

“For through him (God the Son) we both have an open way in, in one spirit (God the Holy Spirit) unto the father (God the Father).” Therefore our way into God’s presence is through the Triune Godhead. Here is how we have “an open way” into God’s presence. Thus we are no more strangers and foreigners but citizens with the saints as a part of the household of God. The foundation upon which our saving relationship with God is built has Jesus Christ as the head of the corner-stone. Those in Christ are the material that is used for the building that becomes a holy temple in the Lord and a habitation for God by the Holy Spirit. --Dr. Ron Rumburg

BENJAMIN KEACH’S CATECHISM

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

Q. 11. What are the decrees of God?

A. The decrees of God are His eternal purpose, according to the counsel of His will, whereby for His own glory, He has fore-ordained whatsoever comes to pass (Eph. 1:11; Rom. 11:36; Dan. 4:35)

Q. 12. How does God execute His decrees?

A. God executes His decrees in the works of creation and providence. (Gen. 1:1; Rev. 4:11; Matt. 6:26; Acts 14:17)

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Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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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CHRIST IN YOU

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Colossians 1:27

Many years ago, I heard a wise preacher say, “not every experience is salvation, but salvation is an experience.” Those words arrested my attention then and they still do today. Perhaps such thoughts were incorporated in Paul’s warning to the Corinthians: *“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates”* (2 Cor. 13:5). In thinking of experience, Paul called their attention to more than the fact that they had participated in certain events or that they were in possession of certain facts concerning salvation. He spoke rather to the depth of experience as being nothing short of being Christ dwelling in them.

Among the many things that were puzzling to the early disciples would have been the declaration that, *“At that day ye shall know that I am in my Father, and ye in me, and I in you.”* (John 14:20). Even as Nicodemus questioned how one could be born again, the idea of Christ being in us must have seemed strange indeed. While this promise is most precious and certainly to be included in the Gospel message, it is never understood by the unregenerate mind. It is only when we have been born again of the Spirit and brought to know Christ that we begin to comprehend this wondrous truth. Yet, it would seem that many having known of the liveliness of Christ in us have become comfortable at a level less than rejoicing and

thinking in terms of glory now and joyous anticipation of that which is to come.

Two things are tied to the knowledge of Christ in us. In the warning to the Corinthians cited above, the issue is the assurance of salvation. There is no confidence to be had in one’s salvation apart from Christ and the convincing evidence of His presence in us. The second thing is the assurance of both present and future glory with Him. There have been many allusions made and illustrations given as to the present things pertaining to salvation. Many simply point to the fact that, if Christ, His presence, His righteousness, and the pursuit of holiness are not the issues of life to us, then heaven would be unbearable.

The attachment of the idea of a mystery to this is understood in two ways. First, is the fact that it remained hidden until it happened that salvation was to come to the Gentiles. Even though, it had been prophesied. In writing to Gentiles, Paul would have them to know that it had not always been so and that they were now graciously included. But, the mystery here was more than the inclusion of the Gentiles. It was the manner in which they and all the saints were to enjoy this so great salvation. In the previous verse Paul had so indicated in writing: *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: Colossians 1:26.* Verse 27, then is the full explanation of it all. Many have supposed that the idea of “in you” means “among you.” A.

T. Robertson and others insist that this is to individuals and references the literal indwelling of Christ. It is the precious revelation to all who live in eternal expectation of the revelation of Christ and all His glory.

The riches of His glory defy a full explanation in that they are as infinite as the person declared therein. John Gill wrote: "Christ is the riches of the Gospel; the riches of the divine perfections, which the Gospel more clearly displays than the works of creation or providence, all are in Christ, the fulness of them dwells in Him; and this is the grace the Gospel reveals, the He, who was rich with all these, became poor to make us rich; the rich promises of the Gospel were all made to Christ, and are yea and "Amen" in Him..." William Hendriksen commented, "The mystery, accordingly is Christ Himself, just as in 1 Tim. 3:16; cf. Eph. 3:3-4, Eph. 3:9. It is Christ *in all his glorious riches actually dwelling through his Spirit in the hearts and lives of Gentiles*. In all the preceding ages this had never been seen, but now every child of God ("saint") could bear witness to it."

Paul was speaking from personal experience: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2:20*. His declaration that "Christ liveth in me" gives true meaning to living by faith. It is certainly more than the shallow claims

of the masses. He experienced Christ as he looked to Him and loved Him supremely. We would be remiss not to mention the essence of that which is required of us and graciously provided: *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30*.

The evidence of Christ in us is the reproduction of His character in us. So, the fruit of the Spirit. Character produces manner of life and inducement to action. We would observe that approach of Christ to three things. He expressed and practiced faithful and unquestioning obedience to His Father and so honored Him perfectly and in all His ways. The matter of His righteousness was both possessed and practiced and so it is that those in whom Christ dwells pursue holiness. And, His care for others (thy neighbor as thyself) was ever evident and He truly laid down His life for His friends. Such will be found with those in whom Christ dwells.

Many look for other evidences of both their salvation and their hope of Heaven. Hendriksen further stated: Paul proclaims Christ as the one and only solid basis for the expectation of immortality not only, but of future eschatological glory." Christ in us is our hope as to both means and substance – He is the Hope of Glory. *bhs*

ALWAYS UNDER THE GOSPEL

We need to also keep in mind that our obedience is never the means of earning any merit or blessing from God. Though we're to make every effort to obey, our best works always fall short of that perfection which God's law demands. We never obey God with all our heart and soul and mind, and we never perfectly love our neighbor as ourselves. Yet, "whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it" (James 2:10). This is why we must learn to live under the gospel every day. The gospel is not just for unbelievers; it is for believers also, because we are still sinners. Every day we need the reassurance that all our sins are forgiven (Colossians 2:13) because Christ paid for them all on the cross. Furthermore, we need to realize

that only “through Jesus Christ” are even our very best deeds “acceptable to God” (1 Peter 2:5). In themselves they are never good enough to merit God’s approval. As one old Puritan is reputed to have said, “Even our tears of repentance need to be washed in the blood of the Lamb.” –Jerry Bridges in *The Joy of Fearing God*

Fish were designed to swim, the sun to shine, and you to worship God. Grace welcomes you back to what you were designed for—worship. If someone were to ask you what the ultimate, final goal of God’s grace is, what would you answer? What is God’s grace working to accomplish? God’s grace can make you more financially wise. God’s grace can make you a better citizen and neighbor. God’s grace can cause you to be more responsible with the use of your body and more sexually pure. God’s grace can help you to make better decisions in life. God’s grace can assist you to communicate in a way that is less selfish and more loving toward others. God’s grace can help you to think more about the future and rescue you from living just for the here and now. God’s grace can make you more thankful and a better steward of what you have been given. God’s grace can cause you to be a wiser and more patient parent. God’s grace can help you to forge a healthier marriage. God’s grace can enable you to be more honest with yourself and more forgiving in your dealings with others. God’s grace can make you less anxious and more courageous. God’s grace can give you a reason to get up in the morning even when things aren’t going well. God’s grace can pilot you through disappointment and give you joy even when you’re suffering. God’s grace can enable you to remember what is worth remembering and to put away what you need to forget. God’s grace can make you more compassionate and less bitter. God’s grace can help you to know you are loved even when you’re alone and to know you have strength even when you are weak. All of these things are the beautiful harvest of grace. All of these are things for which we should be eternally thankful. But none of these good gifts is the ultimate goal of God’s grace. Focus on the following words from Romans 1:18–23: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Here is the bottom line: sin kidnapped our worship, and grace works to restore it to its rightful owner—God. It is only when God is in his rightful place in our hearts that everything else is in its appropriate place in our lives, and only powerful grace can accomplish this.

--Paul David Tripp in *New Morning Mercies*

"THE FIRST STEP IN PREPARATION FOR HEAVEN, IS TO KNOW THAT WE DESERVE NOTHING BUT HELL." - J.C. RYLE