

Now perhaps you think that praying and Scripture reading and hymn singing--are dull and melancholy and foolish; a thing to be tolerated now and then--but not enjoyed. You reckon the worship a burden and a weariness. But remember, Heaven is never-ending worship. The inhabitants thereof rest not day or night, saying, "Holy, holy, holy, Lord God Almighty," and singing the praise of the Lamb. How could an unholy man find pleasure in occupation such as this? --J. C. Ryle

GADSBY'S CATECHISM

By William Gadsby, about 1800

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

Question XXI. Into what estate did the fall bring mankind?

Answer. The fall brought mankind into an estate of sin and misery.

Gen. 3. 7-24; Jer. 17.9; Rom. 3.10-12 & 5.12 & 8.22.

Question XXII. Wherein consists the sinfulness of that estate whereinto man fell?

Answer. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all the actual transgressions which proceed from it.

Psa.51.5 & 58.3; Isa.1.6 & 6.5 & 64.6; Jer. 17.9; Matt.15.19; Rom. 3.10 & 7.14.

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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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FULL JOY

And these things write we unto you, that your joy may be full. 1 John 1:4

This Epistle opens with an Apostolic declaration whereby John brings us in touch with both the material existence of Christ and with the mystical relationship (fellowship) that we know with Him. The thought of the eternal existence of Christ is ever in view as we are reminded that, *In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1*. John would have us to know of both the divine purpose and his personal purpose. He does so in a manner found among many of the inspired writers of Scripture. They were led to aim at definable purposes. In this instance it was that his readers would possess “Full Joy.”

Thus, John pointed first to the being and existence of God and the fact that Christ was to be received as “God manifest in the flesh.” As such his readers would be led to understand that all the attributes of God apply equally with Christ Jesus our Lord. He would relate his own remembrance at having had contact with Christ in the flesh and having been an eyewitness to His majesty and the mighty works by which He was accredited. He would further bear witness to having fellowship (spiritual union and communion) with the Father and the Son. This is so very far removed from the casual manner expressed by many as to their relationship with God. The personal witness of John to these things sets before us the necessity of knowing these things in order to have “Full Joy.” This was the aim of the Apostle in declaring them to us at the outset.

Men tend to see purpose from a perspective of personal gratification; where true joy exists, there is gratification to be found only in the purpose of God and His glory. The joy of true believers is a gift of the Spirit and is complete (full may mean complete) as to the reason of its existence.

The biblical doctrine of joy has little in common with that of the world. In the experience of men, that which they define as joy has little substance and has no lasting effect. I have read of neurological disorders that cause uncontrolled laughter or crying without a reason. That of the world is not far removed from such in that it is without either lasting purpose or effect. Joy is defined as feelings of great happiness or pleasure. This attains its full meaning only in truly spiritual terms.

The word joy occurs more than 150 times in the KJV of the Bible. This in itself is reason to see it as more than an optional aspect of Christianity or even as a mere privilege. That it is of divine design is seen in the promise of our Lord to the disciples. *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John 15:11*. Two things we note here. One is that Christ claims joy as belonging to Him. We remember well that the cross and its shame was endured for the joy that was set before Him. Other references to joy in the Godhead are seen in the fact that it is “fruit of the Spirit,” and we remember: *The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in*

his love, he will joy over thee with singing. Zephaniah 3:17. The second is that John invoked the very words of our Lord in declaring his purpose in this epistle.

Some commentators suggest that the word “your” might better be translated “our.” The KJV translation would direct John’s thoughts to his audience. The idea of “our” would seem to point to himself along with the other apostles. Vincent comments that either might be admissible and that either reading gives a good sense. It would seem that both make for good reading. If we see John as identified with those to whom he wrote we would understand, as did Paul, that their joy was his joy. See, *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Philippians 2:2.* If we consider the word as “our,” we may understand that the word includes those being addressed as well as all others (John included) who experience knowing Christ in the fullness of His humanity and His deity. The joy of true believers comes from comprehending the person of Christ, His love, and His work.

Many want to dwell on the expression of God to us as it is written, “God is love.” Let us not stop there. The scripture declares that God is Joy! *O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Psalms 43:3-4.* Thus, we possess the

delight in Him that endures forever in that God endures forever. Paul embraces the thought in a similar manner in reminding us among other things: “...but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:11).” It is thus precious to all that “our joy” is not a mere option but that He indwells us as a necessity of salvation.

Our joy is complete. The idea of being full certainly embraces the possession of joy to the limits of our capacity at this point. It does not place a limitation in that future hopes promise an ever-increasing realization of joy. This is owing to the fact that the revelation of the wonders of our God, His being and existence will ever expand into all eternity. What we do understand for now is that it is full and complete as to the furnishing of all that is needed to both sustain and increase it. We have acceptance with God certified in Christ. We are recipients of the adoption and are coheirs with Christ. Through justification we have been pardoned and forgiven. We have been sanctified by the Spirit of God in receiving a new nature and are partakers of the divine nature. And we have been made fully aware of the glory to be fully received at the glorious Appearing of Christ our Blessed Lord. In Him is the reason of joy ever before us and the purpose of John and the Apostles (and their joy) is fulfilled when we experience and express “Full Joy.” *bhs*

"Weak hearts are apt to sit down troubled and discouraged, when they look upon that body of sin that is in them... but should remember this, to strengthen them against all discouragements, that their persons stand before God, clothed with the righteousness of their Savior, and so God owns them and looks upon them as persons wrapped up in his royal robe."

- Thomas Brooks, *The Unsearchable Riches of Christ*

"Beware of no man more than of yourself; we carry our worst enemies within us."

- C. H. Spurgeon

WHAT IS SIN – Excerpted from an article by Dr. Ron Rumburg

The Baptist Catechism and Westminster Catechism ask, “What is sin?” And then answer, “Sin is any want of conformity unto, or transgression of the law of God.” Dr. W. R. Downing clearly noted, “Sin must be defined by Law. Apart from God’s Law, sin becomes relative and the doctrine of salvation may be correspondingly altered” [A Catechism on Bible Doctrine, 81]. There are two major aspects of sin as given in the inspired Word of God. [1] From the positive aspect, “Sin is the transgression of the law” (1 John 3:4). That is, sin is lawlessness and thus illegal in heaven and in earth. [2] From the negative aspect, “Whatsoever is not of faith is sin” (Rom. 14:23). John wrote, “All unrighteousness is sin” (1 John 5:17). One long ago declared, “Sin in God’s sight is a most awful rebellion. God has given us a revelation of His mind, and the breaking of a single commandment is equivalent to the breaking of the whole law (James 2:10). This is not man’s way of looking at sin, but it is God’s, and with Him we have to do” [William Sykes, The Salt of the Covenant, 45].

How do we personally properly view our sin? We do not properly view sin when we are only concerned about how we relate to the culture of our day, or what other humans think, or what church members think or what grade of sin we commit. Do we adjust our view of sin to the ever changing moral standard of the day? You have a proper view of sin by the attitude you show to sin, by considering that sin is against your holy God, by considering that sin is against God’s holy Son, and by considering that sin is against God the Holy Spirit.

Sin is like a malignant disease that silently permeates the entire body. Sin is more than incorrect actions, false swearing, or corrupt thinking. Sin is the principle of evil that declares war on the holy God. Sin is an attack on a holy, pure, righteous, perfect, and good God who has revealed His perfect will which is rejected by sinning. Sin is offensive to God who is holy and it is an affront to His authority.

Has Believing in Christ Changed You?

This communication has one consistent effect: it motivates us to be like Christ in holiness and righteousness. New birth and spiritual fruit cannot be separated.

Our hearts cannot feel a growing conviction about “the glory of God in the face of Jesus Christ” and not long to imitate what we see. This is what Paul meant when he also wrote, “We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit” (2 Corinthians 3:18). We will always imitate the object of our worship. That is why John inexorably connects new birth with a changed way of life. “We know that we have passed out of death into life, because we love the brothers” (1 John 3:14). –William Farley

"...the Lord Christ fulfilled the whole law for us; He did not only undergo the penalty of it due unto our sins, but also yielded that perfect obedience which it did require... Christ's fulfilling of the law, in obedience unto its commands, is no less imputed unto us for our justification than His undergoing the penalty of it is." - John Owen