

“When you hear of a notorious sinner, instead of thinking you do well to be angry, beg of Jesus Christ to convert, and make him a monument of his free grace.” —George Whitefield

"Jesus is Lord over heaven, earth, and hell itself. The day is coming when every knee will bow and every tongue will confess that He is the Sovereign Lord over all." - Steven Lawson

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 XLIV. What is adoption?

Answer. Adoption is an act of God's free grace, whereby the elect are received into the number, and have a right to all the privileges of the sons of God.

Jer.31.9; Rom. 8.15-17; 2 Cor. 6.17-18; Gal. 4.4-7; 1 Jn. 3.1-2.

Question XLV. What is sanctification?

Answer. Sanctification may be taken in a three fold sense.

1 Thess. 5.23.

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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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THE MISSIONARY MANNER OF PAUL

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. Acts 17:2-3

There are many dangers that have confronted true believers down through the centuries. They have been persecuted in every way imaginable and yet persisted and emerged with the Gospel intact in their hearts and minds. All persecution of believers is first of all aimed at Christ and the revelation of Him in the Gospel. Thus, the point of attack is their faith as that which endears Christ to them as the anchor of their souls. The intent of the enemy is to question its validity; to cloud its vision; and to complicate its terms. In other words, the enemy would direct attention away from Christ and toward themselves or any other worldly attraction.

The attempt to weaken or invalidate faith takes on many forms. Many times, then and now, it is with the fear of death or torture that the attempt to dissuade is made. Many have died rather than deny the faith and this continues to this day. From that extreme we see another more subtle threat. Paul expressed it in his concern for the Corinthian Church. He wrote: *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2 Corinthians 11:3.* There were many, even then, who would admit of the existence of Jesus while injecting complex philosophical formulas with the intent of gaining control of their minds. New methodologies were being introduced then and they continue this day. So

many ideas to grow the church but in the absence of the simple Gospel of Christ Jesus our Lord.

I recently watched a video from the Tim Kazez series called *Dispatches From the Front* for a second time. This one dealt with missionary endeavors in Albania, Kosovo, and Montenegro. I had been moved by something the first time I watched this episode but was captivated by it this time. The missionary had been in Albania for some time and had several remote points of contact with churches having been established. It was Kazez's description of the missionary's declared method that arrested my attention. It was simply this: "I pray, I meet the people, and I tell them about Jesus." So, it must be in places where Muslims make up most of the religious population and knowledge of the Bible is virtually nonexistent. (It is now true of many places here). There was not a lot of detail as to the substance of his message, but there were many testimonies to the fact that a work of grace had been done and the presence of the Spirit was evident in professed love of Christ.

Being impressed with both the dedication to the Gospel and the simple approach to the people, my mind turned to Paul. Our text reveals but one example of his consistent manner of approaching the people. Of course, we understand that Paul was unique in that he was an Apostle and specifically dispatched to

Gentile people. His method was to show from the scriptures what Christ (the Messiah) must do. He was especially focused on the fact that He must die and be raised again. Then to demonstrate that Jesus was the Christ.

So, it was that here at Thessalonica he first complied with the mandate to go first to Jews. Three successive sabbaths he went into the synagogue with the message described above. The things they were told were matters of divine necessity – “Christ must needs have suffered...” They had the scriptures there before them and were familiar with, even if unbelieving, of the truth therein. But to bring the point to bear that Jesus, whom the Jews had crucified was the Christ was too much for their pride to bear.

In reading further we find that some believed and even many Gentiles came to believe that Jesus was the Christ and came to believe on Him fully. As we know from the record much persecution followed.

The importance of the scriptural record is seen to be of great importance in more than one way. Here, Paul declares the necessity of the suffering, death and resurrection of Christ from the Old Testament. But this was also the manner of Jesus as well. I have at times been made to wonder at the words of Jesus to His mother on two occasions. The first was His reply at her scolding when he was twelve. *And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Luke 2:49.* Could it be that He is reminding her of who He is and that even at this early age it

was incumbent on Him to do the will of the Father. Likewise, at Cana His retort to her was: *Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. John 2:4.* The implication is that she should have known. In any event, Jesus was governed by divine necessity in all He said and did in bringing salvation to His own.

The substance of the Gospel is seen in that not only did He tell His disciples that He must suffer, die, and raise again, he referred them to the Scripture. His word to the men on the road to Emmaus following His resurrection was, *Ought not Christ to have suffered these things, and to enter into his glory? Luke 24:26.* And in His commission to the Apostles the same thought is expressed as Luke reports, *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: Luke 24:46.*

Paul's manner included preaching first to the Jews. But it further included setting forth the sacrificial death of Christ and His subsequent resurrection. The message was simple, and we may assume that this was foundational everywhere Paul preached. He did not complicate the message either at the beginning or in the further training of disciples. That simple fact of Who Jesus is and what He has done remains and it must begin there even as he did. The Scripture does not add anything to the simple mandate “Believe on the Lord Jesus Christ and thou shalt be saved...”

Is it time for us to “pray, meet the people, and tell them about Jesus?” *bhs*

From John Bunyan – *Grace Abounding to the Chief of Sinners*

Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly (for I find he is much for assaulting the soul; when it begins to approach towards the grave, then is his opportunity), labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever (should I now die), I was as one dead before death came, and was as if I had felt

myself already descending into the pit; methought I said, There were no way, but to hell I must: but behold, just as I was in the midst of those fears, these words of the angel's carrying Lazarus into Abraham's bosom darted in upon me, as who should say, So it shall be with thee when thou dost leave this world. This did sweetly revive my spirit, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight upon my mind, O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 55. At this I became both well in body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.

A Puritan View of Holiness

"If a man be walking afar off, and see people dancing together, and hear no noise of the music, he judges them fools and out of their wits; but when he comes nearer and hears the music, and sees that every motion is exactly done by art, now he changes his mind, and is so taken up with the sweet agreement of the gesture and the music, that he is not only delighted therewith, but desirous to join himself in the number. So it falls out, saith he, with men: whilst they look upon the outward carriage and conversation of God's people, and see it differing from others, they think them fools; but when [God begins to open their eyes and ears] they look more narrowly into their courses, and see a gracious harmony betwixt their lives and the word of God, then they begin to be in love with the "beauty of holiness," and join in conformity of holy obedience."

- Richard Sibbes

Adam & Jesus:

- 1) The first Adam sinned in the garden of Eden; the Second Adam bore sin in the Garden of Gethsemane.
- 2) The first Adam was surrounded with glory, beauty, and harmony in Eden yet refused to obey; the second Adam was surrounded with bitterness and sorrow in Gethsemane and was obedient unto death.
- 3) The first Adam was tempted by Satan and fell; the Second Adam was tempted by all the forces of hell, and did not fall.
- 4) The first Adam's hands reached out to grasp sin: the Second Adam's hands were bound to pay for sin.
- 5) The first Adam was guilty and arrested by God during the cool of the day; the Second Adam was innocent and arrested by men in the middle of the night.
- 6) The first Adam hid himself after fleeing; the Second Adam revealed Himself after walking in the moonlight.
- 7) The first Adam took fruit from Eve's hand: the Second Adam took the cup from His Father's hand.
- 8) The first Adam was conquered by the devil; the Second Adam conquered the devil.
- 9) The first Adam was driven out of Eden; the Second Adam was willingly led out of Gethsemane so that room might be made in the heavenly garden of paradise for sinners who trust in Him.

Praise be to God - Christ regained all that was lost in Adam, and more. In Eden, the sword was drawn and the conflict of the ages began; in Gethsamene the sword was sheathed, and the eternal gospel was displayed.

- Joel Beeke, *Dying and Death*, pg. 47-48