

We preach and pray, and you hear; but there is no motion Christ-ward until the Spirit of God blows upon them. John Flavel

He leads none to heaven but whom He sanctifies on earth. The living Head will not admit of dead members. John Owen

GADSBY'S CATECHISM

by William Gadsby (about 1800)

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

Question XXII. Wherein consists the sinfulness of that estate whereinto man fell?

Answer. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all the actual transgressions which proceed from it.

Psa.51.5 & 58.3; Isa.1.6 & 6.5 & 64.6; Jer. 17.9; Matt.15.19; Rom. 3.10 & 7.14.

Question XXIII. What is the misery of that estate whereunto man fell?

Answer. All mankind, by their fall, lost communion with God, incurred the curse of the law, and so were made liable to all the miseries of this life, and to death itself; and all who die in sin must endure the pains of hell for ever.

Gen. 3. 16-24; Job 5.7 & 14.1-2; Isa. 64.6; Matt. 22.13 & 25.41; Rom. 3.23 & 8.7; 1 Cor. 2.14.

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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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PRECIOUS REVELATION

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 Corinthians 2:9-10

We often encounter that little two-word phrase “but God,” and note that without exception a distinction that only He can make is revealed. Casey Lute in his book, *But God*, quoted J. M. Boice as saying “May I put it quite simply? If you understand these two words -- ‘but God’-- they will save your soul. If you recall them daily and live by them, they will transform your life completely.” As Paul, in this passage, is speaking of the hidden wisdom of God his reference is not to mere curiosities. He is addressing the issues of salvation. That which men often characterize as a process attainable by human effort, the Apostle speaks of a great mystery that may not be known by men. Later in this passage he would say that the things of God are foolishness to the natural man and that he cannot know them and that because they are spiritually discerned. The “But God” here bridges the gap between willful spiritual ignorance and salvation through knowing God.

It has often been said and repeated that “salvation is a revelation.” The personal testimony of the Apostle Paul was of that first of all. *But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Galatians 1:11-12.* All would agree that believing that Jesus is the Christ, the Son of the Living God, is an essential element of salvation. When Peter and the others made such a confession, Jesus

quickly declared that “...flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” The Trinitarian application is complete as we read here that the Spirit is the agent through which the mystery of salvation is revealed. Paul would add a further clarification in saying that “... it pleased God to reveal His Son in me.” He would later assure the Colossians with a profound statement: *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.*

Some would argue that by the use of the word “us” Paul is making reference only to himself and the other Apostles and ministers. That is, they had received this special revelation whereby they had exclusive authority to proclaim these truths and were so to be believed. Certainly the special calling of the Apostles is to be acknowledged and their inspired writings continue to bless us. And, some highly respected theologians expressed this thought. However, other references, and the context here, calling to witness the experience of the Corinthians (See 1 Cor. 2:5) indicate an identity of the common man with the experience of Paul and the others. The thought of the revealing of Christ in an individual must be in conjunction with the regenerating work of the Holy Spirit and can never be separated from it. This work produces

the same nature in all upon whom it is visited. Indeed, "Who maketh thee to differ from another..?"

The importance of the study of the Scriptures cannot be emphasized enough. We would do well to endeavor to flood the world with the Words of God in a time in which there is an evident famine of the hearing of the Word of God. It behooves us to educate and inform all who will listen to the facts and truths of the Bible. We must preach with urgency and concern knowing the terror of the Lord. But apart from a divine operation upon the hearer it will all be to no avail. The "but God" here tells us of that intervention and what it accomplishes. Revelation is a great equalizer. The illiterate man is no less saved than the most learned theologian. The challenge of Christ to the Pharisees (who elevated themselves above common men) was to search the Scriptures in hope of eternal life. But, he told them, these are they which testify of me. In effect, short of a revelation within they would fail and witness the harlots and the publicans entering the Kingdom before them.

We often find ourselves frustrated as being unable to articulate many things that we, in fact, know. The thought of many of these things being mysteries does not go away at salvation. After Paul had discoursed on marriage in the Ephesian epistle, he added: *This is a great*

mystery: but I speak concerning Christ and the church. Ephesians 5:32. The relationship so described is known as a matter of experience to every born again believer but does not readily admit to description. The mystery of Godliness (1 Timothy 3:16) that God was manifest in the flesh is cardinal truth to us all. We believe it, preach it and our faith rests upon it. But, we never get it fully expressed. We are the beneficiaries of a triune salvation and are ever in awe of and lacking the words to describe.

The Spirit is not lacking in the knowledge of the deep things of God that He needs to search. He is God! He is able to draw from the infinite depths of the hidden wisdom of God and bring to bear all that is needed in the revelation of Christ in us and to us. He is able to make us conscious partakers of the divine nature. He is able to bring the knowledge of Christ to the level of an infinite expression of the Love of God in the hearts of the simplest of men. Thus, it is written: *For thus saith the high and lofty One that inhabiteth 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. Isaiah 57:15.* It is there we are taught of God that Christ died for our sins and rose again for our justification – a matter of revelation! *bhs*

What was the good news that Paul preached?

It was the news about Jesus of Nazareth. It was the news of the incarnation, the atonement, and the kingdom--the cradle, the cross, and the crown--of the Son of God. It was the news of how God glorified his servant Jesus by making Him Christ, the world's long-awaited 'Prince and Savior. It was the news of how God made His son Man; and how, as Man, God made Him Priest, and Prophet, and King; and how, as Priest, God also made Him a sacrifice for sins; and how, as Prophet, God also made Him a Lawgiver to His people; and how, as King, God has also made Him Judge of all the world, and given Him prerogatives which in the Old Testament are exclusively Jehovah's own---namely, to reign till every knee bows before Him, and to save all who call on His name. In short, the good news was just this: that God has executed His eternal intention of glorifying His son by exalting Him as a great Savior for great sinners. --J.I. Packer

ON ENTERTAINMENT

God, in His sovereignty, has been pleased to make preaching His greatest power for ingathering of souls. I do not read that they went forth lecturing, or band playing, or amusement providing; but they went forth preaching. The church has in great measure lost her faith in this mighty weapon, I do not wonder at it, for the church today is losing faith in her Lord, and it follows that she should lose faith also in the Lord's selected instrumentality... We are living in grievous times. The church of God is not staking her all upon the power of spiritual weapons. Gymnastics take the place of prayer meetings, concerts in the place of testimony, laughter the place of pleading, and the spirit of the age the place of the Holy Ghost. Pricking of the heart is being changed for tickling the ear. – Archibald Brown 1888

This work of grace

And you *hath he quickened*, who were dead in trespasses and sins; Ephesians 2:1

Until God by His Spirit quickens the soul into spiritual life, there must be a determined rejection of Christ. However a man may receive Him into his judgment, the inward bias of his heart and the secret speech of his soul is, "Not this Man, but Barabbas!" If, then, there are any who do believe in Him, receive Him, love Him, and have a blessed union with Him—it all springs from the quickening Spirit of God working with power in their souls. Wherever the quickening power of God's Spirit has passed upon a man's conscience, he is invariably brought to see and feel himself to be a sinner. This inward sight of self cuts him off, sooner or later, from—all self-righteousness—all false refuges—and all vain confidences with which he may seek to prop up his soul. The Lord will convince all His people of their lost state before Him—and cast them as ruined wretches into the dust—without hope, strength, wisdom, help, or righteousness—except that which is given to them, as a free gift, by sovereign grace.

This work of grace in the conscience, pulling down all a man's false refuges, stripping him of every lying hope, and thrusting him down into self-abasement and self-
abhorrence—is indispensable to a true reception of Christ. Whatever a man may have learned in his head, or however far he may be informed in his judgment—he never will receive Christ spiritually into his heart and affections, until he has been broken down by the hand of God in his soul, to be a ruined wretch. When a man is effectually brought here, the Lord is pleased, for the most part, to open up to his astonished view, and to bring into his soul, some saving knowledge of the Lord of life and glory. He casts into the mind a light, and He brings into the heart a power, whereby the glorious Person of Christ, His atoning blood, dying love, finished work, and justifying righteousness—are looked upon by spiritual eyes—touched by spiritual hands—and received into a spiritual and believing heart. –J. C. Philpot

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Romans 11:33