

We have learned to live with unholiness in our churches, and have come to look upon it as the natural and expected thing.

I would rather stand alone and have everybody as my enemy--than to go along with the crowd to Hell!

--both from A. W. Tozer

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 LVI. Which is the sixth commandment?

Answer. Thou shalt not kill.

Ex. 20.13; Deut. 5.17.

Question LVII. Which is the seventh commandment?

Answer. Thou shalt not commit adultery.

Ex. 20.14; Deut 5.18.

Question LVIII. Which is the eighth commandment?

Answer. Thou shalt not steal.

Ex. 20.15; Deut. 5.19.

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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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SPIRITUAL WISDOM GIVEN

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Corinthians 2:12-13

Wisdom has been defined as “The right use of knowledge; the choice of laudable ends, and the best means to obtain them.” (Webster’s 1828). The writer of Proverbs wrote of its origin and character: *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Proverbs 9:10.* Our Lord defined eternal life in terms of the knowledge of God and Himself: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.* We might well conclude then that Spiritual wisdom is the right use of the knowledge of God. And we understand that God intends to be known and that He will have His people to properly respond to knowing Him. This knowing of God is not a mere accumulation of facts about God; it rather speaks of acquaintance with God in a deep and profound way in which loving obedience and true worship are the way of life. Knowing God in the context of eternal life brings to us wisdom of which the world has no awareness of either its existence or its substance. It is given to believers to know God in Christ.

We, as believers, are not kept in ignorance; rather we are afforded knowledge at the highest level. It follows that we should pursue it and use it to advance the Kingdom of God in this world. Isaiah lamented in asking “To whom is the arm of the Lord revealed...” In the exercise of the

true wisdom of God, the arm of the Lord is seen in us and we are made desirous of declaring Christ and the wonders of His salvation. John preciously wrote of his purpose in this way: *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John 5:13*

Paul begins here by reminding them of what they had not received. He does so with an inference that certain behaviors were of the nature of the spirit of the world and that did not come from the Lord. It was rather that they had received the Spirit which has proceeded from God and who is God and is the “Spirit of wisdom and understanding ...” (Isaiah 11:2). The stated objective is “that we might know the things freely given to us of God.” The way of the world is to process facts about God through their own reasoning which inevitably bows to pride and results in that which has no relationship whatsoever to the glory of God. It would rather dictate to God rather than bow to Him.

Thus, we witness the work of revelation in us. This matter of receiving the Spirit of God is just that – salvation is revealed both to us and in us by the mysterious work of regeneration. The effects are soon noted. Satan hates the work of revelation in that it snatches false religion from his grasp. Paul would later write to the

Corinthians these words concerning the hidden Gospel: *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Corinthians 4:4.* The methods of worldly religion bear this out as men are blinded by their own false claims to salvation. True believers have experienced the Spiritual response to the command of God. *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:6.* Paul bore witness to the same in declaring that it had pleased God "To reveal His Son in me..."

Christ had told the disciples how Spiritual wisdom would be communicated to them: *He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. John 16:14-15.* In his words of encouragement to Timothy Paul assured him that, "...God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind. There would certainly be ability (power); there would be imitation of Christ (love); and there would be self-discipline before God (a sound mind). After all, our regenerated way of thinking is derived from none other than Christ Himself: *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1*

Corinthians 2:16.

John would give us precious awareness of divine purpose through this spiritual wisdom: *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 5:20.* We are kept by the Spirit from the idle words of men and rather have precious reference to God and His Word and are able to "compare spiritual things with spiritual."

We tend to think too little of what has been shown us through the Spirit of wisdom. Paul would point out to the Colossians that the most profound mystery "is now made manifest to His saints." (Colossians 1:26). He would further identify them as they "To whom God would make known what is the riches of the glory of this mystery..." It is "Christ in you, the hope of glory." In knowing this Paul labored under a special burden in emphasizing this knowledge and wisdom as being of Christ, who is "made unto us wisdom, and righteousness, and sanctification, and redemption." And, *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Colossians 1:28.*

O that we might be more aware of the profound wisdom given us by the Spirit with the effect of being humbled in knowing the great cost to our Savior that we should have it. *bhs*

Here's the bottom line.

The Christian life, the church, our faith are not about us, they're about him—his plan, his kingdom, his glory. It really is the struggle of struggles. It is counterintuitive for us all. It is the thing that makes our lives messy and our relationships conflictual. It is what sidetracks our thoughts and kidnaps our desires. It is the thing below all the other things that you could point to that argues for our need for grace. It is the one battle that one never escapes. It is the one place where ten out of ten of us need rescue. It is the fight that God wages on our behalf to help us to remember that life is simply not about us. It is about God—his plan, his kingdom, and his glory. This is precisely

why the first four words of the Bible may be its most important words: “In the beginning, God . . .” These are four thunderously important words. They really do change everything, from the way that you think about your identity, meaning, and purpose to the way that you approach even the most incidental of human duties. Everything that was created was made by God and for God. All the glories of the created world were designed to point to his glory. The universe is his, designed to function according to his purpose and plan. That includes you and me. We were not made to live independent, self-directed lives. We were not meant to exist according to our own little self-oriented plans, living for our own moments of glory. No, we were created to live for him. Where is this Godward living meant to find expression? It is meant to be expressed not just in the religious dimension of our lives, but in every aspect of our existence. I love how Paul captures this in 1 Corinthians 10: 31: “So, whether you eat or drink, or whatever you do, do all to the glory of God.” When Paul thinks of the call to live for the glory of God, he doesn’t first think of the big, life-changing, self-consciously spiritual moments of life. No, he thinks of something as mundane and repetitive as eating and drinking. Even the most regular, seemingly unimportant tasks of my life must be shaped and directed by a heartfelt desire for the glory of God. Now, I don’t know about you, but in the busyness of life I lose sight of God’s existence, let alone his glory! Let’s start the new year by admitting that there is nothing less natural for us than to live for the glory of another. This admission is the doorway not to despair, but to hope. God knew that in your sin you would never live this way, so he sent his Son to live the life you couldn’t, to die on your behalf, and to rise again, conquering sin and death. He did this so that you would not only be forgiven for your allegiance to your own glory, but have every grace you need to live for his. When you admit your need for help, you connect yourself to the rescue he has already provided in his Son, Jesus. Reach out for hope by reaching out for the rescue again today.

-Paul David Tripp, *New Morning Mercies: A Daily Gospel Devotional*

We are too unacquainted with ourselves, and so we are estranged from God. We study more to learn the right words to say than to experience spiritual realities as we should. We drink too much from human cisterns rather than draw water from the divine well. We are prone to wander from our Shepherd; we are prone to rest too little in God. Filled with ourselves, distracted by the cares of this life, or enticed by the deceitfulness of riches, we have little hunger or thirst for the living God. -Beeke and Shachter

SO A WELL-TEMPERED SPIRIT MAY ENQUIRE AFTER THINGS OUTSIDE IN THE WORLD, AND SUFFER SOME ORDINARY CARES AND FEARS TO BREAK INTO THE SUBURBS OF THE SOUL, SO AS TO TOUCH LIGHTLY UPON THE THOUGHTS. YET IT WILL NOT ON ANY ACCOUNT ALLOW AN INTRUSION INTO THE PRIVATE ROOM, WHICH SHOULD BE WHOLLY RESERVED FOR JESUS CHRIST AS HIS INWARD TEMPLE. -JEREMIAH BURROUGHS