

Matthew Henry, when he was about to die, said to a friend, "You have heard many men's dying words, and these are mine: 'A life spent in communion with God, is the pleasantest life in the world.

"Humility is not simply feeling small and useless - like an inferiority complex. It is sensing how great and glorious God is, and seeing myself in that light." - Dr. Sinclair Ferguson

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 XCI. What must God's people expect when they transgress the law of Christ?

Answer. God has declared He will visit their transgressions with the rod, and their iniquities with stripes; therefore they must expect fatherly chastisement.

Psa. 89.30-33; Isa. 26.16; Jer. 31.18-20; Mic. 7.9; Heb. 12.5-13.

Question XCII. Can God's people ever perish everlastingly?

Answer. No; for they shall never perish; but, in spite of sin, Satan, the world and the flesh, shall have everlasting life; for their life is hid with Christ in God, and because He lives, they shall live also.

Jn. 3.14-16 & 10.28-29 & 14.19 & 17.24; Col. 3.3; 1 Pet. 1.5.

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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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FROM GLORY TO GLORY

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Corinthians 3:18

Albert Barnes observed that “It is a law of our nature that we are molded, in our moral feelings, by the persons with whom we associate, and by the objects which we contemplate.” It has been a matter of personal observation in both self and others that such is true. As a youth I found it compelling to blend with the companions I kept and so, for better or worse, there would be a change effected in my manner if only temporarily. It is to be feared that these experiences often leave permanent impressions and so we warn our children with regard to their choice of friends.

It only follows that such would be the case if indeed that companion is Christ our Lord. It was His bidding that we should, *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matthew 11:29.* As we walk in the yoke with Christ we learn of His character and attributes that may be transferred to His people. The principle one that He mentions here is that He is “meek and lowly in heart.” The idea is simply that we should be the same. The promise attached here is of rest for our souls as we imitate Christ in His relationship to the Father.

The illustration that led to this conclusion here is powerful. The effect of Moses having been for so long in the presence of the Lord left an image of glory so bright that the people could not look on his face and a veil was used to cover it. While we confess that the case of Moses was exceptional, it was in the same way noted of the

Apostles that “...they had been with Jesus.” The effect was apparent even to those who hated Christ and the Gospel. It is not possible to be unaffected in the presence of our Lord. After all, He is God manifest in the flesh.

It is evident that change is brought to pass over the course of our spiritual lives. Peter’s admonition was, *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Peter 3:18.* The growth spoken of is by grace and it brings us to a greater knowledge of Christ our Lord. This is not a knowledge of things about Him; it is concerning our glorious acquaintance with Him. The objective is in keeping with that expressed by Paul in that, *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Romans 8:29.* The objective of our God in the divine decree of election should certainly be the objective of we who are “called to be saints!”

It is at this point that the thought of divine sanctification comes to mind. None can dispute that where there is life there is growth. It is here I fear that many come to a point of division over the application of terms. There are those who hold that sanctification is a divine work fully and completely effected in regeneration (I am one). As to the definition that we are set apart and qualified for the Master’s use there can be no doubt. Others hold that sanctification is a progressive work completed only at death or

the coming of the Lord. It seems that there is not an “either-or” here but the distinction to be made of the initial act of grace and regeneration and the bringing of the same to the experience of the believer. For this reason, we must give attention to the fact of growing, being conformed and being changed as Paul sets forth in this passage. Emery Bancroft wrote: “In justification we are declared righteous in order that in sanctification we might be made righteous. Justification is that which God does for us, while sanctification is largely that which God does in us.” It is that which God has done in us that we grow to realize with an experienced effect.

Our attention would be drawn here to the means whereby that change is made to occur. Most agree that the “glass,” or mirror, into which we look is the Glorious Gospel of our blessed Lord. Paul described it thusly in the next chapter: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:6.* There is no veil with us to shroud our view of Christ and the glory of God in His face. From the “Glorious Gospel of Christ” radiates the “glory of the Lord and those who behold it cannot be

unaffected. Man was created in the image of God which image was corrupted in man by the fall. We are made new creatures in Christ and the image stamped upon us thereby is that of Christ Himself. It is to the emergence of that image into the faith and practice of our Lord that we aspire. And again, we think of the words of old: *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isaiah 45:22.*

Paul aspired to reach the Mark of the high calling of God in Christ and He knew that Christ was the Mark as well as the prize. While we carefully note that the Holy Spirit is the agent of this change, it is an experienced change nevertheless. Paul wrote in Romans, *For sin shall not have dominion over you: for ye are not under the law, but under grace. Romans 6:14.* We long to have the dominion of righteousness ever more fully realized and that we may rather reflect the glory which we behold only in Him.

Those who behold the glory of Christ in the Gospel are assured by the death, burial and resurrection of Christ that the end result will be realized and the final change will reveal complete perfection. *For by one offering he hath perfected for ever them that are sanctified. Hebrews 10:14. bhs*

No Middle Ground

“He that is not with me is against me; and he that gathereth not with me scattereth abroad.”— Matt. 12:30 —

There is plenty of rhetoric, always has been, which seeks to portray Jesus Christ as many things—from prophet to philosopher to anything in between—in an attempt to show some degree of favorability. Most Americans have very nice things to say about Jesus. Most believe Him to be an extremely passionate, even zealous, do-gooder. They judge Him by popular sayings emblazoned on a plethora of various trinkets and knick-nack paddy-whack displayed in merchandise kiosks cluttering mall aisles and corridors across the land.

Never-ending hacked portions of Scripture are carved, burnt, sewn, burnished, etched, engraved, silkscreened, and pasted onto calendars, earrings, t-shirts, cupholders, coasters, lampshades, and unlimited varieties of discretionary goods.

Sayings such as “Love your neighbor,” “Peace on earth,” “For God so loved the world,” and a host of other out-of-context bits and pieces of God’s Word are the only Scriptures the vast majority of people ever see, so it comes as no surprise that the same have no idea who Jesus really is, what He really said, or what He expects of them. Most believe Jesus is just fine with whatever it is they believe, whatever it is they do or do not do, and whatever it is they think about Him, if anything.

But they’re dead wrong.

When unbelievers hear what Jesus really said through the faithful, necessary proclamation of the Gospel, and sound expository preaching, their response is usually quite the opposite of “nice.”

Either you believe the biblical record of Christ, or you don’t. You’re either for Him, or you’re against Him. There is no middle ground. --Paul Osborne, Pastor in Lima, OH

"Believer! Only the grace of God makes you to differ from the world around you! You once were dead in trespasses and sins. You moved as a living carcass with a lifeless soul. Your every step was hellward. Your every moment hurried you towards endless woe. Your life was . . . ignorance, rebellion, slavery, disgrace. But now the darkness is dispersed, and true light shines. You see the cross! You stand in a new world of spiritual delight. You are a new creation of thought, affection, hope, desire. You live for God; to God; with God; in God. But whence the change? Did it result from your own resolve? Did rolling years beget this wisdom? Oh, no! You owe the whole to sovereign grace! God, of His own free will, looked down with favor on your ruined soul. His grace gave you, as a jewel, TO HIS SON; and gave His Son to be your uttermost salvation! You owe the whole to sovereign grace!" - Henry Law

“The unsaved sinner loves a salvation from hell. The true Christian loves a salvation from sin. Everyone desires to be saved from the pit, but it is only a child of God who pants to be saved from every false way. We love the Gospel because it saves us . . . from selfishness, from pride, from lust, from worldliness, from bitterness, from malice, and from sloth.” - C. H. Spurgeon

George Whitefield preached on the Kensington Commons. They threw dead cats and rotten eggs at him. He said: "This is only the manure of Methodism, the best thing in the world to make it grow; throw away as fast as you please." And when a stone cut him on the forehead, he seemed to preach better for a little bloodletting.

Contributed by Earnie Lucas

BUT WE ARE BOUND TO GIVE THANKS ALWAYS TO GOD FOR YOU, BRETHREN BELOVED OF THE LORD, BECAUSE GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH: WHEREUNTO HE CALLED YOU BY OUR GOSPEL, TO THE OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST. 2
THESSALONIANS 2:13-14