

In order for any sinner to see his need of a Saviour and be willing to receive the Saviour he needs, the work of the Holy Spirit upon and within him were imperatively required. Had God done nothing more than given Christ to die for sinners and then sent forth His servants to proclaim salvation through Christ, leaving sinners entirely to themselves to accept or reject as they pleased, then every sinner would have rejected, because at heart every man hates God and is at enmity with Him. Therefore the work of the Holy Spirit was needed to bring the sinner to Christ, to overcome his innate opposition, and compel him to accept the provision God has made. - A. W. Pink

THE BAPTIST CATECHISM  
AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

29. Q. How doth Christ execute the office of king?

A. Christ executeth the office of a king, in subduing us to himself (Acts 15:14, 15, 16), in ruling (Is. 33:22), and defending us (Is. 32:1, 2), and in restraining and conquering all his and our enemies (1 Cor. 15:25; Ps. 110 throughout).

30. Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition (Luke 2:7), made under the law (Gal. 4:4), undergoing the miseries of this life (Heb. 12:2, 3; Is. 53:2, 3), the wrath of God (Luke 22:44; Mt. 27:46), and the cursed death of the cross (Phil. 2:8); in being buried (1 Cor. 15:3,4), and continuing under the power of death for a time (Acts 2:24, 25, 26, 27, 31; Mt. 12:40).

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WXTH-LP 101.7 FM– In Richwood

Services:

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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### THE DOCTRINE OF PRESENTATION

*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:*

*Colossians 1:21-22*

It was the stated goal of Christ our Lord to present those given to Him with all the fruits of redemption in complete view. So, it was not only that He should deliver up and present those for whom He died, but also that He should present them with the evidences that salvation was fully functioning in them. Paul understood the goal of gospel preachers and preaching to be in harmony with the aim of Christ our Lord. And so, it was his expressed desire to present them as “perfect in Christ” (Colossians 1:28).

Paul described both the purpose and work of Christ in the preceding verse: *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Colossians 1:20.* Reconciliation is missed by many who have bypassed the necessity of being made acceptable to God; nothing short of perfect holiness will be sufficient for that. To reconcile is to remove the reason of enmity between enemies. The Lord revealed that cause through the prophet of old: *But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Isaiah 59:2.* But then, we have the delightful report that: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8.* Thus, the thought of v. 21 is preciously assuring that those coming unto God by Christ our Lord “...yet now hath He reconciled.”

Emphasis is given here in that, in reference again to verse 20, a description of those reconciled is added. The words “and you” may be read as “even you” that were alienated (having nothing in common with the God) and enemies (hostile toward God) are the very ones He has reconciled. How foolishly men suppose that they, in their depraved human nature, are able to effect the necessary change that would make them to be welcomed into the divine presence. If it came about “through the body of His flesh through death...” it cannot have been through any other means. God is emphatically intolerant of all that is offensive to Him and the best man has to offer falls into that category.

As a child, when it was time for church, or company was coming or some other special event was at hand, I was often subjected to a rigorous inspection by my mother. I was to be neatly dressed in clean clothes, my face and hands were to be washed and my shoes clean. Her words were “I want you to be presentable and on your best behavior.” How much more is this to be true regarding those whom our Lord will present to the Father? Paul declares what constitutes one as presentable. First is that we be holy. The thought from Greek scholar A. T. Robertson is: “positively consecrated and separated unto God.” These are they who live unto God. They are born again of the Spirit of God and of incorruptible seed. It is further declared that we be “unblameable.” In

Ephesians 5 we read of Paul's exhortations concerning untoward behaviors and conversation. The desire for purification and freedom from any stain of sin must be ever present. Along with these is that we be unproveable in His sight. That is, that we be not subject to accusation from any source.

While we rejoice that the "...blood of Jesus Christ His Son cleanses us from all sin," There is clearly a reference to practice. That being said, Satan, the justice of God, our fellowman and even we ourselves may rise up to accuse. That which is declared as the aim of Christ in redemption is the desire of the redeemed – not subject to presumption. The challenge of the Lord concerning His work through the Psalmist is: *Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Psalms 48:12-13.*

What God designs, grace accomplishes in Christ and in the end shall be perfectly realized - *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 1:24.* Furthermore we delight to read: *And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Hebrews 2:13.* In all these references the thought of presenting is to bring alongside in full identification.

Christ is to be fully acknowledged as the prime mover in all these things. Paul found himself fully identified with that purpose and labored to the end with the same goal in view. See vv. 28-29. His aim was that those to whom he preached be conformed to the image of Christ. To that end he warned (admonished) by earnestly advising and rebuking that inconsistent attitudes and behaviors be rooted out. He was not hesitant to deal extensively with instruction in righteousness. Certainly, he had no idea that he could make men holy or righteous. He labored to confirm the truth of it all in them. Three times in verse 28 he used the phrase "every man" so individualizing the application. His stated goal was the same as that of Christ: *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Colossians 1:28.* He expressed the same aim in Philippians 2:15-16; 2 Corinthians 1:14; and 1 Thessalonians 2:19-20. Perhaps the most tender expression of all is found in: *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2 Corinthians 11:2.*

If this was the aim of Christ to so present us, should it not also be the aim of ministry and the desire of our hearts to be presented together with Him? *bhs*

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## Among the Redeemed

Lo, the people shall dwell alone, and shall not be redeemed among the nations. (Numbers 23:9) Who would wish to dwell among the nations and to be numbered with them? Why, even the professing church is such that to follow the Lord fully within its bounds is very difficult. There is such a mingling and mixing that one often sighs for "a lodge in some vast wilderness." Certain it is that the Lord would have His people follow a separated path as to the world and come out decidedly and distinctly from it. We are set apart by the divine decree, purchase, and calling, and our inward experience has made us greatly to differ from men of the world; and therefore our place is not in their Vanity Fair, nor in their City of Destruction, but in the narrow way where all true pilgrims must follow their Lord. This may not only reconcile us to the world's cold

shoulder and sneers but even cause us to accept them with pleasure as being a part of our covenant portion. Our names are not in the same book, we are not of the same seed, we are not bound for the same place, neither are we trusting to the same guide; therefore it is well that we are not of their number. Only let us be found in the number of the redeemed, and we are content to be off and solitary to the end of the chapter.

-- C. H. Spurgeon *Faith's Checkbook*

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### On the Functions of Scripture

...the God-given organism of Scripture (sixty-six books in all, thirty-nine making the Old Testament and twenty-seven the New) has a centre, what Calvin called a *scopus* – that is, a focal point set in view, a target aimed at and a reference point for everything. That *scopus* is the Lord Jesus Christ himself, whom the prophets proclaim as the Messiah who should come and the apostles as the Messiah who has come and is coming again. The Spirit leads us to focus on Him and on our need of Him. We find Scripture acting both as the mirror in which we see ourselves as guilty, vile and helpless sinners who need saving, and also as the searchlight which shows us the living Saviour – the Christ who is there, and there for us; or, better, the Christ who is here, and here for me. The Spirit puts us out of doubt as to Jesus' reality and brings us to know and trust Him as our own Deliverer from sin, from self and from the dark and painful emptiness here and hereafter for which hell – Gehenna, the burning place – is the apt name. (Scripture calls this trustful knowledge *faith*.) Thus we prove for ourselves the truth of Paul's statement that 'the sacred writings ... are able to instruct you for salvation through faith in Christ Jesus' (2 Tim. 3:15). Excerpted from J. I. Packer, *18 Words: The most important words you will ever know*

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The gospel of Jesus Christ is not a call to behavior modification or a call to be more moral, but it is actually a call to repent of your morality and self-righteousness because, on that Day, your morals will only testify against you. This is not to say don't be moral, but rather, not to trust in your morality because it will only damn you. No amount of morality can make up for our having desecrated the holiness of God. Merely attempting to change your behavior is utterly futile for it will not save you. We need rescue. I know this is a severe blow to human pride but it is true. In mercy, Jesus has done for sinners what we were unable to do for ourselves -- all those who trust in Him alone.

- J.W. Hendryx

“You may have broken every commandment under heaven; you may have sinned with a high hand against light and knowledge; you may have despised a father's warnings and a mother's tears; you may have run greedily into every excess of riot, and plunged into every kind of abominable behavior – you may have turned your back entirely on God, His day, His house, His ministers, His word. I say again it matters nothing. Do you feel your sins? Are you sick of them? Are you ashamed of them? Are you weary of them? Then come to Christ just as you are, and Christ's blood shall make you clean.”

-- J.C. Ryle