

Christians are not to live to themselves, or for themselves; they are to live for God, they are to live for the Lord Jesus Christ. "Ye are not your own, ye are bought with a price [1 Cor. 6:19-20]
- Martyn Lloyd Jones

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)

VII. Of Grace in Regeneration

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life

John 3:3, John 3:6-7, I Cor.3:14, Rev.14:3, Rev. 21:27, II Cor. 5:17, Ezek. 36:26, Deu. 30-6, Rom. 2:28-29, Rom.5:5, I John 4:7, John 3:8, John 1:13, James 1:16-18, I Cor. 1:30, Phil. 2:13, I Peter 1:22-25, I John 5:1, Eph. 4:20-24, Col. 3:9-11, Eph. 5:9, Rom. 8:90, Gal. 5:16-23, Eph. 3:14-21, Matt. 3:8-10, Matt.7:20, I John 5:4, 18

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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

Volume 13, No. 35

August 30, 2020

INDWELT BY THE SPIRIT

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Corinthians 3:16-17)

The question posed in this text should forcibly arrest our attention. In asking the question Paul is saying you certainly should know and be affected by such truth. As with all scriptural knowledge it should be as much an experienced truth as it is factual. There is danger among men of dealing with the Word and giving mental assent without any sense of that which they read within themselves. The result is a truth taken and dealt with in a human context rather than with the benefit of the Spirit guidance. This could be true of individuals within the church as well as the local church itself. In this case, of course, the Corinthian church with all its problems were in view as making application of that which has been preserved for us all.

The awareness of being indwelt by the Spirit is certainly a matter of one's personal assurance of salvation. The work of the Spirit within brings a change of affection and a change of direction in our hearts. It is that which is manifested among the saints of God and especially in the local church as was the case here. It is in the church that true spiritual expression and interaction occur and where a work of grace in the heart is confirmed. "... where the Spirit of the Lord is, there is liberty." There will also be the preeminence of Christ in such hearts and the love of Christ directed towards all.

We are aware that Paul is addressing the problems the Corinthian church was having with unity. The aim of this text is to draw attention to

the fact that their behavior was inconsistent with the indwelling of the Holy Spirit. The verses preceding this text provide the importance with which it is to be understood. He would remind them first that God was not divided and that those serving God in the Gospel ministry were in unity as to message and purpose. Paul had planted and others were providing the water that enabled growth in grace and in knowledge. But they must understand that only God can provide increase. He would further have them to know that they who ministered were together in the recognition that they were laborers together with God knowing that they were His possession. They were God's husbandry (the objects of His care from start to finish with essential attention given to their care), and they were God's building (the place in which He would dwell and manifest His glory).

Paul had set before them the foundation which he declares to be Christ. We should certainly understand that the person of our Lord is in view in all that is declared of Him. He is declared to be God manifest in the flesh. He is the foundation upon which all are built. He is the Mediator of all that God has determined upon His people and He is "the foundation of the covenant of grace, and of eternal salvation..." (Gill). He is the basis of all faith, hope, peace, joy, and He is the comfort of all the saints. It is upon all that He is and all that He has done that all is to be built, built up, and established. He is to be seen as sovereign,

essential, and successful. There is no other foundation.

Paul wrote elsewhere that we, *are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; (Ephesians 2:20)*. It is thus stated that the preaching of the Gospel as witnessed by the Apostles incorporated both the knowledge of Christ and all that He taught as to the manner of life lived in Him. There are two classes of things to be built upon that foundation. Many have thought this to be referring to people added to the church and that great care is to be taken as to who is taken into the number. This is no light matter to be sure. Others have viewed it as the matters which preachers set before their churches as being either the precious truths of the Word of God including the foundation, or empty and nonsensical matters with insignificant reference to the truth. Still others would make this to apply to all saints and their witness to the Word in them and their witness before the world. Some would make reward the objective and thus believe it to be a "good works, bad works" comparison. In any event, it is a warning and looks to the unity of all in Christ and of local churches in particular.

We would consider the work of the Old Testament Temple. As we look to both the Tabernacle and the Temple, we are made to understand that great importance was given to the materials used in both the construction and the furnishings. It was there that God would

manifest His presence among them. The reference here to "the temple of God," is not lost on us. How much care should be given to ourselves and our churches as we consider this mystery of "Christ in you, the hope of glory?" We witness Christ purging the Temple on two occasions in His earthly ministry. We are made to be the Spiritual habitation of the Living God.

As we consider both our personal lives and the churches to which God has appointed us, this text must be given great weight. In the second Epistle to the Corinthians Paul wrote in a similar way: *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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 6:16-18)* The writer of Hebrews reminds us that "almost all things were purged by blood..." How much more so are we the blood-bought, blood purged, Temple of God? How can it be that we are so careless as to allow the Temple of God to be defiled in any way. Paul's urging to unity takes on the force of our personal identity with Christ.

The question must be asked. Who do you think you are? The answer is precious given with the warning in verse 17. "...for the temple of God is holy, which temple ye are." *bhs*

The following was preached by Martyn Lloyd-Jones during World War II. The times were troubling in England. He could have preached the same message in our day.

We are the work of His hands, indeed we are to God what the clay is to the potter. Do you doubt it? Well, let me ask you certain questions. What control have you really over your life? You had no control over the beginning and you will have no control over the end. We have no idea as to how long we shall be here. Our lives are altogether in God's hands. We cannot control health and sickness, accidents and disease. We know not what a day may bring forth. Who could have foretold the present state of affairs? Men have failed to prevent it. We are the creatures of time, and entirely subject to forces over

which we have no control. We are quite helpless. As our Lord put it, we cannot 'add one cubit to our stature'. And yet we venture to try to measure God. How monstrous! . . . You cannot understand? You are tempted to question, and to argue, and to query? The reply to you is, in the words of St Paul, 'Nay but, O man, who art thou that repliest against God! Shall the thing formed say to Him that formed it, why hast thou made me thus?' 'But that,' you may say, 'is not fair argument. It is rather a prohibition of argument, and the exertion of an unfair authority.' To which I reply, that we were never meant to argue with God, and that we should never have started from the assumption that it was to be a discussion between two equal disputants. God is in heaven, and we are upon the earth. God is holy, and we are sinful. God knows all things, and sees all things from the beginning . . . God needs no defence, for He is on the Throne. He is the Judge of all the earth. His Kingdom is without end. Cease to question and to argue! Bow down before Him! Worship Him! Get into the right attitude yourself, and you will begin to understand His actions. —Quoted by Ian Murray in his biography of MLJ Vol. 2

WHAT IS THE GOSPEL? – R. C. Sproul

There is no greater message to be heard than that which we call the gospel. But as important as that is, it is often given to massive distortions or over simplifications. People think they're preaching the gospel to you when they tell you, 'you can have a purpose to your life', or that 'you can have meaning to your life', or that 'you can have a personal relationship with Jesus.' All of those things are true, and they're all important, but they don't get to the heart of the gospel.

The gospel is called the 'good news' because it addresses the most serious problem that you and I have as human beings, and that problem is simply this: God is holy and He is just, and I'm not. And at the end of my life, I'm going to stand before a just and holy God, and I'll be judged. And I'll be judged either on the basis of my own righteousness—or lack of it—or the righteousness of another. The good news of the gospel is that Jesus lived a life of perfect righteousness, of perfect obedience to God, not for His own well being but for His people. He has done for me what I couldn't possibly do for myself. But not only has He lived that life of perfect obedience, He offered Himself as a perfect sacrifice to satisfy the justice and the righteousness of God.

The great misconception in our day is this: that God isn't concerned to protect His own integrity. He's a kind of wishy-washy deity, who just waves a wand of forgiveness over everybody. No. For God to forgive you is a very costly matter. It cost the sacrifice of His own Son. So valuable was that sacrifice that God pronounced it valuable by raising Him from the dead—so that Christ died for us, He was raised for our justification. So the gospel is something objective. It is the message of who Jesus is and what He did. And it also has a subjective dimension. How are the benefits of Jesus subjectively appropriated to us? How do I get it? The Bible makes it clear that we are justified not by our works, not by our efforts, not by our deeds, but by faith—and by faith alone. The only way you can receive the benefit of Christ's life and death is by putting your trust in Him and in Him alone. You do that, you're declared just by God, you're adopted into His family, you're forgiven of all of your sins, and you have begun your pilgrimage for eternity.

Don't be discouraged. God has you exactly where he wants you. He knows just how he will use what makes you afraid in order to build your faith. —Paul David Tripp