

So rest is never found in the quest to understand it all. No, rest is found in trusting the One who understands it all and rules it all for his glory and our good.

--Paul David Tripp

THE NEW HAMPSHIRE CONFESSION OF FAITH

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

XIV. Of Baptism and the Lord's Supper

We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal.3:26-28; Rom.6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor.11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26

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WXTH-LP 101.7 FM– In Richwood

Services:

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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WALKING IN THE SPIRIT

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Galatians 5:16

The Lord’s question delivered by the Old Testament prophet Amos was “Can two walk together, except they be agreed?” If we think of physically walking along side by side with someone, it is obvious that adjustments as to pace, direction, and destination must be made by each. In the matter of walking with the Lord, which we are bidden to do, it is we who must be adjusted and adapted to these things in accordance with His will and purpose. So, it is in walking in the Spirit. It is the promise of Christ that the Spirit comes alongside to aid, to indwell, to teach, to direct, to lead, and in all things to manifest the presence and glory of Christ with us. His people are to be attuned to the promptings of Holy Spirit and to drink fully of His power as we walk through and engage this present world.

Fallen man is in bondage and is ever increasing therein. Paul’s objective in this epistle was to lead the Galatians away from the error that has so easily beset them. Theirs was not so much a matter of overt immorality as it was a more insidious form of bondage in which they were being very religious. They were surrendering to the bondage of legalism and fleshly dependence. In so doing they were despising the liberating words of Christ and the declaration that “And ye shall know the truth and the truth shall make you free.” Therefore, where this Truth is not known, bondage is the order of the day and is more powerful than any addiction men have known. So, it was that Paul had begun this chapter with the words “Stand

fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.”

Paul’s command, issued at this point, raises thoughts of some interesting parallels both in nature and men. Among the meanings attached to the word translated “walk” in this passage is that of regulation. We have watched a flock of geese move as a unit responding instantly to the movement of the leader. In Proverbs 30:27, we are pointed to the example of the bands of locusts and their unified movements. I have often watched in wonder at the movements of military units as hundreds of men move as one. It is that each moves in lockstep at the cadence being called by the leader. The result is they maneuver without collision or chaos. Every command is understood, and the response is instant. So it is, not only that we should walk in the Spirit but that we should also be instantly responsive to His gracious commands.

These thoughts turn my mind again to wonder at the relationship of Enoch of old of whom it is written that he walked with God. There is no hint of discord as he functioned in the world of his day. How is it with us? Are we so conscious of the sweet presence of the Blessed Holy Spirit? It is He that brings precious assurance and communicates strength for the day. In sensing some manner of blessedness how often we have remarked that “the Spirit is in this place.”

Likewise, our identity is answered with action. Paul wrote: *For as many as are led by the*

Spirit of God, they are the sons of God. Romans 8:14. How do I know that I am a son of God? It is not an empty claim attached to some distant experience. It is rather an ongoing sense of the presence of the Spirit communicating the things of Christ to us.

What is it to "walk in the Spirit?" Certainly, it involves an attachment and response to the inspired Word of God. The Psalmist sweetly wrote, *Thy word is a lamp unto my feet, and a light unto my path. Psalms 119:105.* By the first we understand that each step is illuminated as we so walk. By the second we understand that the essential elements of the pathway ahead are revealed. Thus, we are shown in the word the steps to be taken and the pathway we are to follow, and the Spirit does and will lead unerringly to our desired goal.

John Gill described this walk as "the exercise of the graces of the Spirit of God; as in the exercise of faith upon the person and grace of Christ, of which the Spirit is the author; and in love to God, Christ, and one another, which is the fruit of the Spirit, and in humility, lowliness of mind, meekness and condescension; all which is to walk in the Spirit, or spiritually, and strengthens the argument for love the apostle is upon..." Again, it behooves us to be listening to the cadence being called by the Spirit that we might both find the joy and liberty of obedience

and that we might be to the glory of God in Christ Jesus our Lord. In as much as the ministry and influence of the Spirit is promised to those who ask, should we not be so praying for enablement to "walk in the Spirit?"

The presence of Christ in the people of God causes a sensitivity to sin that this world knows nothing about. That aim of the flesh (the old sinful nature that remains) is diametrically opposed to that of the Holy Spirit. How often I have cried with Paul concerning the body of this death. Jesus said it plainly, "Ye cannot serve God and mammon." That would be attempting to walk with the Lord with discord to say the least. We are not promised the absence of the flesh and its ever-present leadings. But we are given "Precious Remedies Against Satan's Devices" (Thomas Brooks). Not the least among these is presented here. The text is emphatic. Walking in the Spirit eliminates any possibility of fulfilling the lust (or aim) of the flesh. We are to be cautioned here that the flesh will use religion or any other thing to entice our affections from Him who alone is worthy.

Be reminded of the fact that, *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 truth of this is confirmed to us as we "Walk in the Spirit." *bhs*

First, "Blessed are the poor in spirit." Most blessed is it to see how the Scriptures speak of Him who was rich becoming poor for our sakes, that we through His poverty might be rich. Great indeed was the poverty into which He entered. Born of parents who were poor in this world's goods, He commenced His earthly life in a stable. During His youth and early manhood, He toiled at the carpenter's bench. After His public ministry had begun, He declared that though the foxes had their holes and the birds of the air their nests, the Son of Man had nowhere to lay His head. If we trace out the Messianic utterances recorded in the Psalms by the Spirit of prophecy, we shall find that again and again He confessed to God His poverty of spirit: "I am poor and sorrowful" (Psalm 69:29); and, "Bow down your ear, Oh Jehovah, for I am poor and needy" (Psalm 86:1); and again, "For I am poor and needy, and My heart is wounded within me" (Psalm 109:22). –Arthur W. Pink *Comfort for Christians*

THE MAJOR DECISION

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. —2 Timothy 1:13-14

There is a great decision that every denomination has to make sometime in the development of its history. Every church also has to make it either at its beginning or a little later—usually a little later. Eventually every board is faced with the decision.... Every pastor has to face it and keep renewing his decision on his knees before God. Finally, every church member, every evangelist, every Christian has to make this decision....

The question is this: Shall we modify the truth in doctrine or practice to gain more adherents? Or shall we preserve the truth in doctrine and practice and take the consequences? ...

A commitment to preserving the truth and practice of the church is what separates me from a great many people who are perhaps far greater than I am in ability. This is my conviction, long held and deeply confirmed by a knowledge of the fact that modern gospel churches, almost without exception, have decided to modify the truth and practice a little in order have more adherents and get along better.

We're under constant pressure to have more adherents, more members, more numbers, Lord. God help me never to modify or compromise to achieve that, but to tenaciously hold fast to my core beliefs and priorities. Amen. —A. W. Tozer

“LET HIM DENY HIMSELF”

Then said Jesus unto his disciples, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matthew 16:24

To deny yourself is not refusing yourself something that you want, even if it is for the greater good. That is temperance or self-control.

Neither is the idea of giving up something you love as an effort to sacrifice for God, denying yourself. That is self-righteousness.

To deny yourself has nothing to do with “things” at all, but rather, it has to do with you. It is to remove yourself from the equation in the accomplishment of a thing. It is to give all glory to God. It is to say with Paul, “Not I but Christ”; with John, “He must increase and I must decrease” and with Jeremiah, “He that glorieth, let him glory in the Lord.”

– Tim James, Cherokee, North Carolina, USA. Cited by Daniel Parks.

God is not glorified by self-generated righteousness or human will power. He is glorified only when we both make it our aim to glorify Him and depend on Christ through His Spirit to enable us to do so. It is God who must bless our intentions and our efforts to glorify Him, and He blesses when we rely on Christ, not ourselves. –Jerry Bridges

The primary purpose of prayer meetings should be to promote the Father’s glory through spreading the kingdom of His Son, doing His will by the Spirit’s power.

--Ryan McGraw