

"Christ is the very essence of all delights and pleasures, the very soul and substance of them. As all the rivers are gathered into the ocean, which is the meeting-place of all the waters in the world, so Christ is that ocean in which all true delights and pleasures meet."

- John Flavel



KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

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

Q. 63. Which is the fourth commandment?

A. The fourth commandment is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

(Exodus 20:8-11)

Q. 64. What is required in the fourth commandment?

A. The fourth commandment requires the keeping holy to God such set times as He has appointed in His Word, expressly one whole day in seven to be a holy Sabbath to Himself.

(Lev. 19:30; Deut. 5:12)

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Sunday Evening 6:00 PM

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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FROM DEATH UNTO LIFE

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John 3:14

To many, the idea of becoming a Christian involves the use of means, devices, self-imposed commitment or some form of human initiative. This text, as well as many others describes something that is both essential and beyond the reach of human ability. The idea of the dead making themselves alive should seem to us to be ridiculous. Yet, the thoughts of many convey the idea that a willful act of a man is an essential part to becoming accepted with God. Even Nicodemus when presented with the necessity of the New Birth posed the question, “...how can these things be?” The work of salvation is entirely of the Lord and is by His Grace and mercy given to us in His Son Jesus Christ. It is presumptuous on the part of men to think otherwise.

We are here directed to look to the evidence that a mighty work has been done. In this case it is the love of the brethren. But, what is this work? To realize that we have passed from death unto life is what is at issue. The question is not of how to pass from death unto life but rather to know that it has happened. This is something that can only be understood by one to whom it has happened. All of us are familiar with death and the evidences of it. All alike would scoff at the idea that something long dead could be discovered with both new life and a new born identity. Paul, in Ephesians 2, described us as having been “dead” in trespasses and sins. His reference was to being separated from God and from the life of God. To

be dead is to be unresponsive to the things that indicate life. Unregenerate men know an existence that is governed by sin and death. That is, while they seem alive as natural men, they have no true sensitivity to God or the things of God. They may know a measure of the remnants of the image of God in which they were created but remain without consciousness of Him. So, while they are capable of relative morality and basal appreciation of things that are good, they remain completely oblivious to those things that can only come with life in Christ our Lord.

The source of such life is evident to believers. The Lord credited this mighty work to the Holy Spirit without any explanation as to a method. Even He pointed to evidence that it had happened. The true distinction of God’s people in the world is by the evidences of life in them. The unsaved in the world do not understand, but they know that something has happened. But again we are reminded that the effectual evidence is given to the believer. Here the precious evidence is that he loves those that are of the same nature and origin. It is not that he loves everybody (although he may in a certain sense) but that he loves Brethren. He is aware that the One who has redeemed him from death is the same One who had loved them and redeemed them. They are bought with the same blood, have the same new nature and love the same Lord. They possess the same New Life in Christ. They are Brethren indeed. This was the

design of Christ and is the realization of His will and purpose for us.

None of us remember our natural birth. But, we soon manifested relationships to mothers, fathers and other loved ones. As a child grows these relationships are evidenced by the approval of the child at the voice and touch of those upon whom he depends. Often they are frightened by a stranger and cling to their mother. In time we all became aware that we were a person and our life and existence was confirmed by those with whom we had to do. So it is with the Child of God. We are awakened to a personal identity that is not separated from the One who gave us life or from those who are truly family and Brethren.

Christ drew upon the figure of natural birth in that the one being born was completely helpless in the process from conception to birth. There was no choice to make and certainly no decision involved. The stark difference here is that while the natural born child had no existence before, we did and it was an offensive one to God. We were abiding in death and it was necessary that we pass from that death

unto life. *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18.* The Lord spoke through the prophet thusly: *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Ezekiel 16:6.* The implications of the passage are evident. There was no sense of life and existence and it required the operations of the sovereign will of God. There was no alternative but to do as He commanded. So it is with all who come to know the Lord.

Certainly we are called to repentance toward God and faith toward our Lord Jesus Christ. There is no salvation where these do not exist and so we call upon men to respond. But these things, like the love of the Brethren, are precious evidences that we have passed from death unto life. These things are not the cause but the result of this life from above. We do not hesitate to say in the same breath, "ye must be born again," and "repent ye and believe the Gospel." *bhs*

Origin Determines Destination

The natural tendency is this. Formerly I used to use my mind to pore over history, over business, over chemistry, over questions of the world, or literature, or poetry. I used my keen mind to get the best out of those studies. But now my desire has been changed, so henceforth I employ the same mind in just the same way in the things of God. I have therefore changed my subject of interest, but I have not changed my method of working. That is the whole point. My interests have been utterly changed (praise God for that!), but now I utilize the same power to study Corinthians and Ephesians that I used before to study history and geography. But that power is not of the new creation; and God will not be satisfied with this simple exchange of interests. The trouble with so many of us is that we have changed the channel into which our energies are directed, but we have not changed the source of those energies...

Anything we can do without prayer and without an utter dependence upon God must come from the spring of natural life that is tainted with the flesh... Whether naturally gifted or not... they must know the touch of the Cross in death upon all that is of nature, and their complete dependence upon the God of resurrection...

Every plant which my heavenly Father planted not, shall be rooted up (Matt 15:13)... God is the only legitimate Originator in the universe (Gen 1:1)....

Origin determines destination, and what was 'of the flesh' originally will never be made spiritual by any amount of 'improvement'. Watchman Nee *The Normal Christian Life*

The twelve apostles included "Andrew" (Matt. 10:2).

It's been said that no one likes playing second fiddle, but that wasn't Andrew's perspective at all. Growing up in the shadow of an aggressive, outspoken brother like Peter would be a challenge for anyone. Even in the biblical record Andrew is known as "Simon Peter's brother" (e.g., John 1:40). Yet when Andrew met Jesus, his first response was to tell Peter, knowing full well that once Peter became a disciple he probably would run the group. But Andrew was a truly humble man who was more concerned about bringing people to Christ than about who was in charge.

Andrew's faith and openness prompted him to take advantage of every opportunity to lead others to Christ. He knew that the Lord's primary mission was to "the lost sheep of the house of Israel" (Matt. 10:6), but he led Gentiles as well as Jewish people to Christ (John 12:20-22). He had seen Jesus change water into wine at the wedding in Cana (John 2:1-11), so he knew Jesus could do much with very little. That must have been on his mind when he brought the boy with five barley loaves and two fish to Jesus, knowing it would take a miracle to feed the huge crowd with such a small offering (John 6:8-9).

Tradition tells us that just prior to his death, Andrew preached in a province in which the governor's wife heard the gospel and was saved. The governor demanded that she reject Christ, but she refused. In anger he had Andrew crucified on an X-shaped cross, on which Andrew hung for two days before dying. Even then his courage didn't fail. He preached the gospel from that cross--still trying to bring others to Christ.

Andrew symbolizes all those humble, faithful, and courageous Christians who labor behind the scenes. They're the backbone of every ministry and the ones on whom every leader depends. You might never be a prominent leader like Peter, but you can be a faithful, courageous servant like Andrew. J. MacArthur from *Drawing Near*



"Divine grace is the sovereign and saving favour of God exercised in the bestowment of blessings upon those who have no merit in them and for which no compensation is demanded from them. Nay, more; it is the favour of God shown to those who not only have no positive deserts of their own, but who are thoroughly ill-deserving and hell-deserving..." - A. W. Pink

"I do not come into this pulpit hoping that perhaps somebody will of his own free will turn to Christ. My hope lies in another quarter. I pray that my Master will lay hold of some of them and say, 'You are mine, and you shall be mine. I claim you for myself.' My hope arises from the freeness of grace, and not from the freedom of the will." --Charles Spurgeon