

"I'm not afraid of the devil. The devil can handle me, but he can't handle the One to whom I'm joined; he can't handle the One to whom I'm united; he can't handle the One whose nature dwells in my nature." A. W. Tozer

"What's closest to your heart is what you talk about, and if God is close to your heart, you'll talk about Him." A. W. 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 XLVI. What is the first sense of sanctification?

Answer. To sanctify is to appoint, consecrate, or set apart any person or thing to a holy and special use; thus the elect were sanctified by God the Father.

Ex. 30.28-29; Lev. 20.24; Psa. 4.3; Jn. 17.17; 2 Cor. 6.17; Jude 1.1.

Question XLVII. What is the second sense of sanctification?

Answer. The elect are sanctified by the blood of Christ, which blots out their transgressions as a cloud, has satisfied divine justice, removed the curse and purges the conscience from dead works.

Isa. 43.25 & 44.22; Jn. 17.19; 1 Cor. 1.2,6-11; Eph. 2.13; Col. 2.13-14; Heb. 9.14 & 10.10,14 & 13.12.

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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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ABUNDANT GRACE

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 1 Timothy 1:14

The terms grace, faith and love are often uttered with only the most superficial understanding and find little if any answer in the hearts of the speakers. In the vocabulary of the child of God there are no terms more important. It is by grace we are saved and one of the titles the Lord takes to Himself is the “God of all Grace.” Salvation is by grace through faith and so does not exist apart from it. We are oft reminded of the fact that: *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:6.* And, from Paul’s first Epistle to the Corinthians we know that love exceeds above all the precious gifts of God and so endures forever. None was so conscious of these things as Paul as a matter of fact and experience.

Paul’s initial warnings to Timothy included positive directions with regard to the exclusiveness of the true doctrine, to be aware of such error and apostasy as was contrary to sound doctrine and that he defend that Glorious Gospel that had been committed to Paul’s trust. To reinforce these things Paul then offered his own personal testimony that begins with the acknowledgment of his crimes of the past and ascends to a most precious doxology: *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Timothy 1:17.* In the midst of this crescendo of praise (verses 12-17) a profound observation is made concerning his own

experience with grace and the faith and love which proceed from the abundance of grace.

Sandwiched between two most significant disclaimers of any personal merit we find this precious truth about the source of this faith and love that so many take for granted. The first disclaimer addresses the matter of his past. The sins and sinfulness of the Apostle prior to his conversion are well documented in his own words as well as those of Luke in the Acts. The words blasphemer, persecutor and injurious, say it all. He offers no defense but rather confesses that the mercy of God was the essential for his salvation. Ignorance was not offered as an excuse; rather it was stated that it was done apart from the knowledge of God. The verse following the text describes another aspect of the need of such abundance as grace provides: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.* The glorious truth that Christ Jesus came to save is treasured by all recipients of that salvation. But, Paul puts himself on the top of the list as the most prominent of sinners. He wrote in the present tense: it was not “I was,” it was “I am.” There was witnessed in Paul a progression in the realization of the exceeding sinfulness of sin. He had called himself “the least of the Apostles” and as “less than the least of all saints” and now as the “chief of sinners.” In this way he was a witness to and experienced the abundance of faith and love that proceed from grace.

Paul saw “abounding sin” in his person as described in verse 13. The transition is from that to abounding grace. Two things are worthy of note. The “and” of v. 14 is not the usual conjunction found so often. It is rather a word of contrast and might express the idea of “but.” Paul saw only hopelessness in the condition prior to being visited by the God of all grace in the person Christ Jesus our Lord. The second thing of importance here is that the quantitative analysis is that of “super-abundance.” So we read in, *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: Romans 5:20.* It is literally that grace overflowed. That which proceeds from this super-abundance is of the same nature: *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 2 Thessalonians 1:3.* Out of these things, come the eternal increase of joy (2 Cor. 7:4) and the “peace which passeth understanding.” Such was the nature of these super-aboundings of grace and the faith and love coming from it that Paul necessarily received something to anchor him: *And lest I should be exalted above measure through the*

abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 2 Corinthians 12:7. Hendriksen observed that “It is clear that this “super” vocabulary is characteristic of Paul. The phrase ‘with faith and love’ indicates the effect of grace in Paul’s heart and life.”

Paul saw himself as an example and pattern of the infinite ability of the Lord to save. In verse 16 of this chapter he extols such divine mercy and longsuffering as brought him to a saving knowledge of Christ Jesus our Lord. How then do we see ourselves? Do we merely quote Ephesians 2:8 and go on our way? Or do we pause to think of the depths of sin from which we are rescued and the necessity that fell on Christ in order to deliver us. The super-abounding of grace brings us to a keen awareness of the awful price paid for our salvation and causes us to abound with faith and love. Such faith first lays hold on Christ in full surrender and emboldens us in the power of His resurrection to serve Him and others. Such love looks first to Christ and there grows up into the true worship that is His due and spills over into the love of the brethren whereby we know that we have passed from death unto life. *bhs*

Being An Example Of His Message

We are not saved only to be instruments for God, but to be His sons and daughters. He does not turn us into spiritual agents but into spiritual messengers, and the message must be a part of us. The Son of God was His own message—“The words that I speak to you are spirit, and they are life” (John 6:63). As His disciples, our lives must be a holy example of the reality of our message. Even the natural heart of the unsaved will serve if called upon to do so, but it takes a heart broken by conviction of sin, baptized by the Holy Spirit, and crushed into submission to God’s purpose to make a person’s life a holy example of God’s message.

There is a difference between giving a testimony and preaching. A preacher is someone who has received the call of God and is determined to use all his energy to proclaim God’s truth. God takes us beyond our own aspirations and ideas for our lives, and molds and shapes us for His purpose, just as He worked in the disciples’ lives after Pentecost. The purpose of Pentecost was not to teach the disciples something, but to

make them the incarnation of what they preached so that they would literally become God's message in the flesh. ". . . you shall be witnesses to Me . . ." (Acts 1:8). Allow God to have complete liberty in your life when you speak. Before God's message can liberate other people, His liberation must first be real in you. Gather your material carefully, and then allow God to "set your words on fire" for His glory. Lord God Omniscient, give me wisdom this day to worship and work aright and be well-pleasing to You. Lord, interpret Yourself to me more and more in Your fullness and beauty. --Oswald Chambers on 2 Tim 4:2

The Sifting of Satan

Satan's desire is to overturn and destroy our faith by choking it with impurities, but Christ's desire is to strengthen our faith by purging the wheat. He desires to purify the grains of divine grace so that the chaff may be destroyed and our faith prevails. What's more, Satan had to ask God's permission to sift the disciples as wheat. Christ overrules Satan. He sets limits beyond which Satan is not allowed to go. Satan may take away much through sifting. He can destroy much through his sieves of prosperity and adversity, and he can wreak havoc through his sieves of spiritual temptation and difficulty and fear. As William Gurnall says, "No actress hath so many dresses to come in upon the stage with as the devil hath forms of temptation." Satan can destroy much in sifting us. He can destroy our fleshly self-confidence, fleshly expectation of an earthly kingdom, fleshly holiness, fleshly pride, fleshly strength, fleshly wisdom, fleshly prayer, and fleshly self-righteousness. All that is self must fall as dust or dirt through the sieve. But the one thing that Satan cannot destroy is our non-fleshly, divine, saving faith. He cannot touch that noble grace by which we are united to Christ. He cannot touch faith, which is that bond of union by which Christ dwells in our hearts. He cannot destroy the faith that works by love, produces hope, and is the heart of true godliness. The faith that cleaves and clings to the Lord, that cannot but love God, that hangs upon Christ and God's promises in Him, cannot be destroyed by Satan. Satan cannot destroy that faith which clings to God's Word and which seems the humblest of all graces though it is the most important grace of all, for it is the foundation and support of every grace.

--Joel Beeke *Walking as Jesus Walked*

Turning from Sin

Repentance is not a passing expression of regret or sorrow that focuses on the trouble that comes with sin rather than on the sin itself. The true repenter never wants to have his cake and to eat it, to enjoy peace with God while still indulging in sin. Rather, the wicked man recognizes his wickedness and the guilt it brings in the eyes of a holy God and turns his back upon the entire pattern of his godless life. He does not seek or offer a little reformation here and there, a tidying up of the rough edges. He does not sin in the hope that he can use repentance as an excuse to go on sinning. Rather, he rejects and renounces his sinful habits. The unrighteous man, who now sees that he provokes God to anger by his lack of goodness, leaves behind all the designs and purposes that run contrary to the holy will. --Jeremy Walker