

Here is my life:

The birth of this Man, the righteousness of this Man, the blood of this Man, the death and resurrection of this Man, the ascension and intercession of this Man for me, and the second coming of this Man to judge the world in righteousness.

Let me repeat myself: This is my life.

By faith I see what Christ has done outside myself, separate from my being, through the operation of the Spirit within my being. Because of this, I am safe, I am at peace, I am comforted, I am encouraged – and I know that my comfort, peace, and encouragement is true and real, given to me from heaven by the Father of mercies, through the Son of the virgin Mary – the Son of man, the Son of God, the true God. John Bunyan



GADSBY'S CATECHISM – William Gadsby about 1800

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

Question XVII. Did our first parents continue in the estate wherein they were created?

Answer. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Gen. 3; Ecc. 7.29.

Question XVIII. What is sin?

Answer. Sin is the transgression of the law of God.

I Jn. 3.4.

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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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A FATAL ERROR

These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Psalms 50:21

The scripture presents us with many views of the Lord. He is depicted to us as caring, condescending and redeeming. But, most importantly we are shown the ways that God is infinitely greater than man. Consider: *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isaiah 6:1.* It is to Him that the heavenly host continually declares “Holy, Holy, Holy” and of Him they declare that the whole earth is full of His glory. From these things we must conclude that without regard to anything He might do for us He is still worthy of all honor and glory and praise. And, the sense of His glory is greatly enhanced when we see Him as our redeemer God. It is in the revelation of the Greatness and Majesty and Holiness of God in contrast with the greatness of man’s ruin, his sin and his depravity that we are able to appreciate in a measure the greatness of true salvation.

Thus we learn that the manner of true worship does not arise from human wisdom. Our Lord told the woman at the well in Samaria: *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4:23-24.* Left to himself man cannot discern the distinction that is here declared. Many of those in Old Testament Israel believed that religion and sacrifices were sufficient to maintain a proper relationship with God. But,

they trusted the sacrifices and looked with pride to their obedience to religion and fell short of the true worship of God. The work of redemption is great because the rebellion of man is great.

The divine revelation of human nature is a far cry from the assessment of men. The true nature of man is revealed in Cain before the flood. The flood brought judgment to the world but it did not change the nature of men. Thus it was observed before that: *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Genesis 6:5.* After the flood the Lord declared: *And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Genesis 8:21.* This is often reiterated in scripture is such passages as: *...But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Jeremiah 9:14.* So the necessity in working salvation is to combat the old nature and so: *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 2 Corinthians 10:5.*

Yet, to this day men persist in the defense of the dignity and wisdom of men and refuse to submit to God. It would seem that the matter

becomes worse as times goes on. We witness a shift of the emphasis on the divine definition of worship to human forms of worship. These are set forth with the impression that God must surely like what they are doing. This is not unlike the rejected worship of old. Men have, in their minds, altered the definitions of sin to accommodate their own lusts and desires and then become angry if the truth of God's Word is set forth. Truly, they offer "strange fire." The text declares that they have done these things and the Lord has kept silent.

The silence of the Lord with regard to these untoward thoughts and actions accomplishes two things. His longsuffering provides space for repentance so that none may say "I didn't have a chance." But, the longsuffering of God confirms the wickedness of the hearts of men. We are reminded of the words of Paul: *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction... Romans 9:22.*

That men should imagine that God is like them is to believe several things contrary to the revelations of God as we see them in Christ especially. They would believe that Holiness is a

relative term and so allowances should be made for their shortcomings. They would believe that God would change with the times. They see a divine approval of sin as men are given to justify sin and sins. They would attempt to bring God down to a place of reasoning on their terms, not His. Such is the height of arrogance and sinful pride. While the fact that they think of God proves they know of His existence, the thoughts they have of God makes Him no more than an idol to them. So He declares that He will set all things in order before them. That is, they shall both be made to see the greatness of their error and the consequences of it. The fatal error is to trust a self-conceived idea of God being like men and subject to their whims.

As we witness the sufferings of Christ in the stead of His people we are made to realize how great is the Holiness of God and how horrible is the sin of men. Redemption required an awful price. In looking to the sacrifice of Christ we are made to realize that God is not remotely like men. Christ became a man for the purpose of redemption but without sin. He was made sin and then suffered the wrath of God in order to save His people from their sins. *bhs*

Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." John 6:29

Jesus answered and said unto them, this is the work of God,... The main and principal one, and which is well pleasing in his sight; and without which it is impossible to please him; and without which no work whatever is a good work; and this is of the operation of God, which he himself works in men; it is not of themselves, it is the pure gift of God: that ye believe on him whom he hath sent; there are other works which are well pleasing to God, when rightly performed, but faith is the chief work, and others are only acceptable when done in the faith of Christ. This, as a principle, is purely God's work; as it is an act, or as it is exercised under the influence of divine grace, it is man's act: "that ye believe"; the object of it is Christ, as sent by the Father, as the Mediator between God and men, as appointed by him to be the Saviour and Redeemer; and believing in Christ, is believing in God that sent him. The Jews reduce all the six hundred and thirteen precepts of the law, for so many they say there are, to this one, "the just shall live by his faith", Habakkuk 2:4. (e). JOHN GILL

“I will never leave thee.”

- Heb_13:5

No promise is of private interpretation. Whatever God has said to any one saint, he has said to all. When he opens a well for one, it is that all may drink. When he openeth a granary- door to give out food, there may be some one starving man who is the occasion of its being opened, but all hungry saints may come and feed too. Whether he gave the word to Abraham or to Moses, matters not, O believer; he has given it to thee as one of the covenanted seed. There is not a high blessing too lofty for thee, nor a wide mercy too extensive for thee. Lift up now thine eyes to the north and to the south, to the east and to the west, for all this is thine. Climb to Pisgah’s top, and view the utmost limit of the divine promise, for the land is all thine own. There is not a brook of living water of which thou mayst not drink. If the land floweth with milk and honey, eat the honey and drink the milk, for both are thine. Be thou bold to believe, for he hath said, “I will never leave thee, nor forsake thee.” In this promise, God gives to his people everything. “I will never leave thee.” Then no attribute of God can cease to be engaged for us. Is he mighty? He will show himself strong on the behalf of them that trust him. Is he love? Then with lovingkindness will he have mercy upon us. Whatever attributes may compose the character of Deity, every one of them to its fullest extent shall be engaged on our side. To put everything in one, there is nothing you can want, there is nothing you can ask for, there is nothing you can need in time or in eternity, there is nothing living, nothing dying, there is nothing in this world, nothing in the next world, there is nothing now, nothing at the resurrection-morning, nothing in heaven which is not contained in this text-“I will never leave thee, nor forsake thee.” Spurgeon *Morning and Evening*.

Matt 24:11, 12. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. What could not be accomplished by persecutors outside the Church, and traitors inside, would be attempted by teachers of heresy: “Many false prophets shall rise, and shall deceive many.” They have risen in all ages; in these modern times they have risen in clouds, till the air is thick with them, as with an army of devouring locusts. These are the men who invent new doctrines, and who seem to think that the religion of Jesus Christ is something that a man may twist into any form and shape that he pleases. Alas, that such teachers should have any disciples! It is doubly sad that they should be able to lead astray “many.” Yet, when it so happens, let us remember that the King said that it would be so. Spurgeon *Commentary on Matthew*

“The Lord Jesus Christ rose from the grave as a demonstrative proof that sin was destroyed, law satisfied, God honored, His people eternally and everlastingly saved. And the immortal honors of God unite in their salvation; therefore, He ever lives at the right hand of the Father to make intercession.”
(William Gadsby)