

"Surrender the dogma of verbal inspiration and you are left like a rudderless ship on a stormy sea-at the mercy of every wind that blows. Deny that the Bible is, without any qualifications, the very Word of God, and you are left without any ultimate standard of measurement and without any supreme authority."

- 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)

102. Q. What is the Lord's supper?

A. The Lord's supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein by giving and receiving bread and wine, according to his appointment, his death is shown forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace (Mt. 26:26, 27, 28; 1 Cor. 11:23-26; 10:16).

103. Q. Who are the proper subjects of this ordinance?

A. They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works (Acts 2:41, 42).

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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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THAT YE MAY BELIEVE

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John 5:13

It has been with great profit that I have often lingered over this passage. The dual reference to believing on the name of the Son of God arouses curiosity. But, such curiosity leads to the discovery of the continuing work of faith in us which is often missed but which is the aim of the Apostle here. The beginnings of true faith manifests in embracing Christ Jesus our Lord as the Son of God and as such the only hope of salvation. It is to believe that what He has done in His death, burial, resurrection, and ascension back into Glory is the only hope of fallen sinners and having discovered ourselves as just that we, by faith, lay hold on Him unto the saving of our souls. Certainly, it is all of grace that this occurs and so the truth as it is in Christ is sweetly and accurately applied in our hearts and minds. It is by this we “know that we have eternal life.”

But, John does not leave us there to drift along with the currents of life; rather these things are brought to mind that we may believe in a proactive manner. While later translations omit the second reference and rearrange the order of the words, the passage as written is very much in harmony with the declared aim of the Apostle. Throughout this brief epistle we read of many words of encouragement and several stating that such was the very reason of the writing. In particular we are encouraged in the matter of loving God and loving the brethren.

We would consider the “things” written to believers. The scholars differ somewhat in that

some believe that the reference is to those things in the first twelve verses of this chapter. Others think that it includes the whole of the epistle prior to that statement. In fact, it seems that this final chapter has the tone of conclusion and summing up in view. Either way, the tone is that of encouragement to perseverance and so drawing upon Him in whom we have believed. All true faith appeals to the Son of God and the same faith that is given at the outset is that which continues with us throughout the rest of our lives. And, it continues to look to God manifest in the flesh – The Son of God.

To the many who have been deceived by a redefinition of repentance and faith, the words “that ye may believe on the name of the Son of God” can have no meaning. In many cases they have become so enamored with themselves and their abilities that that Blessed Name is a mere icon to them and has no real efficacy. To others, they are so relieved to have settled a formality that they give little thought to anything else. That is, since they have been told that their ability to make a simple profession or repeat a prayer is sufficient to provide escape from hell they have no more concern. They may have even mistaken a change of habit for salvation. But, the idea of aggressively believing in Christ would be foreign to either. The reason is that such comes because of a divine work of regeneration and the revelation of Christ to and in those who continue in the way of belief and growth.

The things either referenced or implied certainly include the effects of the New Birth in the lives of believers. Thus, we read, *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John 3:9.* The pursuit of holiness is a discernible effect in true believers. The love of the brethren in a Godly manner is further evidence: *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John 3:14.* Reaching higher from this point is the fact of knowing God is a personal interactive relationship and so John encourages a further aim: *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 1 John 4:7.* John elevates this to a matter of distinct expression in the life of faith: *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 1 John 5:1.* And then declares that those who believe that Jesus is the Son of God are the same that overcome the world so living victorious lives with Christ clearly in view.

This verse declares two distinct objectives.

The first is “that ye may know that ye have eternal life. Nothing here is a matter of mere assumption nor will it bow to presumption. The matter of knowing that we have eternal life is declared to us through evidence; not merely an acknowledged fact here or an epiphany there. It is rather the effect of knowing Christ and believing that He is the Son of God. It entails an ongoing confirmation of the effects of the New Birth discovered in us.

The second objective is “that ye may believe on the Name of the Son of God. Simply put it is the ability to continue with the same intensity to see Jesus, high and lifted up. The statement is often made “that life goes on.” That reflects a somewhat fatalistic attitude. John’s objective here is that life go upward and onward with a specific goal in mind – loving and serving our Blessed Lord. It is that we see and ever be drawn to Him above the fray and be ever growing in His grace and knowledge.

A man once cried “Lord, I believe; help thou mine unbelief.” We would do well to pray likewise and to be so directed by the Word of God here to believe the more on “the Name of the Son of God.” *bhs*

“I think that’s the main reason why we don’t do evangelism. Most Christians, when they first come to faith, want to tell others. Why wouldn’t you?! It’s brilliant—in Jesus you’re in relationship with the living God; you have an answer to death; you have an answer to your sin; you have a point and a purpose to your life. But sooner or later—and in the west, it’s happening increasingly soon—someone mocks you or wounds you or dislikes you. And because you’re not stupid, you figure it out: I don’t want to get hit, and this keeps getting me hit, so something’s gone wrong here. I’ll stop doing this.”

“So evangelism is like pointing a parched friend to the fountain. You and I have found the fountain; many around us have not. Our joyful privilege is to tell them where it is to be found, by telling them about Jesus.”

“So if we know why we should witness and we’re still not willing to witness, then it’s because our hearts are somewhere else. It’s because actually what we most want is a comfortable life, or a good reputation with friends and colleagues, or a nice settled existence with our family, and so on.” –Excerpts from Rico Tice *Honest Evangelism*

He Suffered the Most – *Seeing the Unseen: A Daily Dose of Eternal Perspective* Randy Alcorn

Isn't it astonishing that God would willingly, premeditatedly create a world in which no one would suffer more than He? In this world of suffering and evil, I have a profound and abiding hope, and faith for the future—not because I follow a set of religious rules to make me better, but because for forty years I've known a real Person, and today I know Him better than ever. Through inconceivable self-sacrifice He has touched me deeply, given me a new heart, and utterly transformed my life. Some people can't believe God would create a world in which people would suffer so much. Isn't it astonishing that God would create a world in which no one would suffer more than He? That God did this willingly, with ancient premeditation, is even more remarkable. Whenever you feel tempted to ask God, "Why did you do this to me?" look at the cross and ask, "Why did you do that for me?" Perspectives from God's Word "...I lay down my life for the sheep. ...No one takes it from me, but I lay it down of my own accord" (John 10:15, 18). "Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors" (Isaiah 53:12). Perspectives from God's People "Whenever anything disagreeable or displeasing happens to you, remember Christ crucified and be silent." —John of the Cross "Cast your arms around the cross of Christ, and give up your heart to God, and then, come what may, I am persuaded that 'Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'" —Charles Spurgeon

Our missionary activity, our church activity, and everything we do ought to flow from the theologian and the exegete—the man who opens up his Bible and has only one question: What is Thy will, Oh God? We are not to send out questionnaires to carnal people to discover what kind of church they would attend! A church ought to be seeker friendly, but the church ought to recognize there is only one Seeker. His name is God!—and if you want to be friendly to someone, if you want to accommodate someone, accommodate Him and His glory, even if it is rejected by everyone else. We are not called to build empires. We are not called to be excessive. We are called to glorify God. And if you want the Church to be something other than a peculiar people (Titus 2:14; 1Pe 2:9), then you want something God does not want. —Paul Washer

HOW TO ASCERTAIN THE WILL OF GOD. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is. 2.—Having done this, I do not leave the result to feeling or simple impression. If so, I make myself liable to great delusions. —George Mueller