

We know that God is everywhere present; He is all-knowing; He is all-powerful; and yet we need to experience His presence in a special way. He is present in and through His Word. The child of God has God the Holy Spirit's indwelling presence, but there is a sense that the Lord's child needs to have the presence of God the Father in personal and public worship. A child should desire to be in the presence of his father. That is normal. Those who have been born into God's family, by the new birth, desire the presence of their Father who is perfect as well as all powerful; thus His care is infallible. God is everywhere present before all His creation; but God is especially present before His new creation in Christ. Dr. Ron Rumburg

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)

84. Q. Which is the tenth commandment?

A. The tenth commandment is Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's (Ex. 20:17).

85. Q. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition (Heb. 13:5; 1 Tim. 6:6), with a right and charitable frame of spirit toward our neighbour, and all that is his (Job 31:29; Rom. 7:15; 1 Tim. 1:5; 1 Cor. 8:4, 7).

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsj@msn.com

Website: www.riversidebaptistchurchwv.com

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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BECAUSE YE ARE SONS

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Galatians 4:6

The Galatian epistle is filled with arguments intended to counter the effects of the legalistic teachings of those preaching “another gospel.” We may be sure of the intensity with which Paul attacked this issue by reading the first ten verses of the letter. He had no tolerance for such undermining of the Gospel in the hearts of those he loved and for whom he cared deeply. At times, we may be tempted to overly vilify the Galatians as we observe the strong charges brought upon them. But then, we encounter a precious statement of endearment and realize the precious identity Paul had with them. And, later in the chapter, we read these words: *My little children, of whom I travail in birth again until Christ be formed in you, Galatians 4:19.*

The words that appear before this declaration and those that follow emphasize the need for them to understand the relationship God has determined to have with His children. Herein the “love of Christ constrains us” to consider all the work of redemption as having this aim. The enemy would have them to define their relationship to God as servile, impersonal, and legal. Paul would define for them the things they were doing and show them to be inconsistent with the intended interaction of the Father with His children. The statement “And because ye are sons...” is added to the statement of the eternal purpose of God to send His Son into the world to redeem His people who were under the Law and that for the purpose “that we might receive the adoption of sons.”

Men often think upon the matters of salvation and conclude that the main idea is to rescue as many as possible from hell. Certainly, such a rescue takes place. But, there is infinitely much more to consider in that God has attached His glory to the accomplishment of redemption. It behooves us to explore the relationships that come to pass as a result of the work of Christ our Lord. We are servants, we are brethren, and especially, we are children. In the consideration of all these things we also encounter various terms whereby these relationships originate. So, it begins with the predestinating purpose of God from all eternity. It is clearly declared from the beginning of the revelation to us. It is manifested in time with the appearing of Christ in the world. It is applied to men in regeneration and the new birth. It is applied to their hearts by the continued work of the Spirit through the Word as repentance and faith. It is realized that there is an intimate connection with Christ in it all: *And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Hebrews 2:13.*

Wayne Grudem wrote: “In regeneration God gives us new spiritual life within. In justification God gives us right legal standing before Him. But in adoption God makes us members of His family.” We are reminded at this point of the words of John: *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John 1:12.* These were, of course, those who were born of God. (See John 1:11). It is in receiving

the adoption that we are brought to the matters of a living, serving, and properly constituted experience with God through Christ our Lord. Predestination has this as its object: *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Ephesians 1:5.* And, as we have already noted, redemption has accomplished it.

We understand that legal adoption gives to a child all the rights of one born into a family. What it cannot give is the family genetics. Thus, the adopted child may bear no family resemblance. It is not so with the family of God. Not only do we “receive the adoption,” we receive the family nature. God the Father has sent the Spirit of His Son into our hearts and so we are constituted as a true son. We exhibit the same desires, the same attitude, the same behavior and the same adoration of the Father as does Jesus Christ our Lord. So much is this so that we read: *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Hebrews 2:11.* The Holy Spirit, in fulfilling all that Jesus said He would do, brings the love of God to life in the heart of true believers. A parallel passage confirms that it is the work of the Spirit to assure us: *The Spirit itself beareth witness*

with our spirit, that we are the children of God: Romans 8:16.

The Spirit of His Son is not passive in us. He brings to us a special recognition of our Father. The words “Our Father which art in heaven...” have been uttered countless times by those who have no concept of that which is made real in the heart and life of a true believer. There is much thought given to that which is cried – “Abba Father.” It appears that the Spirit here employs both the Hebrew and Greek language to bring intensity to bear on the thought. Some hold that the word “Abba” is more tender and might be equivalent to “daddy.” Both mean father. But, when an adopted child of God who has been constituted with the same nature and is indwelt by the Spirit, (and all true sons are), the exchange of love is beyond human comparison. While that Fatherhood may be modeled by earthly fathers, the reality is only truly known by the redeemed of the Lord and they say so.

It is only by the grace of God that any are able to say, “Abba Father.” Such a privilege was obtained at great cost to The Son, Jesus Christ. It is given to us who know Him “because we are sons.” May the wonder of that blessedness be ever evident in us before God and man. *bhs*

The Forgiveness Of God

In whom we have . . . the forgiveness of sins. — Ephesians 1:7

Beware of the pleasant view of the Fatherhood of God - God is so kind and loving that of course He will forgive us. That sentiment has no place whatever in the New Testament. The only ground on which God can forgive us is the tremendous tragedy of the Cross of Christ; to put forgiveness on any other ground is unconscious blasphemy. The only ground on which God can forgive sin and reinstate us in His favour is through the Cross of Christ, and in no other way. Forgiveness, which is so easy for us to accept, cost the agony of Calvary. It is possible to take the forgiveness of sin, the gift of the Holy Ghost, and our sanctification with the simplicity of faith, and to forget at what enormous cost to God it was all made ours.

Forgiveness is the divine miracle of grace; it cost God the Cross of Jesus Christ before He could forgive sin and remain a holy God. Never accept a view of the Fatherhood of God if it blots out the Atonement. The revelation of God is that He cannot forgive; He would contradict His nature if He did. The only way we can be forgiven is by being brought back to God by the Atonement. God's forgiveness is only natural in the supernatural domain.

Compared with the miracle of the forgiveness of sin, the experience of sanctification is slight. Sanctification is simply the marvellous expression of the forgiveness of sins in a human life, but the thing that awakens the deepest well of gratitude in a human being is that God has forgiven sin. Paul never got away from this. When once you realize all that it cost God to forgive you, you will be held as in a vice, constrained by the love of God. – Oswald Chambers

COMMOTION, NOT DEVOTION

And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. — 1 Kings 19:12 “The accent in the Church today,” says Leonard Ravenhill, the English evangelist, “is not on devotion, but on commotion.” Religious extroversion has been carried to such an extreme in evangelical circles that hardly anyone has the desire, to say nothing of the courage, to question the soundness of it. Externalism has taken over. God now speaks by the wind and the earthquake only; the still small voice can be heard no more. The whole religious machine has become a noisemaker. The adolescent taste which loves the loud horn and the thundering exhaust has gotten into the activities of modern Christians. The old question, “What is the chief end of man?” is now answered, “To dash about the world and add to the din thereof.”... We must begin the needed reform by challenging the spiritual validity of externalism. What a man is must be shown to be more important than what he does. While the moral quality of any act is imparted by the condition of the heart, there may be a world of religious activity which arises not from within but from without and which would seem to have little or no moral content. Such religious conduct is imitative or reflex. It stems from the current cult of commotion and possesses no sound inner life.

Lord quiet my heart today in the midst of the rush and din of church busyness, that I might be able to hear the “still small voice.” Amen.

--A. W. Tozer

Satan promises the best — but pays with the worst!

He promises honor — and pays with disgrace.

He promises pleasure — and pays with pain.

He promises profit — and pays with loss.

He promises life — and pays with death.

But God pays as He promises — all His payments are made in pure gold!

--Thomas Brooks