

Why do you "thank" God for your conversion? It is because you know in your heart that God was entirely responsible for it. You thank God because you do not attribute your repenting and believing to your own wisdom, or prudence, or sound judgment, or good sense. You have never for one moment supposed that the decisive contribution to your salvation was yours and not God's. You have never told God that, while you are grateful for the means and opportunities of grace that He gave you, you realize that you have to thank, not Him, but yourself for the fact that you responded to His call. Your heart revolts at the very thought of talking to God in such terms. In fact, you thank Him no less sincerely for the gift of faith and repentance than for the gift of a Christ to trust and turn to." J.I. Packer

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)

88. Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others (Ez. 8:6, 13, 15; 1 Jn. 5:16; Ps. 78:17, 32, 56).

89. Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Gal. 3:10; Lam. 3:39; Mt. 25:41; Rom. 6:23).

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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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SEEING JESUS

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Hebrews 2:8-9

All true faith is anchored in Christ Jesus and thereby we see Jesus. We are often reminded of the definition given us: *Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1.* To the world, reality is that which may be seen with the natural eye or heard with the natural ear. True believers are given eyes to see and ears to hear which make things real of which this world knows nothing. So, the seeming conflict here of not seeing, yet seeing, is resolved with we who enjoy that hope that faith apprehends. We are given such a revelation that we may live with full assurance of salvation while contemporary religion and the world in general languishes in doubt.

In the first two chapters of Hebrews we witness something of the condescension of the Lord in revealing to us the glorious wonders of Christ. In the first three verses of chapter one we are presented with such a glorious description of Christ as to defy full comprehension in this present frame. To consider Him in the brightness of His glory, as the express image of the Father, as the upholder of all things, and our glorious redeemer, leaves us in total awe and provokes us to worship to the limits of our capability and beyond. From there we are brought to consider His identity with us as the Son of Man. See Psalm 8. All things were put in subjection under His feet. The

words are emphatic – nothing is excluded. But then, we are reminded that what we see is not consistent with what is declared. That is, our natural eyes are not seeing what is, in fact, true. It is here that we are directed to that which must guide us for now. We are directed to the fact that “we see Jesus.”

Up to this point in the epistle, He has been referred to as the eternal Son of God and God the Son. At this point, however, His is addressed by His given name. *Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11.* We might have been told that by faith we see God. His name Christ might have been employed. Perhaps the Spirit would have us to know that the One seated on that throne was also a man. *For there is one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5.* We must ever be reminded that He is God manifest in the flesh that He might be partaker of all with us.

Many in the religious world act as though the Lord is either powerless or disinterested. We know that neither is true. He has made everything in this present world to pertain to redemption. Thus, the work of Christ and the

accomplishments of Christ are ever in view. It is this view of Jesus that is to us the confirmation that all is in order as to the plan and purpose of God in Christ. We both see and are directed to look to Him. It is this view that brings several things to mind which remove the concern about what we do not see now. As previously mentioned, His birth name is here used so identifying Him as our Savior as well as our Lord. And so, we see Him as the One appointed to the position of universal dominion by His Father and our Father. We see Him as the One approved of by the Father who thundered from Heaven, "This is my beloved Son in whom I am well-pleased." The Scripture graphically takes us as far as we may in seeing Him in all the agony required for our redemption and then declares Him risen from the dead and we see Him as our ascended Lord. We see Him as our seated High Priest declaring the truth of His words from the cross – "It is finished." We see Him as our intercessor: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25.*

Many look to the present situation in our land and around the world and think it impossible to remedy. Regardless of either circumstance or outcome we are directed to

elevate our vision above the fray, and when we do, we see Jesus. It is to be remembered that God often used wicked nations to chasten His people and afterward dealt with them according to their sins. Jesus endured far worse circumstances than anything we see now. Had we been charged with assessing His state in facing the cross and the wrath of God we would have surely concluded that there was no hope for Him. We would do well to endeavor to enter that with Him (we are not able). See Psalm 22. It is on the other side of the worst judgment yet that "we see Jesus." We see Him as our exalted Lord ruling and reigning exactly as was foreordained from all eternity. We may look to the awful state of the world if we will. But, when our eyes turn heaven-ward and we see Jesus, none of it matters.

The songwriter captured it well. "Turn your eyes upon Jesus, Look full in His wonderful face, And the things of earth will grow strangely dim In the light of His glory and grace." May we then be found as the Word of God directs: *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2. bhs*

Saving Faith Loves Forgiveness – John Piper

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. (Ephesians 4:32)

Saving faith is not merely believing that you are forgiven. Saving faith looks at the horror of sin, and then looks at the holiness of God, and apprehends spiritually that God's forgiveness is unspeakably glorious.

Faith in God's forgiveness does not merely mean a persuasion that I am off the hook. It means savoring the truth that a forgiving God is the most precious reality in the universe. Saving faith cherishes being forgiven by God, and from there rises to cherishing the God who forgives — and all that he is for us in Jesus.

The great act of forgiveness is past — the cross of Christ. By this backward look, we

learn of the grace in which we will ever stand (Romans 5:2). We learn that we are now, and always will be, loved and accepted. We learn that the living God is a forgiving God.

But the great experience of being forgiven is all future. Fellowship with the great God who forgives is all future. Freedom for forgiveness flowing from this all-satisfying fellowship with the forgiving God is all future.

I have learned that it is possible to go on holding a grudge if your faith simply means you have looked back to the cross and concluded that you are off the hook. I have been forced to go deeper into what true faith is. It is being satisfied with all that God is for us in Jesus. It looks back not merely to discover that it is off the hook, but to see and savor the kind of God who offers us a future of endless reconciled tomorrows in fellowship with him.

“GOD HELPS THOSE WHO HELP THEMSELVES!” ...???

Two questions come to my mind every time I read that statement. First: Why should anyone able to help himself need someone else to help him? Second: Why does that god not help the helpless, those who cannot help themselves?

And are not the people making this statement the same as those saying to sinners, “Please let God save you, for He wants so very much to do so, but He is helpless to do so unless you let Him”?

That begs a third question: How can a helpless god help anyone?

I can easily and readily envision such people boasting, “We help God when He cannot help Himself!”

What a blessed contrast is Jehovah and His saints. He is “Almighty God” (Genesis 17:1). There is nothing too hard for Him to do (Jeremiah 32:17, 27), and He does all He pleases (Psalm 135:6; Isaiah 46:10). His saints cry out to Him, “Bow down Your ear, O LORD, hear me; for I am poor and needy (Psalm 86:1). They confess of Him, “The helpless commits himself to You” (Psalm 10:14). They declare of Him to others, “He will deliver the needy when he cries, the poor also, and him who has no helper. He will spare the poor and needy, and will save the souls of the needy” (Psalm 72:12f).

– Daniel E. Parks

The Strength of a Minister: Christ Crucified

The doctrine of Christ crucified is the strength of a Minister. I, for one, would not be without it for all the world. I would feel like a soldier without arms, like an artist without his pencil, like a pilot without his compass, like a laborer without his tools. Let others, if they will, preach the law and morality; let others hold forth the terrors of hell, and the joys of heaven; let others dwell on the sacraments and the Church. Give me the cross of Christ. This is the only lever which has ever turned the world upside down up to this point, and made men forsake their sins: and if this will not, nothing will.

~ J.C. Ryle

“FOR EVERY ONE LOOK AT THE NEWS TAKE 100 LOOKS AT SCRIPTURE.” - NICK BATZIG