

Go to God and have an understanding. Tell Him that it is your desire to be holy at any cost and then ask Him never to give you more happiness than holiness. When your holiness becomes tarnished, let your joy become dim. And ask Him to make you holy whether you are happy or not. Be assured that in the end you will be as happy as you are holy; but for the time being let your whole ambition be to serve God and be Christlike. ~ AW Tozer

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 XXVI. On whom did the conditions of the covenant fall?

Answer. The Second Person in the Trinity, who, knowing the elect would destroy themselves by sin, engaged to be accountable for them, and to take all the consequences connected therewith upon Himself, and in His own time to send them the Holy Spirit, who should teach them all truth; and, at last, present them to Himself a glorious church, not having spot, or wrinkle, or any such thing.

Isa. 9. 6-7; Jn. 16.7-14 & 17.8-15; Eph. 5.25-27; Heb. 9.28.

Question XXVII. Is there anything in the covenant of grace of a precarious or uncertain nature?

Answer. No; for it is ordered in all things and sure, and is confirmed by the promise and oath of God.

2 Sam. 23.5; Psa. 89. 33-37; Jer. 33.20-21; Matt. 24. 35; Jn. 17.12, 24; Rom. 11.29.

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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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HAVING THIS SEAL

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 Timothy 2:19

The immutability of God is a most precious truth to every believer. This is so as we realize that the unchangeableness of God carries over to all that He has done for us and in us. *For the gifts and calling of God are without repentance. Romans 11:29.* The writer of Ecclesiastes wrote: *I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. Ecclesiastes 3:14.* While such passages bring to us assurance of the faithfulness of the Lord, this passage suggest things far deeper and more sublime. Our Lord defined eternal life in terms of knowing God and Jesus Christ whom He has sent. John 17:3. Here, the ultimate comfort comes from knowing that the “The Lord knoweth them that are His.” This along with obedience to the mandate following is characterized as a seal upon the “foundation of God.”

There are many thoughts expressed as to what is here meant by the “foundation of God.” Our thoughts immediately go the declaration of the Apostle: *For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3:11.* Many have expressed this foundation as a reference to whole body of the elect or to the doctrine of election itself. It is thought that there might be a reference to the faithfulness of God and in that way to the promises of God. As is often the case the truth may be in evidence in each of these thoughts rather than being exclusively expressed by one

of them. What is essential is that we understand whose foundation it is and that it stands against all to opposition presented by the deceiver and that it firmly stands in contradistinction to the dangers presented.

We would note that the realization of these things is found to be registered with individuals. While we may think in terms of corporate benefits such things are comprised of individuals. We note that the Lord knows “them” and let “every one who names the name of Christ depart from iniquity” are personal references. It is in individuals that the work of God is made manifest and this includes the fact that He “knows them that are His.” The tendency of many is to retreat to the simple concept that God knows everything and therefore that He knows everybody as part of that body of knowledge. In so doing they remove themselves and others from the consideration that He might know someone in a more personal and intimate manner that is above any human concept. A literal seal may, among other things, indicate authenticity and/or ownership. Such is that which appears to one who comes to the realization that he is known of the Lord.

In reference to the universal knowledge of God (omniscience) we may know that He knows all without any awareness of scope or detail of that knowledge. In the knowledge that is expressed here there is complete knowledge of fact, but there is personal identity as well. The

Lord does not merely know about His people, He is personally and preciously acquainted with them. This knowing is such that we apprehend the truth that we are His by virtue of a blessed unity with us, purchased by the blood of Christ and quickened in us by the Holy Spirit. The knowledge that the Lord has of them that are His is unlike any other. The outworking of these things brings to bear the visible mark of identity in them and on them. R. S. Candlish wrote: "(1) The Lord knoweth them by the need they have of Him. (2) By the sweet trust they put in Him. (3) By the love they bear to Him. (4) By the work they do for Him. (5) By their suffering for and with Him. (6) As waiting for Him." These marks are to be seen not as the reason of salvation but rather the result of it. These things are not merely to Him, they are from Him so as to become precious evidences that "The Lord knoweth them that are His."

Some have described the seal here as being two-sided. Certainly there are two specific things given in the description. The second part is as much the seal divinely placed on the foundation of God. It is a simple mandate to obedience. Yet, it takes on distinction from that conceived in the minds of men in that the direction is given to each individual who names

the Name of Christ. Where the grace of God has brought the miracle of salvation to an individual, Christ will be confessed and embraced by God-given faith. Having so done, to depart from iniquity must follow. The reference is to the "profane and vain babblings" mentioned in the verses preceding our text. The tendency is to believe that no effort need be expended by one naming the Name of Christ and that the inclination toward iniquity will just disappear. The language here is in the form of a divine directive and to be taken seriously. In naming the Name of Christ one has embraced the righteousness of God in the person of His Son and departure from iniquity is the evidence – part of the seal upon "the foundation of God." Paul gives a further exhortation thusly: *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 2 Timothy 2:22.*

How precious it is to know that the foundation of the Lord stands sure. Truly, "His purposes ripen fast." While many claims are made to being saved and even to knowing the Lord, how conscious are we that "The Lord knows them that are His," and how are we affected by such a profound revelation? *bhs*

Our Priorities

The Samaritan woman grasped what He said with a fervor that came from an awareness of her real need. The transaction was fascinating. She had come with a bucket. He sent her back with a spring of living water. She had come as a reject. He sent her back being accepted by God Himself. She came wounded. He sent her back whole. She came laden with questions. He sent her back as a source for answers. She came living a life of quiet desperation. She ran back overflowing with hope. The disciples missed it all. It was lunchtime for them. Interestingly enough, it was only a short while after this conversation with the Samaritan woman that Jesus performed the miracle of feeding the thousands. So bread and food were not absent from His mind. He was moving them from the more difficult to the easier to perform; from the eternal to the temporal; from the soul's need to the body's hunger. But they were stuck on their desire for more food. They did not get it the first time around.

--Ravi Zacharias in *Jesus Among Other Gods*

THE GOSPEL IS GOD'S GOSPEL – From Romans 1

It is something God announced and accomplished and what he sent his apostles to proclaim. It is something God blesses and through which he saves men and women. The grammatical way of stating this is that the genitive (“of God”) is a subjective rather than an objective genitive. It means that God creates and announces the gospel rather than that he is the object of its proclamation. Note how prominent this point is in these early verses of Romans. God the Father has “promised [the gospel] beforehand through his prophets in the Holy Scriptures” (v. 2). He has sent his Son, the Lord Jesus Christ, to accomplish the work thus promised, with the result that the gospel, then as now, is “regarding” him (v. 3). Finally, it is “through him and for his name’s sake” that Paul and the other apostles, exercising a calling received by them from God, were in the process of proclaiming the gospel to men and women everywhere (v. 5). If God is concerned about his gospel to this extent, will he not bless it fully wherever these great truths are proclaimed? Let me tell you one story of such a blessing. In the year 1816 a Scotsman by the name of Robert Haldane went to Switzerland. Haldane was a godly layman who, with his brother James Alexander, had been much used of the Lord in Scotland. In Geneva, on this particular occasion, he was sitting on a park bench in a garden in the open air and heard a group of young men talking. As he listened he realized two things. First, these were theological students. Second, they were ignorant of true Christianity. As a result of this encounter and after a few encouraging conversations, Haldane invited the students to his room and began to teach them the book of Romans. God honored this work, and the Holy Spirit blessed it by the conversions of these young men. They were converted one by one, and in turn they were instrumental in a religious revival that not only affected Switzerland but also spread to France and the Netherlands. Why should it be any different today? If it were our gospel, we could expect nothing. But it is not our gospel. It is “the gospel of God,” that grand old gospel that was “promised beforehand through his prophets in the Holy Scriptures” and achieved for us by the Lord Jesus Christ through his substitutionary death and resurrection. We should proclaim it fearlessly and with zeal, as did Paul. – J. M. Boice



There is scarcely any sin against which our Lord Jesus more warns his disciples, than disquieting, distracting, distrustful cares about the things of this life. This often ensnares the poor as much as the love of wealth does the rich. But there is a carefulness about temporal things which is a duty, though we must not carry these lawful cares too far. Take no thought for your life. Not about the length of it; but refer it to God to lengthen or shorten it as he pleases; our times are in his hand, and they are in a good hand. Not about the comforts of this life; but leave it to God to make it bitter or sweet as he pleases. Food and raiment God has promised, therefore we may expect them. Take no thought for the morrow, for the time to come. Be not anxious for the future, how you shall live next year, or when you are old, or what you shall leave behind you. As we must not boast of tomorrow, so we must not care for to-morrow, or the events of it. God has given us life, and has given us the body. And what can He not do for us, who did that? If we take care about our souls and for eternity, which are more than the body and its life, we may leave it to God to provide for us food and raiment, which are less. Improve this as an encouragement to trust in God. We must reconcile ourselves to our worldly estate, as we do to our stature. We cannot alter the disposals of Providence, therefore we must submit and resign ourselves to them. Thoughtfulness for our souls is the best cure of thoughtfulness for the world.

--Matthew Henry