

My friend, resist the conviction of the Holy Spirit at great peril—the peril that your conscience will become seared by your own repeated resistance so that you can no longer feel it being pricked anymore. —Nancy Guthrie

THE NEW HAMPSHIRE CONFESSION OF FAITH

By J. Newton Brown -- 1833

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

IV. Of the Way of Salvation

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an allsufficient Saviour.

Eph.2:3, Matt. 18:11, I John4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34

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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 ONLY REASON FOR GLORYING

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (Galatians 6:14-15)

What is it that truly separates a believer from the rest of the world? It is evident that distinction is to be made. Early in this epistle Paul defined salvation as being delivered from “this present evil world.” To the Corinthians he wrote: *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:17-18)*. In these we are made aware first that it is Christ who has brought about this great deliverance and so made the distinction. And it is impressed upon us that we need to be delivered on a continuing basis. Thus, we are to be continually separating ourselves from the world. Paul would hold up the cross as the reason and the means of separation and with that there can be no compromise.

There have been longstanding efforts among the enemies of the cross of Christ to gray out the line of demarcation between the ideas and philosophies of men and the Truth as it is in Christ Jesus our Lord. We see, increasingly, the attempts to place human concepts of morality and equality on a plane with that which is clearly stated in Scripture. In many places the Word of God has been defined as “hate-speech.” Any effort to dilute, distort, or in any other manner question God and His word is unacceptable where one knows the distinction declared in the Cross of our Lord.

The distinction that is specifically addressed in this passage is that to be seen between the false teaching of the Judah-izers and the Gospel of God’s free and sovereign grace. It had been observed that these were boasting of their conquests in turning believers back toward the legalism and ceremonialism that had been done away with in Christ. In all that preceded in this epistle Paul had exposed not only the error of these but has also exposed their motive – to bring them back into bondage. They wanted to place human works on equal footing with the grace of God and that could not be. Paul would not glory in any such things.

Some have suggested that the use of the word “but” here should be expanded to “But as for me.” This would be in keeping with his confession to the Philippians: “For to me to live is Christ, and to die is gain.” The Apostle does not hesitate to invoke personal testimony. John Gill suggested three things as possibilities here. “...meaning either the infirmities, reproaches, tribulations, and persecutions, which he endured for Christ’s sake, and the preaching of the Gospel; or the Gospel, the doctrine of the cross of Christ and salvation by it: or rather the crucified Christ Himself...” It may be that Dr. Gill intended that all of these be seen as incorporated in the reason of Paul’s glorying. In any case, Paul looked on the effect of the cross on his life and his relationship to the world.

William Hendriksen had a summary thought on Paul’s view of the cross and I will paraphrase

his comment. He suggested that Paul saw the cross as a reflection of his own unworthiness as well as a display of the resplendent attributes of God such as His righteousness and His wisdom and His power. Therein Paul saw the means of redemption “in its most comprehensive sense (justification, sanctification, glorification).” A further observation was that Paul saw the cross as the magnet by which “men of every tribe and nation, being drawn to Christ crucified, are drawn together as one body.” Hendriksen further noted that the cross is a “model for men to imitate” in manifesting “the spirit of self-sacrifice and love that is revealed in these acts...”

The fact of Paul glorying in the cross was not a matter of simply making a declaration without substance to be seen in his life. His was a life of full surrender to Christ as his Lord and Savior. He was ever about the business of proclaiming the crucified One as being risen and reigning. His prayers reflected the desire to even greater levels of expression and service to his Blessed Lord. He was consumed with the person of Christ and his preaching declared it to be so. To the Corinthians he wrote, “For I determined not to know anything among you, save Jesus Christ and Him crucified. He was ever bold for the Truth.

The effect was that the world was crucified unto him. The allurements, the promises of worldly good, and even the threatening of the world found him unaffected. The children of Israel trembled at the prospect of Pharaoh’s armies overtaking them. But all fear of them was gone as they viewed the placid sea under which the Lord had buried them. So, it was with

Paul in viewing the world. And as a result of complete change wrought in him, he was considered a nobody to them – there is no comprehension by the world as to what makes a man despise it.

It is a persistent error that many are deceived into believing that they can bring their own regeneration or to be the cause of it in any way. Paul calls out the fact that men tend to divide based on external things (circumcision vs. uncircumcision). Man is incapable of changing himself. To be made a new creature is to be born anew. It is to receive a new heart and a right spirit. It is to be the recipient of a sovereign, marvelous, and mysterious work of the Holy Spirit wherein one previously dead and unresponsive is brought to new life as it is in Christ Jesus our Lord. It is to be made partakers of the divine nature. It is to bear the image and superscription of Christ in our hearts. They that are His become unrecognizable by the world and by virtue of Christ in them become hated of the world.

It is sad that so many seek a place of harmony with the world and labor under the idea that they can be the servants of God and the followers of men. We are witnessing such division in our land as we have never seen before. Elihu chided Job and his friends with the thought: “But none sayeth where is God my maker, who giveth songs in the night?” None of the issues or ideas facing our land will avail anything. Only a work of grace wherein, by the merits of the blood of Christ, many are made new creatures. O that there may be in us all “repentance toward God, and faith toward our Lord Jesus Christ. *bhs*

All men by nature reject the outward call of the gospel (1 Cor 1:23, 2:14) but Christ's sheep hear God's voice (John 10:27). He supplies them with everything they need for salvation, including eyes to see, ears to hear and a new heart to believe. (Deut 29:4, 30:6, Ezek 36:26, John 6:63, 65).

--John Hendryx?

WHAT IS MEEKNESS?

“Blessed are the meek, for they shall inherit the earth.” (Matthew 5:5)

Meekness begins when we put our trust in God. Then, because we trust him, we commit our way to him. We roll onto him our anxieties, our frustrations, our plans, our relationships, our jobs, our health.

And then we wait patiently for the Lord. We trust his timing and his power and his grace to work things out in the best way for his glory and for our good.

The result of trusting God, and the rolling of our anxieties onto God, and waiting patiently for him is that we don't give way to quick and fretful anger. But instead, we give place to wrath and hand our cause over to God and let him vindicate us if he chooses.

And then, as James says, in this quiet confidence we are slow to speak and quick to listen (James 1:19). We become reasonable and open to correction (James 3:17). James calls this “the meekness of wisdom” (James 3:13).

Meekness loves to learn. And it counts the corrective blows of a friend as precious (Proverbs 27:6). And when it must say a critical word to a person caught in sin or error, it speaks from the deep conviction of its own fallibility and its own susceptibility to sin and its utter dependence on the grace of God (Galatians 6:1).

The quietness and openness and vulnerability of meekness is very beautiful and very painful. It goes against all that we are by our sinful nature. It requires supernatural help.

If you are a disciple of Jesus Christ — if you trust him and commit your way to him and wait patiently for him — God has already begun to help you and will help you even more.

And the primary way that he will help you is to assure your heart that you are a fellow heir of Jesus Christ and that the world and everything in it is yours (1 Corinthians 3:21–23). The meek inherit the earth.

From “Blessed Are the Meek” by John Piper

There is an essential difference between the death of the godly and the death of the ungodly. Death comes to the ungodly man as a penal infliction--but to the righteous as a summons to his Father's palace! To the sinner death is an execution--to the saint death is casting aside of his sins and infirmities. Death to the wicked is the king of terrors. Death to the saint is the end of terrors, and the commencement of eternal glory! —C. H. Spurgeon

The church in our generation has reduced all of saving faith and Christian discipleship to a thoughtless (but more politically correct) cliché: “a personal relationship with Jesus.” The ambiguity of the phrase reflects the destructive vagueness with which evangelicals have been handling (and mishandling) the gospel for the past several decades. As if Christ could be someone's intimate friend without being that person's Lord. —John MacArthur