

A. W. Tozer said, “What comes into our minds when we think about God is the most important thing about us. The history of mankind will probably show that no people has ever risen above its religion, and man’s spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God. For this reason the gravest question before the church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like.”

## 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)*

64. Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath (Ex. 20:8-11; Deut. 5:12-14); and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath (Ps. 118:24; Mt. 28:1; Mk. 2:27, 28; Jn. 20:19, 20, 26; Rev. 1:10; Mk. 16:2; Lk. 24:1, 30-36; Jn. 20:1; Acts 1:3; 2:1, 2; 20:7; 1 Cor. 16:1, 2).

65. Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day (Ex. 20:8, 10), even from such worldly employments and recreations as are lawful on other days (Ex. 16:25-28; Neh. 13:15-22); and spending the whole time in the public and private exercises of God’s worship (Lk. 4:16; Acts 20:7; Ps. 92:title; Is. 66:23), except so much as is to be taken up in the works of necessity and mercy (Mt. 12:1-13).

### THE RIVERSIDE BAPTIST CHURCH

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#### 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

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### YE HAVE AN UNCTION

*But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1 John 2:20-21*

When speaking of possessions it is difficult for men to separate their thoughts from the material things of this world. It would seem that they think it a primary occupation of God to supply them with the necessities to sustain them comfortably in this present world. Thoughts of this nature persist even in the face of reports of great joy and revival among some of the most poverty-stricken and persecuted people in the world. These thoughts prevail in a people claiming to follow the example of Christ who, as a man, laid claim to no earthly possessions. *And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Luke 9:58.*

At the same time many occupy themselves with earthly possessions, they fail to claim and employ the possessions we do have in Christ. They claim to be saved and see it as a blessing, but they do not see it as a possession to be claimed, enjoyed, used and applied to the glory of God. Paul's thoughts of possession in this world proceeded no further than having food and clothing wherewith he was content. It was that which he possessed within the veil that was most valuable to him. We do well to "count our blessings," but we must recognize that those things to be counted by the believer are not the things of this present world. Repentance and faith are both identified as gifts and as such are to be possessed in the pursuit of eternal life as it is in Christ our Lord. The thoughts of many are

that they have repented and believed as a one-time act and that is sufficient. Yet, we find men like the Apostle Paul who suffered the loss of all things that he might win Christ. He was ever pressing toward the mark and that entailed a life of God-given faith in action!

Paul would remind us of those things we possess. That is, things purchased and given us on the authority and merit of the blood of Christ. Having been given the faith of justification Paul declares to the Romans that "we have peace with God (Romans 5:1). As those reconciled to God we have something else as well: *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Romans 5:2.* Yes, we have access to God and He is the God of all grace. Such is the nature of that imparted to us that Paul would encourage the Corinthians in this way: *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1 Corinthians 2:16.* (We should take that thought to Philippians 2:5). A high point in assuring the Ephesian church was not merely that they were redeemed but more: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Ephesians 1:7.* How do we possess redemption? Perhaps we should think in terms of that from which we have been redeemed and understand that we have liberty free and clear from that which enslaved us. And, we should think of that to which we have been redeemed

and rejoice in the hope of the glory of God!

Of course each of these thoughts looses a flood of connected things which are ours by virtue of being coheirs with Christ. But, there is a most valuable possession set forth in our text and the value of it is immediately apparent. "Ye have an unction..." The word refers literally to the substance with which one is anointed. We are reminded of the oil being poured on the heads of Old Testament kings and priests signifying their placement in a particular office. This unction is from the Holy One being none other than Christ and the substance is not literal oil – it is the Holy Spirit. This is consistent with that promised by our Lord on the eve of His crucifixion. The things which accompany this anointing are essentially repeated here. This "unction" was that which distinguished them from those mentioned in the verse preceding that had gone out from them because they were not of them. This anointing was not a mere symbol. It was rather that quickening, enlightening and empowering Holy Spirit of God.

The statement that "ye know all things" is questioned by some. It seems that some manuscripts would have it as "ye all know it." In any event the issue here is that of ability to

discern the truth. This ability (anointing) is most valuable in a day when false teachings abound and all of them are designed to draw men away from Him who identified Himself as "the way, the truth, and the life." John continued here with the additional reminder that he was not writing because they didn't know (or have the ability to know). He was writing because they knew Christ. This was not an issue of intellectual ability or education. It was not a matter of cleverness or inventiveness to which some are given. This anointing (unction) that we have is the ability to detect the presence or absence of Christ in that with which we have to do. That includes the people we hear, the books we read and the activities in which we participate. Paul called himself a "sweet savor of Christ." We do not know everything, but we will discern Christ in that which is acceptable.

How sad that so few exercise this gift. The flesh hates it and will oppose the exercise of it in study, reading and even attending to scripture and prayer. If God has given it, it is to be used and in that it is from Him it will be effectual in actions and delightful in the process. O that many would be exercised in this anointing of the Holy One and so serve! *bhs*

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### God's Determination

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Ephesians 1:10) I do not think there is a single statement or verse in the Book of God that declares a more vast, all-encompassing subject than Ephesians 1:10. It opens to us the very heart of God and declares that the whole of his intention, design, purpose, and determination in eternal predestination is to glorify his dear Son, our Lord Jesus Christ in all things. Here God the Holy Ghost shows us how, from all eternity, the mind of Jehovah has been occupied with this solitary grand concern - The glorification of his Son in all things. All things were decreed for him. All things center in him. The dispensation of all events and the fulness of times are pursuing this one point of termination - The glory of Christ. Like the countless rays of light converging to one center, all things shall, at last, meet in him.

Notice the emphasis given by the Spirit of God, "even in him." With that added emphasis, the Lord God, our heavenly Father seems to be saying, "Now listen children. This is very important. You need to know this and remember it. "In the dispensation of the

fulness of times I will gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The whole object and purpose of God in all his works of creation, providence, judgment, and grace is stated fully and clearly in this one statement of divine Revelation. - God will "in the dispensation of the fulness of times, gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Everything that God has done, is doing, and shall hereafter do is moving toward the accomplishment of this one great end. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Don Fortner



#### THE ABIDING COMFORTER – John MacDuff

Remember the words of the Lord Jesus, how He said, "And I will ask the Father, and He shall give you another Comforter, that He may abide with you forever." — John 14:16 When one beloved earthly friend is taken away — how the heart is drawn out towards those that remain! Jesus was now about to leave His sorrowing disciples. He directs them to one whose presence would fill up the vast blank which His own absence was to make. His name was, The Comforter; His mission was, "to abide with them forever." Accordingly, no sooner had the gates of Heaven closed on their ascended Lord, than, in fulfillment of His own gracious promise, the bereaved and orphaned Church was baptized with Pentecostal fire. "When I depart — I will send Him to you." Reader, do you realize your privilege — living under the dispensation of the Spirit? Is it your daily prayer that He may come down in all the plenitude of His heavenly graces on your soul, even "as rain upon the mown grass, and showers that water the earth?" You cannot live without Him; there cannot be one heavenly aspiration, not one breathing of love, not one upward glance of faith — without His gracious influences! Apart from Him — there is no preciousness in the Word, no blessing in ordinances, no permanent sanctifying results in affliction. As the angel directed Hagar to the hidden spring — so this blessed Agent, true to His name and office, directs His people to the waters of comfort, giving new glory to the promises, investing the Savior's character and work with new loveliness and beauty. How precious is the title which this "Word of Jesus" gives Him — the COMFORTER! What a word for a sorrowing world! The Church militant has its tent pitched in a "valley of tears." The name of the divine visitor, who comes to her and ministers to her needs, is — the Comforter. Wide is the family of the afflicted — but He has a healing balm for all — the weak, the tempted, the sick, the sorrowing, the bereaved, the dying! How different from other "sons of consolation!" Human friends — a look may alienate; adversity may estrange; death must separate! The "Word of Jesus" speaks of One whose attribute and prerogative is to "abide with us forever" — superior to all vicissitudes — surviving death itself! And surely if anything else can endear His mission of love to His Church, it is that He comes direct from God, as the fruit and gift of Jesus' intercession, "I will ask the Father." This Holy Dove of peace and comfort is let out by the hand of Jesus — from the ark of covenant mercy within the veil! Nor is the gift more glorious — than it is free. Does the word, the look, of a suffering child — get the eye and the heart of an earthly father? "If you, then being evil, know how to give good gifts unto your children — how much more shall your Father in Heaven give the Holy Spirit unto those who ask Him?" It is He who makes these "words of Jesus" "winged words." "He shall bring all things to your remembrance, whatever I have said to you."