

“The greatest thing we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation... All saints enjoy a heaven when they leave this earth; some saints enjoy a heaven while they are here on earth. – Joseph Caryl

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 XXXVI. Wherein consists Christ's exaltation?

Answer. Christ's exaltation consists in His rising again from the dead on the third day; in ascending up into heaven with the elect on His breast as trophies of victory; in sitting at the right hand of the Father; and in coming to judge the world at the last day, accompanied by all His holy angels, and His Bride adorned in His glory, who shall meet Him in the air at His coming; and in His sitting upon His throne of glory, to be admired and honoured by all the redeemed throng, for ever and ever.

Luke 24.1-7; Act. 1.9-11; Rom. 8.34; 1 Cor. 15.4; Eph. 1.20-23; Phil. 2.9-11; 1 Thess. 4. 16-18; 2 Thess. 1.10; Rev. 5.11-14 & 20.11 & 21.2-4.

Question XXXVII. What special blessings do God's people derive from the Lord Jesus Christ?

Answer. As all spiritual blessings are treasured up and secured in Christ, so they are dealt out to the elect as is most for God's glory to give, and His people's good to receive.

Jn. 1.16; Rom. 8.28-39; Eph. 1.3-6; Phil. 4.19.

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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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A HEART TO KNOW THE LORD

And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. Jeremiah 24:7

As we contemplate the decline and potential fall of America, the message of the prophet Jeremiah sounds an alarming note. The fall of Judah and Jerusalem was imminent as Jeremiah wrote these words and he would sadly witness the end. He was faithful to the message given him by the Lord and sounded the alarm in graphic terms. His grief at the prospect of that which was unfolding before his eyes has earned him the title of the weeping prophet. While we see the same sin and sins being openly embraced in our land today we are lacking many with the ability to weep over it.

It is heartening, however, to read the several mentions of the mercy of God being promised in the midst of what was to otherwise be devastating judgment. This chapter began with a sign from the Lord in which the nation was depicted as two baskets of figs. One basket was good and to be desired as the first ripe fruit. The other was characterized as naughty, evil and unfit for consumption. Both were to go into captivity in Babylon. The difference was that the good were so designated as those who would receive favor from the Lord and would be returned. The reason of the distinction was purely of grace in that the prophet wrote of the Lord “For I will set my eyes upon them for good...” It would seem that the Lord did “...in wrath remember mercy.” These were not delivered from the captivity but did receive something far more valuable and their experience in captivity would deepen the

delight they would know in the Lord.

It is delightful to discover precious Gospel elements in the Old Testament. In the New Testament we read with assurance that, *For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13*. The prophet Ezekiel confirms the thought of a new heart as a means of providing a proper outcome with the Lord’s people. So, here, in all His doings for this elect group, the Lord determined to give them a “heart to know me!” It is evident that one may know of the existence of God through the ordinary senses. It would seem that the evidence of a divine existence is overwhelming and only the most hardened of rebels would dare deny it. But to know the Lord is vastly different and is infinitely wonderful. Of particular importance is the awareness that He is the Lord and has determined to have a relationship with those He saves. Joseph Excell pointed out that we may know that God is truly glorious, “but to know God we must have perceived Him, we must have spoken to Him, we must have been made at peace with Him, we must have lifted up our heart to Him, and received communications from Him.” We are reminded of the closeness that exists where one knows the Lord: *The secret of the LORD is with them that fear him; and he will shew them his covenant. Psalms 25:14*.

It is important that we note two things with regard to knowing the Lord. The first is that the seat of this knowledge is not limited to the

mind. This is a knowledge of the heart which speaks to us of a sensitivity to Him that defies human explanation. It goes without saying that love is therefore the moving force in that knowledge and there is infinite affection toward God. The second is that this heart is not a matter of human acquisition. The declaration of the Lord is that "I will give them a heart to know me." It is a matter of pure delight to be the recipient of such a heart by which we are able to love the Lord (with all our heart) supremely and to experience the delight of knowing of His love for His own and each of us in particular. How humbling it is to know that, left to ourselves, we would have been as the basket of rotten figs. With such a heart as that given us we may consider all the marvelous attributes of God and know that they are engaged for us.

Furthermore, there will be a most wonderful interaction between the Lord and His people. The fact that they would be His people required a character that would be compatible with the Lord in all His glorious holiness. Nothing short of the nature of His only begotten Son could be acceptable. So it is that in the work of regeneration we are given the fruit of the Spirit

and made to be partakers of the divine nature. Those with such a nature find an undeniable affection and an irresistible attraction to Him. David acknowledged such an affection for Him: *O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; Psalms 63:1.* The Lord alone is the confidence of His people: *O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. Isaiah 25:1.*

This answers to the work of grace in the hearts of those for whom Christ died. The resurrection life that they receive in Him constrains them that their affection for Him and allegiance to Him is "with the whole heart." How can the love for One who gave all be anything but a wholehearted expression; a most profound evidence of the possession of true salvation? In the midst of so much ungodliness about us, it is the exercises of true affection for God and loving submission to God that assures our hearts. The Lord's true people will return with the whole heart – that heart which is given us "to know the Lord." *bhs*

The war against God and His Word is as furious as ever. The world provides mindless entertainment but God's Word presents truth that must be thought out, believed and practiced or rejected. There is no fence straddling allowed. He said you were either for Him or against Him. This is a contention despised by the modern culture of paganism. Why? It demands attention, thought, repentance and faith. Who wants to contemplate his sin and seek resolution with the offended God? It is easier to reject any belief and enjoy the desires of the human flesh. Paul warned us via inspiration—"Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. 10:7). This is modern humanity! The god of Play and Entertainment is the god with whom men feel satisfied.

What follows is a description that captivated me because it encapsulates the war we are in today: "The old system just keeps coming back. Not that long after the Flood's waters had receded, Nimrod stretched forth his hands to receive the astrological charts from atop Babel's tower. The sands of Egypt were still between the toes of Moses when he proceeded down the mountain of thundering and lightnings, tables in hand, only to find

the Hebrews dancing around a golden calf. The people of God multiplied under the Roman knife, but then the pantheon strangely reappeared over the church altar. The fire of the Reformation pushed the gods back until the icon-making machines of the twentieth century ushered them back again in living color.” Arthur W. Hunt III

Popular culture has revitalized the pagan gods and now they are live in our homes. The need is the renunciation of idolatry and the transformation of God the Spirit. Only the Word of God can make one wise unto salvation. Most of the inhabitants of the modern culture do not like to read and that is true especially with the x-ray of God’s truth. However, God’s Son the Lord Jesus Christ still saves sinners, but they are hard to find in a culture of “I’m ok, you’re ok!” --H. Rondel Rumburg SBSS



The following is an observation on the question by the disciples in John 1. Jesus has asked them what they were seeking and they asked, “where dwellest thou?” His reply was “come and see.”

A MEMORABLE ENCOUNTER The Scriptures remain silent on numerous issues. Matters in which we would be greatly interested are left without description. What kind of home did Jesus live in? What kind of carpentry did He do, if any? How was His home furnished? What wealth or poverty did it bespeak? I have often thought that instead of the space given to ponderous genealogies, some other details of Jesus’ life would have been of greater interest to the reader. How much did He earn? What kind of clothes did He wear? What did He look like? But maybe this is where God’s vision of reality seeks to lift us from the enslavement and distortion of our earth-driven view. Historic figures have homes to visit for posterity; the Lord of history left no home. Luminaries leave libraries and write their memoirs; He left one book, penned by ordinary people. Deliverers speak of winning through might and conquest; He spoke of a place in the heart. Would it have been that difficult to preserve an article of clothing or a piece of furniture, just so we could put it in a museum for the world to see? One can go into little towns today and see excavations of homes from Jesus’ time. Why was not His own home preserved? In a museum in Turkey, one can see the sword of Mohammed and what are claimed to be strands from his beard. Recently we have been informed that a tooth of Gautama, the Buddha, has been found. We can go back across time and see extraordinary collections of artifacts connected to monarchs and heroes from even before the time of Christ. He who owns the cattle on a thousand hills left no such information. Of Christ we are told that He did not have a place to lay His head. The same Gospel writer forthrightly states this: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . [And] the Word became flesh and made his dwelling among us” (John 1:1, 14). John’s “In the beginning” has a striking parallel with the first words of the Scriptures, “In the beginning God. . . .”

Quoted from:

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