

God's Grace is not an offer, but an operation. It is not a passion in God desiring the salvation of sinners, but the operation of God performing the salvation of sinners. Don Fortner

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)

99. Q. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such (Ex. 23:13; Pr. 30:6; Lk. 3:7, 8).

100. Q. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles (Mt. 3:16; Jn. 3:23; 4:1, 2; Mt. 28:19, 20; Acts 8:38; Rom. 6:4; Col. 2:12), and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

101. Q. What is the duty of such who are rightly baptized?

A. It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless (Acts 2:41, 42; 5:13, 14; 9:26; 1 Pet. 2:5; Lk. 1:6).

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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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MORNING LIGHT

*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.
Isaiah 8:20*

There are many who loudly proclaim a belief in the inerrancy of the Bible. A vast number of them exhibit a very limited knowledge of that which they defend. Others have developed a proficiency in specific portions of the Scriptures in order to defend a particular system of belief. They begin with a system and then go to the Word rather than to see their faith develop from a revelation of truth to them and in them. Those making this claim often express a belief in the divine inspiration of the Bible as a basis for that confidence in its accuracy. Such has long been the claim of Fundamentalists. While all seems consistent with a devotion to the truth, it is to be feared that an essential element is missing. It seems that this is just the issue addressed in this passage. The missing element is light.

Men seem to easily identify with a view of scripture with which they are comfortable. There is a tendency in all of us to be pragmatists – holding to whatever works for us. It only follows that when a system strikes a responsive chord in one’s heart and life he tends to identify with it. The reaction may be something like, “it works for me.” From the beginning such thought processes have led men down dangerous pathways to a certain end that is anything but happy. Much of the corrective aspects of the Word of God address just such tendencies. The obvious solution to all is to follow the direction of the Word as to its objective first of all and then to connect the issues of life and a view of life to the same objective. So it was that Christ

challenged the Pharisees, in their brand of fundamentalism and expertise in the Scriptures, to search the Scriptures saying “they are they which testify of me.” Their error was to believe that their devotion to the Scriptures was the reason of a right standing with God and eternal life. It was the “Light of the world” that was missing in their approach.

The reference in this passage was to that which had been revealed as the Word of God to that point. It was to this standard that their teachers and leaders must be brought. In the previous verse reference was made to those with “familiar spirits” and “wizards that peep and mutter.” They were hearing suggestions that they should seek unto such. But the test of truth is consistently presented throughout the Bible. Hundreds of years later John would write: *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 John 4:1.* He would ultimately bring the reference to depend on their dealing with Christ and His identity. We would not miss the fact that John addresses the issue as being spiritual as does the Lord through Isaiah the Prophet. The danger addressed here is real and that is why John intensified the thought with “try the spirits.” Elsewhere we are taught to “prove all things, hold fast that which is good.”

Many Hebrew scholars point out that the reference to “light” in this passage is a reference to that which appears in the morning. The

characteristic of such light is that it is progressively revealing. Such is the nature of the revelation of Christ in us. Paul was especially sensitive to this and declared: *But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Galatians 1:15-16.* The Gospel is a proclamation and salvation is a revelation. So it is that the Holy Spirit quickens truth in the hearts and lives of believers. There is a sense given to them that reveals one's identity with Christ. They testify of Christ in fact and they are spiritually received in the hearts and minds of those born again of His Spirit. The revelation of Christ in His people brings light and confirms the inspiration and accuracy of the Word.

It has been reported that Nikita Khrushchev, the former Russian dictator, as a child committed the four gospels to memory. His later life seemed reveal that such knowledge in the absence of the "True Light" was of no consequence. Many have made claims to believing that the Bible is the Word of God, that Jesus Christ was virgin born and that He literally rose from the grave while living in manner that

depicted darkness and alienation from the life of God. Men often express allegiance to a belief in the Bible while coming short of identification with Christ and true faith as a way of life. *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:4.* One may claim to believe the "doctrines of Grace" and fail to exhibit the grace of the doctrines.

We perhaps could rephrase the text without doing violence to it. Any that speak not according to this Word, it is because there is "no Christ in them." The Psalmist would declare: *The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Psalms 27:1.* Our hopes are not built on our adherence to a system and our ability to articulate it. It is Christ who is our Life and the living Word bears testimony to Him, His atoning blood, and to the glory of God through Him alone. The true seeker unto Christ our Lord approaches the Word of God with the required morning light wherein Christ is the objective and that light is Him and will reveal Him. We would be those: *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Colossians 1:27. bhs*

"Except you repent, you shall all likewise perish." Luke 13:5

This was the doctrine which our Lord preached; and so did His apostles, when they declare...d, "God now commands all men everywhere to repent." No command, no duty, can be more distinctly, intelligently, and solemnly defined and urged than this. But the inquirer will ask, "What is repentance?" The reply is—it is that secret grace that lays the soul low before God—self loathed; sin abhorred, confessed, and forsaken. It is the abasement and humiliation of a man, because of the sinfulness of his nature and the sins of his life, before the holy, heart-searching Lord God. The more matured believer is wont to look upon a broken and contrite spirit, flowing from a sight of the cross, as the most precious fruit found in his soul. No moments to him are so hallowed, so solemn, or so sweet, as those spent in bathing the Savior's feet with tears.

There is indeed a bitterness in the grief which a sense of sin produces; and this, of all other bitterness, is the greatest. He knows, from experience, that it is an "evil thing and bitter, that he has forsaken the Lord his God." Nevertheless, there is a sweetness, an indescribable sweetness, which must be experienced to be understood, blended with the bitterness of a

heart broken for sin, from a sight of the cross of the incarnate God. Oh, precious tears wept beneath that cross!

"For thus says the high and lofty One who inhabits eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." But how shall I portray the man who is of a contrite and humble spirit? He is one who truly knows the evil of sin, for he has felt it. He apprehends, in some degree, the holiness of God's character, and the spirituality of His law, for he has seen it. His views of himself have undergone a radical change. He no longer judges of himself as others judge of him. They exalt him; he abases himself. They approve; he condemns. And in that very thing for which they most extol him he is humbling himself in secret. While others are applauding actions, he is searching into motives; while they are extolling virtues, he is sifting principles; while they are weaving the garland for his brow, he, shut in alone with God, is covering himself with sackcloth and with ashes.

Oh precious fruit of a living branch of the true vine! Is it any wonder, then, that God should come and dwell with such a one, in whom is found something so good towards Him? Oh, no! He delights to see us in this posture—to mark a soul walking before Him in a conscious sense of its poverty; the eye drawing from the cross its most persuasive motives to a deep prostration of soul at His feet.

Dear reader, to know what a sense of God's reconciling love is—to know how skillfully, tenderly, and effectually Jesus binds up and heals—your spirit must be wounded, and your heart must be broken for sin. Oh, it were worth an ocean of tears to experience the loving gentleness of Christ's hand in drying them. Has God ever said of you, as He said of Ahab, "See how he humbles himself before me?" Search and ascertain if this good fruit is found in your soul. --Octavius Winslow, MORNING THOUGHTS, or DAILY WALKING WITH GOD



Be content with what you have!

"Keep your lives free from the love of money and be content with what you have, because God has said: Never will I leave you; never will I forsake you!" Hebrews 13:5

God takes note of the discontent of our hearts--as well as the murmuring of our lips.

Not only is discontent a grievous sin against God, but it unfits the Christian for the discharge of holy duties, preventing the exercise of those graces which are necessary in order thereunto.

It silences the lips of supplication, for how can a murmurer pray?

It destroys the spirit of submission, for complaining is a fretting against the Lord.

It quenches faith, hope and love.

Discontent is the very essence of ingratitude, and therefore it stifles the voice of thanksgiving.

There cannot be any rest of soul, until we quietly resign our persons and portions to God's good pleasure.

Discontent corrodes the strings of the heart, and therefore it arrests all growth in grace.

Discontent is usually over temporal matters, and this is a sad intimation that material things are sought after more eagerly than are spiritual things. It argues a lack of confidence in the care of our heavenly Father to provide for us the things which are needed.

"How long shall this wicked congregation grumble against Me? I have heard the grumbings of the people of Israel, which they grumble against Me!" Numbers 14:27

"Do all things without grumbling and complaining!" Philippians 2:14

"Keep your lives free from the love of money and be content with what you have, because God has said: Never will I leave you; never will I forsake you." Hebrews 13:5 -- Arthur Pink