

"The ultimate reason people do not want the Bible to be inerrant is because they do not want to answer to a just, holy, and sovereign God. In other words, we suppress the truth because we do not want to be held accountable (Rom. 1:18). Undercutting the inerrancy of Scripture, for many, has become the aim. As sinners, we can't stand the fact that we are not God but rather accountable to God." - Brian Cosby

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 LIX. Which is the ninth commandment?

Answer. Thou shalt not bear false witness against thy neighbour.

Ex. 20.16; Deut. 5.20.

Question LX. Which is the tenth commandment?

Answer. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Ex. 20.17; Deut. 5.21.

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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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A NEW THING

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. Isaiah 43:19

Newness should always be an expectation of true believers. As to the world and its expectations, the words of the preacher of old continue to prove true. *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. Ecclesiastes 1:2.* Many descriptions of the futility of human endeavor are recorded in the book. A summary thought seems to be expressed early on: *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Ecclesiastes 1:9.* We observe something in children that continues into adulthood. They seek entertainment and then soon become bored and go looking for something more exciting and as a result continue in a cycle of one frustration after another. In that the same result is produced there is nothing new.

Such is not the case in the life of the Lord's people. As we read from Paul, *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17.* In that they are possessors of eternal life in Christ, newness is way of life to them and there is no such thing as boredom. Certainly, “much study is a weariness to the flesh,” but not to that which has its existence in Christ Jesus our Lord. His declaration is “I am come that they might have life and that they might have it more abundantly.” The foundations of happiness are reinforced with the remembrance of all things divine; its presence is enjoyed despite multiplied

opposition; and its future is secured in that the “Lord God Omnipotent reigneth.”

Much of the writing of Isaiah to this point had dealt with the fall of Judah that was to come. While the urgent need of repentance was included, the coming captivity was inevitable. The Assyrians had been repulsed, but Babylon had appeared on the scene. Yet, knowing these things, Isaiah writes of the deliverance that should follow and with it the declaration of a new and living way. The words of Isaiah spoke of divine intervention into that which appeared impossible to all. Once taken by the mighty Babylonian empire how should a people so weak be able to be delivered? Yet, it is the manner of God to present the impossibility in order to show that with God “all things are possible.” As it had been in their deliverance from Egypt, it would be more so in their extraction from Babylon. It had been with a display of power and might that the Lord had brought them out of Egypt. He would cause this latest deliverance to come through prayer (Daniel) and the willingness of the Persian ruler.

While this is another example of that which was prophesied and came to pass in the nearer sense of the word, we would look to the thoughts that we would receive as a promise fully realized in Christ Jesus our Lord. To the faithful, the operations of our sovereign God will always seem new in that the fresh manifestation of mercy and grace springs forth. So it was that Jeremiah, in the midst of what may have been

his saddest hour, was able to write, *It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Lamentations 3:22-23.* As we continue to struggle with sin and the old nature, we are acutely aware of the need of mercy and are refreshed as we are reminded that "great is thy faithfulness."

We would look from here to an event that would occur 750 years after the writing of Isaiah. Not only was it a new thing, but it came suddenly. "...unto us a child is born, unto us a Son is given..." He had been prophesied and promised and this was newness such as the world had never known. God was manifest in the flesh; salvation became visible to the eye of faith (Simeon). The determination to save a people had been made in eternity and had long been known by those who trusted the Lord and believed His word. But the manifestation of Christ and all that followed in the shedding of blood and salvation accomplished was unheard of and unexpected.

Now it would be that newness would be experienced in the hearts of God's people. Paul's words to the Romans are sweetly claimed and experienced: *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:4.* We, who were dead in

trespasses and sins are made alive forevermore and are made sensitive and responsive to Him who is the substance of new life in us. The purpose of God in salvation is brought to the level of experience: we don't just know about it; we live it! *That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Ephesians 1:10.*

We live and journey in a desert place today. The situation seems impossible. We seem to be in the midst of a spiritual wasteland. May we be reminded of our Lord's words: *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 7:37-39.* He will make a way in this wilderness of "this present evil world" and, the rivers in the desert flow through us. He declared that we are "the light of the world" and we are what we need to be. It is He that will do the new thing and with us a "new thing" greets us each day.

The advance of the Kingdom of God cannot be stopped. And the victory He will deliver will far exceed those of the past. Behold, He will do a new thing! *bhs*

"God is never nearer his church than when trouble is near. When in earth they conclude an utter overthrow, God is in heaven concluding a glorious deliverance. Usually after the lowest ebb, follows the highest spring-tide. Christ stands upon Mount Zion. There is a counsel in heaven, that will dash the mould of all contrary counsels on earth; and which is more, God will work the raising of the church, by that very means by which his enemies seek to ruin it. 'Let us stand still and behold the salvation of the Lord,' Exod. 14:13. God gave too dear a price for his church, to suffer it long in the hands of merciless enemies." - Richard Sibbes, *The Soul's Conflict With Itself*

OBEDIENCE FLOWS FROM THE CROSS, IT DOES NOT CONTRIBUTE TO IT. IT IS A FRUIT OF OUR UNION WITH CHRIST NOT THE ROOT. MONERGISM

JESUS CHRIST AND SINNERS

The self-righteous and holier-than-thou treat sinners sorely. They exalt themselves over sinners, shun them, castigate and condemn them (see Luke 18:9-11; Isaiah 65:5a).

Jesus Christ was very different in His treatment of sinners – even the lowest of them! Jesus Christ did not exalt Himself over sinners.

Rather, Jesus Christ humbled Himself for the benefit of sinners. He laid aside His divine glory in heaven, came to earth in the likeness of sinful flesh, lived among sinners, ministered to sinners, and suffered death on a shameful cross for sinners (Philippians 2:6-8; Romans 8:3).

Jesus Christ did not condemn sinners or seek their destruction (John 3:17; 12:47; Luke 9:56).

Rather, “Christ Jesus came into the world to save sinners, of whom I am chief” (1 Timothy 1:15).

Therefore, Jesus Christ was compassionate toward sinners, attracted them to Himself, called them to repentance, warmly received and forgave all who believed on Him, became their Friend, and assured them that they would lead those entering His kingdom (1 Timothy 1:15; Luke 15:1f; 5:29-32; 7:36ff; Matthew 21:28-31).

Consequently, many citizens in His kingdom were formerly of the worst sorts of sinners. But all sinners who heeded His call to repentance and faith were by Him washed from their uncleanness, sanctified from their unholiness, and justified from their guilt (1 Corinthians 6:9-11).

Sinner, will Jesus Christ do so for you?

Or will you instead join the self-righteous and holier-than-thou in rejecting the Savior and Friend of sinners?

– Daniel E. Parks

From Grace Abounding to the Chief of Sinners – John Bunyan

“When I have been in preaching, I thank God my heart hath often all the time of this and the other exercise, with great earnestness cried to God that He would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it should become unfruitful: wherefore I should labour to speak the word, as that thereby, if it were possible, the sin and person guilty might be particularized by it. And when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places; still wishing from my heart, Oh! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from Him. And indeed, I did often say in my heart before the Lord, That if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them in the truth, I gladly should be contented.”

God lets us into a great secret: not only did He create all things by His Son but also for Him (Col. 1:16). Creation, therefore, finds its reason for existence in God alone; and man discovers his own reason for existence only as he learns to praise his Creator, and particularly as he learns to praise his Creator through Jesus Christ (Heb. 13:15).

--Derek Prime