

Brothers and sisters: since you know only God can open the eyes of the blind, you ought to be daily pleading for the souls of those in your city and for the people God has providentially placed in your life. And then when you're done praying, go out and look for opportunities to proclaim the gospel. For it is through the word of God that the Spirit works to open blind eyes, unplug deaf ears and soften hard hearts. –Monergism

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 XL. How does the Spirit apply the redemption by Christ to the elect?

Answer. The Spirit applies the redemption by Christ to the elect by working faith in them, and thereby bringing them to a knowledge of their union to Christ in effectual calling.

Jn. 6.29 & 16.8-15; 1 Cor. 1.8-9; Eph. 2.8-10 & 3.17-19; Phil. 2.13; 2 Tim.1.9; Heb. 3.1.

Question XLI. What is effectual calling?

Answer. Effectual calling is the work of God's Spirit whereby, convincing them of sin, enlightening their minds in the knowledge of Christ, and creating them anew, He enables the elect to embrace Jesus Christ, freely given to them in the gospel.

Jn. 6.37 & 16.8-11,13-14 & 17.3; 2 Cor. 4.6; Eph. 2.1; 1 Jn. 2.27; Rev. 22.17.

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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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THE POWER OF HIS RESURRECTION

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Philippians 3:10

True believers witness the divine inspiration of the precious truths related to us in the writings of the Apostle Paul and are given to rejoice as we read. Our faith is filled up with the powerful doctrinal instruction of Paul. The realization that salvation is by the mercy and grace of our God without any input from us is most assuring. Especially is this so as our inability, yea our depravity, is exposed to us and we grasp the reality that had we been left to ourselves none would have ever come to Christ. That which is so greatly desired by truly born-again believers holds no attraction for those dead in trespasses and sins. And so, we thank God for those inspired words of Paul and others that reveal the wonder of the work of the Lamb of God, our substitute, and our life.

There are many who would embrace the thoughts above and settle there. It seems that a shallow understanding of even things considered deep by many is enough to allow them to assure themselves of a place in heaven. They think themselves to have graduated. I have heard many say at the conclusion of some stage of education “I am never going to school again.” These have no further need of learning any more biblical truth – after all they have been told or have in some way convinced themselves that they are secure. They become as Moab – settled on their lees. They may or may not go through the formalities of religion and learn just enough scripture to cite “buzz-words” but go no farther. There is no Berean searching of the

Bible to see for themselves that these things are true. There is no evidence of the life that the Word of God indicates will be the way of true believers.

We are thankful that we have not only the inspired teachings of Paul, but we also have the inspired account of his personal testimonies and the expression of his desires. And so, we read of such thoughts as “that I may win Christ.” I well remember when my thoughts were first arrested on Philippians 3:8 and wondering that he should say such a thing. After all, hadn’t he been saved on the road to Damascus? Had not many years passed since that time all filled with devoted service? Had he not often spoken of the assurance of salvation? Of course, it is here that we learn the difference and it is a glaring one. Paul was not talking about being saved – his objective was Christ. Certainly, he knew the Lord, but he knew that it was with an imperfect knowledge at that point. He wanted to be better acquainted with Christ, to experience a deeper sense of presence, and to gain in the ability to serve Him. And there would be no end. Paul wrote this letter from prison. Even as the time neared, he was requesting “the books.”

Thus, in verse 10 he picks up the thought again of “knowing Him.” The question should never be “are you saved?” It should rather be “do you know Jesus and is it your desire to know Him more as did Paul?” Here he would include knowing the “power of His resurrection” as well. In his letter to the Ephesians he made much of

the power of God in two forms. He wrote: *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Ephesians 1:19-20.* There Paul spoke of this same power that he desired as being that which is “exceeding great.” It is brought about through the mighty working of God (a different word for power).

Paul was not seeking such power that would call attention to himself. It was rather that he would see the same power that had quickened him be increased in the way of greater understanding and efficacy in preaching the Gospel. Every believer should be desirous that the life given in regeneration be ever expanding into greater expression of who they are in Christ Jesus our Lord. In other words, we would experience the realization of that power in us – the power of His resurrection.

It is in both the knowledge and realization of His resurrection that we are enabled to think of sameness with Him, the glory of being risen with Him, the expectation of all that attends our great change. The power of His resurrection enables a confidence in justification: *Who was delivered for our offences, and was raised again for our justification. Romans 4:25.* The life that He gives is that of an endless life and not that of

doubt or hesitation as we witness death and destruction in this present world: *Who is made, not after the law of a carnal commandment, but after the power of an endless life. Hebrews 7:16.*

Thus, we understand that the life of a saint is a life of power experienced in living. Paul wrote to the Galatians: *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.* This was not a matter of boasting – it declared the origin and nature of life in Christ.

The Word of God made effectual is a matter of power. We are reminded of Paul’s words to the church at Corinth: *And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: 1 Corinthians 2:4.*

We, being made alive in Christ, are given such power that it may be declared, “sin shall not have dominion over you.” Rather there is power for increased devotion, enhanced affection, true worship, and the experience of true hope – all in the knowing of Him and the power of His resurrection.

Jesus taught that we should be asking, seeking, knocking and that the Kingdom of God should be our objective. The admonition from James was “Ye have not because ye ask not.” May it not be so with us. *bhs*

WILL YOU SEE THE LORD?

Almost everyone believes that when they die they will go to heaven and forever be with the Lord.

But let us consider what the Lord says about this. The Holy Spirit exhorts “Pursue ... holiness, without which no one will see the Lord” (Hebrews 12:14).

The holiness required by the Lord is two-fold.

First is the imparted holiness of Jesus Christ to believers in Him. If we believe His gospel, repent of our sins and trust in Him for salvation from them, we become “partakers of His holiness” (Hebrews 12:10) and “partakers of the divine nature” (2 Peter 1:4). Christ Himself becomes our holiness, our “sanctification from God” (1 Corinthians 1:30). He becomes to us “Jehovah who sanctifies you” (Exodus 31:13; Leviticus 20:8;

22:32). Receivers of Christ pursue holiness by pursuing Christ who is their holiness.

Second is the practical holiness of believers in Jesus Christ. They will obey the Holy Spirit when He exhorts “as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy’” (1 Peter 1:15f, quoting Leviticus 11:44; 19:2; 20:7). They will cease from their former sinful living. They will not only talk the talk of God but also walk the walk God requires. They pursue holiness by following the holy conduct God requires.

None but these who pursue this holiness will see the Lord.

Will you see the Lord?

– Daniel E. Parks

THERE IS A DIFFERENCE

"Thus there is a difference between having an opinion, that God is holy and gracious, and having a sense of the loveliness and beauty of that holiness and grace. There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness. A man may have the former, that knows not how honey tastes; but a man cannot have the latter unless he has an idea of the taste of honey in his mind. So there is a difference between believing that a person is beautiful, and having a sense of his beauty. The former may be obtained by hearsay, but the latter only by seeing the countenance. There is a wide difference between mere speculative rational judging any thing to be excellent, and having a sense of its sweetness and beauty. The former rests only in the head, speculation only is concerned in it; but the heart is concerned in the latter. When the heart is sensible of the beauty and amiableness of a thing, it necessarily feels pleasure in the apprehension. It is implied in a person's being heartily sensible of the loveliness of a thing, that the idea of it is sweet and pleasant to his soul; which is a far different thing from having a rational opinion that it is excellent."

- Jonathan Edwards, A Divine and Supernatural Light.

The aim of Christian ministry is not to build attendance on Sunday, bolster the membership roll, get more people into small groups, or expand the budget (as important and valuable as all of these things are!). The fundamental goal is to make disciples who make other disciples, to the glory of God. We want to see people converted from being dead in their transgressions to being alive in Christ; and, once converted, to be followed up and established as mature disciples of Jesus; and, as they become established, to be trained in knowledge, godliness and skills so that they will in turn make disciples of others. –Colin Marshall and Tony Payne

Nothing but prayer will ever reveal you to yourself, because only before God can you see and become your true self. To paraphrase something is to get the gist of it and make it accessible. Prayer is learning who you are before God and giving him your essence. Prayer means knowing yourself as well as God. –Tim Keller