

I saw more clearly than ever, that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not, how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man may be nourished... I saw that the most important thing I had to do was to give myself to the reading of the Word of God and to meditation on it.

George Muller

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)

60. Q. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning and abusing of any thing whereby God makes himself known (Mal. 1:6, 7, 12; 2:2; 3:14).

61. Q. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment (1 Sam. 2:12, 17, 22, 29; 3:13; Deut. 28:58, 59).

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthjs@msn.com

Website: www.riversidebaptistchurchwv.com

Services:

Sunday Morning 11:00 AM

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

Volume 8, No. 22

May 31, 2015

RESCUED

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen. Galatians 1:4-5

Even in his salutation to the Galatians Paul implies the nature of the problems he would address concerning them. The actions and teachings of certain “judaizers” and the seeming acquiescence of the Galatians infuriated Paul, who was ever zealous for the glory of God and the Gospel of Christ our Lord. So it was that he came quickly and forcefully to the issues at hand. The effect of the teaching of the legalists who had come among them was to draw them again into an unholy bondage that catered to the pride of man and those who taught such things. While what they were teaching was religious, it was no different from every form of bondage to be found in “this present evil world.” And so, where it might have ordinarily been enough to simply acknowledge our Lord Jesus Christ, Paul added words to describe this particular aspect of the saving work of Christ. Salvation is a rescue from a hopeless bondage and in order to accomplish it Christ made the only and ultimate sacrifice. The Galatians were slipping back into the same enslaving system from which they had been delivered and so we understand the condition of all who are caught in the deceptive throes of this age.

The popular approach in evangelism is to solicit decisions from the people addressed. In so doing it would seem that, even if done unwittingly, the effect is to suggest that somehow the outcome is fully up to man. With such an approach it is not surprising that we witness such a low estimation of God among

men. Their circumstance is not esteemed to be too serious if all that is required is a simple profession on their part. What they think and what is depicted here is separated by a great gulf. By such an approach, the ability of man is elevated in their opinion. But, far worse is the fact that the work of the cross is devalued. We make decisions every day about many things. When there is an awareness of the absolute need of rescue from eternally perishing there is no weighing of options as is suggested by the appeal to decide for Christ; rather the cry is for mercy unto the only One able to render it.

We are first made aware of the nature and power of this present age (so the words indicate) by the price required to overcome its hold on men. Such is the insidious nature of this bondage that until awakened to their situation the victims have no desire to be rescued. There is no greater bondage than that of the mind and heart. So then, there are many factors to the deliverance of the captives. They must be made willing and so it is promised: *Thy people shall be willing in the day of thy power... Psalms 110:3.* The hold of the oppressor must be broken. The strong man’s house must be spoiled. The indebtedness of the sinner must be attended to; justice must be satisfied and so we read “...how that Christ died for our sins according to the scriptures...” We get the picture. That such a work was required is reflected in the words of Luther’s hymn: “... his craft and power are great, and armed with cruel hate, on earth is not his

equal.”

Thus we are made to understand that the cost is great – infinitely so. It is evident that the price was not attainable by men. The prophet asked the rhetorical question: *Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? Micah 6:7.* We come straight to the point. It took no less that the Lord Jesus Christ Himself. It was not what He could provide in the way of wealth or worlds. It was not what He could exert in the way of labors. It was not that which enters into the minds of men. The sacrifice was Himself and nothing less – the Only Begotten of the Father! “He gave Himself freely, cheerfully, voluntarily, into the hands of men, justice and death itself, as a sacrifice for sin...” (John Gill).

The very word “deliver” here has the meaning, “to tear away from a power” (J. P. Lange). This gives us to understand that there is an active component to that from which we are delivered. It is a real situation and it is a present danger. Men want to think of salvation only in future terms and fail to realize both “from” and “unto” are involved in salvation. We are often horrified at the reports of addictions and the awful consequences. But, they are the outgrowth of a more deep rooted addiction

(bondage) to sin and pride which are promoted and enabled in “this present evil world.” Likewise, there is, in true salvation, a sense in which we are being continually delivered from those things – “the sin which doth so easily beset us.” Temptation ever presents the enticements of self-seeking and personal gratification in worldly terms. John Gill wrote also: “Now Christ gave Himself a sacrifice for the sins of His people, that as in consequence of this they might be delivered and saved from the damning power, so from the governing power and influence of all that is evil in this present world; as from Satan, the god of it, who has usurped a power over it; from the lusts that are predominant in it; from the vain conversation of the men of it; from the general conflagration of it at the last day, and from the perdition of ungodly men, and their eternal destruction in hell...”

All of this was in accordance with the will of the Father: *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Acts 2:23.* And so we sing: *There's a sweet and blessed story/ Of the Christ who came from glory/ Just to rescue me from sin and misery/ He in lovingkindness sought me/ And from sin and shame He brought me/ Hallelujah! Jesus ransomed me.” bhs*

Now This Explains It -- Oswald Chambers

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. — John 17:21

If you are going through a solitary way, read John 17, it will explain exactly why you are where you are – Jesus has prayed that you may be one with the Father as He is. Are you helping God to answer that prayer, or have you some other end for your life? Since you became a disciple you cannot be as independent as you used to be.

The purpose of God is not to answer our prayers, but by our prayers we come to discern the mind of God, and this is revealed in John 17. There is one prayer God must answer, and that is the prayer of Jesus – “that they may be one, even as We are One.” Are we as close to Jesus Christ as that?

God is not concerned about our plans; He does not say – Do you want to go through this bereavement; this upset? He allows these things for His own purpose. The things we are going through are either making us sweeter, better, nobler men and women; or they are making us more captious and fault-finding, more insistent upon our own way. The things that happen either make us fiends, or they make us saints; it depends entirely upon the relationship we are in to God. If we say – "Thy will be done," we get the consolation of John 17, the consolation of knowing that our Father is working according to His own wisdom. When we understand what God is after we will not get mean and cynical. Jesus has prayed nothing less for us than absolute oneness with Himself as He was one with the Father. Some of us are far off it, and yet God will not leave us alone until we are one with Him, because Jesus has prayed that we may be.

Jesus Is God's Amen John Piper

All the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. (2 Corinthians 1:20)

Prayer is the place where the past and future are linked repeatedly in our lives. I mention this here because Paul links prayer with God's Yes in this verse in a striking way.

In 2 Corinthians 1:20, he says (with choppy Greek that comes through in choppy English), "That is why it is through him that we utter our Amen to God for his glory." Let's try to smooth that out.

Here's what he is saying: "Therefore, because of Christ, we say Amen to God in our prayers to show that God gets the glory for the future grace we are counting on."

If you've ever wondered why Christians say Amen at the end of our prayers and where that custom comes from, here's the answer. Amen is a word taken straight over into Greek from Hebrew without any translation, just like it has come into English and most other languages without any translation.

In Hebrew, it was a very strong affirmation (see Numbers 5:22; Nehemiah 5:13; 8:6) — a formal, solemn, earnest "I agree," or "I affirm what you just said," or "This is true." Most simply, "Amen" means a very earnest Yes in the context of addressing God.

Now notice the connection between the two halves of verse 20. The first half says, "All the promises of God find their Yes in him." The second half says, "That is why it is through him that we utter our Amen to God for his glory."

When you realize that "Amen" and "Yes" mean the same thing, here's what the verse says: In Jesus Christ, God says his Yes to us through his promises; and in Christ we say our Yes to God through prayer.

Had not the Son of God offered himself up to God as our Priest, we could never have been redeemed. Had he not opened to us the path of life as our Prophet, we could never have known it. Had he not effectually applied his purchased redemption to us as our King, we could never have possessed it.

Don Fortner