercy on whomever he wills, and he hardens whomever he wills”* (Romans 9:18). Do you hear what Paul is saying with regard to the matter of salvation? *“God is God and I’m not.”*

So What’s the Problem?

The argument goes that if God has ordained the number of those who will be saved, then why bother to share the gospel? The extreme expression of this view would go so far as to say that we shouldn’t even bother to send missionaries to the “lost:” If they are elect, God will save them without your help, thank you very much. There is no need for missionaries, preachers, or evangelists, according to this viewpoint. This is an unfortunate and inaccurate mischaracterization.

We must reiterate the biblical emphasis on human responsibility. Whenever one speaks of the sovereignty of God, as we have seen several times, it is important to be reminded of the Bible’s emphasis on human responsibility. Being a sovereigntist is not to embrace a “let go and let God” attitude toward life but rather to live one’s life in faith and obedience. Though Paul was completely secure in Christ and convinced of God’s promise to bring him to his heavenly home, he was also convinced of his own responsibility to follow in faith. After assuring the Philippians of their security in Christ, he goes on to remind them to *“work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure”* (Philippians 2:12–13). He is saying that our salvation is a wonderful gift that is to be put to good use. We are called to yield to the Lord and walk in His ways through the power He provides. Paul describes his own attitude with the words of the runner moving toward the finish line: *“press on,” “straining forward,”* and *“I press on toward the goal for the prize of the upward call of God in Christ Jesus”* (Philippians 3:12–14). The Bible teaches God’s sovereignty and human responsibility. J.I. Packer relates Charles Spurgeon’s words on the topic:

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If God is Sovereign, Why Bother to Share Your Faith?

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C.H. Spurgeon was once asked if he could reconcile these two truths to each other. “I wouldn’t try,” he replied; “I never reconcile friends.” Friends?—yes, friends. This is the point we have to grasp. In the Bible, divine sovereignty and human responsibility are not enemies. They are not uneasy neighbors; they are not in an endless state of cold war with each other. They are friends, and they work together.

Therefore, the answer to the question “Why bother to share your faith?” is the same as it was for the question “Why bother to pray?” God has ordained not only the end but the means to that end. He has ordained not only who will be saved but how they will be saved. If the end or goal is the salvation of the elect, the means ordained to bring them to that end is the preaching of the good news of Jesus Christ, who lived a perfect life, died for sin, and rose from the dead.

Paul describes it this way:

“Everyone who calls on the name of the Lord will be saved.” How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” (Romans 10:13–15).

This is the divine dynamic that the Lord has designed to occur in the salvation of the elect. He has entrusted the precious gospel of salvation to fallen yet redeemed people. This is truly an amazing privilege and responsibility for Christians. As we will see next, the sovereignty of God in salvation should motivate us to embrace this task.

Since God is Sovereign, Share your Faith Fervently

Since we know that there will be those who will respond to the gospel, we should be the most zealous in proclaiming the good news. I think you would agree that Paul was a sovereigntist, one who believed in the absolute sovereignty of God in all things, including salvation. Believing these truths didn’t cause him to shrink from gospel preaching because God would save His elect. No, the man who most clearly articulated this truth was arguably the most passionate and effective missionary in the history of the church. Why? Because he knew that God’s elect were out there and would respond to the good news. He is known to us through the narrative of his gospel exploits throughout the Mediterranean world.

Luke, the chronicler of Paul’s ministry in the book of Acts, gives an important note after the remarkable response of the whole city of Pisidian Antioch to the gospel. He tells us that “*as many as were appointed to eternal life believed*” (Acts 13:48). The analysis of their success did not focus on their human effort. Luke doesn’t write, “Paul was really on fire today!”

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Their proclamation of the gospel was made effective when joined with the transforming power of the Spirit in the hearts of the elect, who were among the listeners.

The greatest evangelists in history were sovereigntists who believed that the Lord would use their proclamation of the gospel to bring people to faith in Jesus. This includes John Calvin, who was one of the most prolific church planters in history. John Starke reinforces this point:

By 1555, Calvin and his Geneva supporters had planted five churches in France. Four years later, they had planted 100 churches in France. By 1562, Calvin's Geneva, with the help of some of their sister cities, had planted more than 2,000 churches in France. Calvin was the leading church planter in Europe. He led the way in every part of the process: he trained, assessed, sent, counseled, corresponded with, and prayed for the missionaries and church planters he sent.

Calvin himself contradicted the caricatures that suggest that those who believe in election should merely sit on the sidelines and let God save whom He will save. No, he knew that God would use the faithful scattering of the seed of the gospel to bring about a great harvest. ~ **Dr. Timothy Z. Witmer - Pastor emeritus of Crossroads Community Church in Upper Darby, Pa.**

Adopting Christ's Attitude

"Each of you should look not only to your own interests but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled Himself and became obedient to death—even death on the cross!" (Philippians 2:4–8, NIV).

Here the attribute of glory is ascribed to all three members of the Trinity. This glory is then confirmed as a glory that is eternal. It is not something added to or acquired by Jesus at some point in His earthly life and ministry. He held this glory at the beginning and will possess it for eternity:

"Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9–11, NIV).

Though the form of servanthood covered Jesus and His life was marked by a willing humiliation, nevertheless there were moments in His ministry where the glory of His deity burst through. It was these moments that provoked John to write, "And we beheld His glory" (John 1:14). ~ **Dr. R.C. Sproul, Sr.**

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If you have a birthday or anniversary in March 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 March 2026

Birthdays

Rory Alexander H, (4) Les T. (19) Daniel K. (23)
Jared E. (5) Hannah L. (20) Peggy G. (25)
Marlow S. (12) Benjamin P. (21) Jonathan F. (26)
Rose M. (15) Hannah E. (23) Tom S. (29)

Anniversaries

Marlow and Wilma S. (15)
Rick and Peggy G. (31)

Coram Deo

When discipline is brought against a sinner, forgiveness and restoration must always be the goal. We cannot control whether the sinner will respond with repentance, but we can stand ready to forgive when the sinner turns from his transgression. As we are engaged in church discipline or even when we are facing someone who has sinned against us personally in a less significant way, let us stand ready to forgive when the person repents.



**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 (Across from Paul D. Camp Community College)

E-Mail: pastorscofield@gmail.com

Website: <https://www.graceforsuffolk.org>

Phone/Fax: 757-539-0363

Teaching Pastor/Elder: Pastor Mike Prince (Front Center)

Teaching Elders: Scott Thomas (LF) and Ben Scofield (RF)

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

Editor: Walt Lawrence, gwlcf10415@gmail.com/757-619-3268

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.