

"Study to be quiet." 1 Thessalonians 4:11

True spiritual culture is toward the control and the restraining of speech. Christian faith gives a quietness which in itself is one of life's holiest blessings. It gives the quietness of peace--a quietness which the wildest storms cannot disturb, which is a richer possession than all the world's wealth or power.

"Study to be quiet." The lesson may be hard to many of us--but it is well worth all the cost of learning. It brings strength and peace to the heart.

Speech is good--but often silence is better. He who has learned to hold his tongue, is a greater conqueror than the warrior who subdues an empire! The power to be silent under provocation and wrongs, and in the midst of danger and alarms--is the power of the noblest, royalest victoriousness! J. R. Miller

THE BAPTIST CATECHISM

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

54. Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments (Ex. 20:4, 5, 6).

55. Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances, as God hath appointed in his word (Deut. 32:46; Mt. 23:20; Acts 2:42).

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Sunday Evening 6:00 PM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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DIVINE ILLUMINATION

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:6

The appearance of light, like all else, is subject to the command of God. The reference here seems to be to the command of God in the beginning: *And God said, Let there be light: and there was light. Genesis 1:3.* In the first three verses of Genesis God in the Trinity of His persons is revealed. It is He that created the heavens and the earth. It is God the Holy Spirit that brings form and order as we find Him there as the moving force. Then came the Word of God and the commandment was light. The process through which one is brought in regeneration and conversion at the least seems to parallel what occurred in the beginning. We find the references of being passed from death unto conscious life. We are made to contrast the darkness of being unregenerate to living in light: *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Colossians 1:12-13.* Such light is seen in our text as the result of that creative command of God whereby we are made to be a new creation in Christ.

It is the same God who commanded the light to appear in the beginning that now is able to and does command light to shine into the darkened hearts of unregenerate men. Neither space nor ability permits the writer to fully explore the various aspects of divine enlightenment. We may, however, explore such as appears here and rejoice at that which is

revealed. Of course, we understand that these words were part of the answer of Paul to accusations of using deception and trickery. He was intent on defending first the Gospel and in so doing his ministry. He was insisting to them that all was open and above board and that there were no secrets or hidden agendas. He did point out that there was deception in that the minds of the lost were blinded by the “god of this world.” That is done for fear that Christ should be revealed to them and in them. Paul’s ultimate defense would be to defer to the operations of God and so claim that which had been from the beginning and in his own heart. It was God who commanded the light to shine out of darkness.

We are reminded of the experience of Paul on the Damascus Road. That light was employed is not lost on us here. The same One who sent a blinding visible light at the same time sent the searching light of His own presence into the heart of Paul. This Pharisee who had thought to be doing God service by persecuting Christians was enabled to truly behold the glory of God and what he saw was the face of Jesus Christ. During that three days we would imagine that light shining into his heart revealed the true condition of his old heart and life and revealed such as was required before God and His justice. But, he would have most joyously realized at the same time the intent of mercy with God and that He would glorify Himself in being merciful to undone sinners. The quickening of the Spirit

would reveal the necessity of light and so it would be seen in Christ Jesus our Lord.

While Paul was relating his own experience it was clearly understood that such an experience would be common to all who have that light shined in their hearts. Two things we would observe. First, there is no place for deception, devices or manipulation where that light is shining. All is open and both the source of the light and its revelation is the glory of God in Christ. Secondly, all is originated and implemented by God so that it is understood to be His purpose in grace that is accomplished and not some impotent result of human design. Thus, we may understand the perfect revelation of the person and purpose of God; we may see the essence of His glory; and we may delight, as we behold the face of Jesus Christ, in being loved with a perfect love. That love was displayed as He went to the cross.

He who declared Himself to be the "Light of the World" is the joy of those who walk in His presence. *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 1 John 1:5.* We who know Him have been turned

from darkness to light (Acts 26:17-18). It is through this illuminated vision of Christ that we experience true hope *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Ephesians 1:18.* The Psalmist would credit the Word with the illumination of his way: *Thy word is a lamp unto my feet, and a light unto my path. Psalms 119:105.* See also, *For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: Proverbs 6:23.*

It is true that we see "through a glass darkly." But, we have the true light shining "out of darkness" exposing our needs and showing us the provision in Christ alone. We are often frustrated as we try to declare the existence of that light to those whose eyes are blinded. But, the wonder is such that we must labor to bring "the glorious Gospel of Christ" to their minds while we pray that God would cause that same message to shine in their hearts. We can but extend feeble efforts, but it is of God alone to shine that precious light into hearts. And so we preach "repent ye and believe the Gospel." *bhs*

Supernatural light

"For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6

Until, then, this supernatural light of God enters into the soul, a man has no saving knowledge of Jehovah. He may . . . say his prayers, read his Bible, attend preaching, observe ordinances, bestow all his goods to feed the poor, or give his body to be burned; but he is as ignorant of God as the cattle that graze in the fields!

He may call himself a Christian, and be thought such by others, talk much about Jesus Christ, hold a sound creed, maintain a consistent profession, pray at a prayer meeting with fluency and apparent feeling, stand up in a pulpit and contend earnestly for the doctrines of grace, excel hundreds of God's children in zeal, knowledge and conversation.

And yet, if this ray of supernatural light has never shone into his soul, he is only twofold more the child of hell than those who make no profession! Joseph Philpot

To Whom Do We Ascribe our Repenting and Believing?

We cannot ascribe our repenting and believing to our own wisdom, humility, sound judgment or good sense, but, rather, to Christ alone. We turn our trust from ourselves to Christ only because He first opened our eyes, unplugged our ears and turned our stoney heart to a heart of flesh (Ezek 36:26) that we might believe the gospel. (Deut 29:4, 30:6) Arminian prevenient grace actually begs the question - if two persons receive the same prevenient grace, why does one man believe the gospel and not the other? What makes them to differ? It is obviously not grace which makes them to differ since both had grace so all that is left is some native good will or good inclination that the other did not have. But who makes the will good? Where does the wisdom or humility to come to Christ come from? No man is naturally willing to submit to the humbling terms of the gospel. The Bible declares it: Jesus says, "the Spirit quickens, the flesh counts for nothing...that is why I told you that no one can come to me unless the Father who sent me grants it." (John 6:63, 54). and just before this Jesus also declares "All that the Father gives me will come to me" (John 6:37)

So together in the texts Jesus in no uncertain terms declares 2 things: 1) that NO ONE can come to faith in Him UNLESS granted by the Father, and that through the quickening work of the Spirit AND 2) ALL whom He so grants will come to faith in Him. It leaves no room for the synergistic view. But you say "God commands all people to repent and believe the gospel." This is true... and its in the Bible ... the gospel summons to all people without exception but apart from grace NO ONE responds to it positively... left to themselves all people turn aside from the one true God. (See Rom 2, 3; and 1 Cor 2:14) And "No one can say "Jesus is Lord" apart from the Holy Spirit" (1 Cor 12:3).

So is it (even partly) by our own doing that we are in Christ? No it is..."...by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, "Let him who boasts, boast in the Lord." 1 Cor 1:30-31

We repent, yes, and we believe, but it is God who, by his great mercy, changed our hardened heart to do so. It was not our natural wisdom or humility or good will that set us apart but it was the grace of God in Jesus Christ which granted all of these. Salvation is of the Lord. Fri, 05/01/2015 - 14:39 -- john_hendryx



The greatest commandment in the Law is that we love the Lord with all our heart and with all our soul and with all our mind (Matt. 22:37). Not loving God is, therefore, the worst of all human sins. What I have in mind, though, is His love for us, His deep, emotional, loving movement toward people He created in His image. So let's not reverse what the Bible sets in order: "In this is love, not that we have loved God, but that He loved us and sent His Son to be propitiation for our sins" (1 John 4:10, NKJV). Our love for God is a reflex of His love for us. He loved us first! We must be careful not to invert the sequence. Sam Storms *The Singing God*