

I commend solitude to any of you who are seeking salvation, first, that you may study well your case as in the sight of God. Few men truly know themselves as they really are. Most people have seen themselves in a looking-glass, but there is another looking-glass, which gives true reflections, into which few men look. To study one's self in the light of God's Word, and carefully to go over one's condition, examining both the inward and the outward sins, and using all the tests which are given us in the Scriptures, would be a very healthy exercise; but how very few care to go through it! Spurgeon

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 LI. Which is the first commandment?

Answer. I am the Lord thy God. Thou shalt have no other gods before Me.

Ex. 20.2-3; Deut. 5.6-7.

Question LII. Which is the second commandment?

Answer. Thou shalt not make to thyself any graven image, or the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

Ex. 20.4-6; Deut. 5.8-10.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthji@msn.com

Website: www.riversidebaptistchurchwv.com

Services:

Sunday Morning 11:00 AM

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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THE PATH OF THE JUST

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Proverbs 4:18

The doctrine of justification is most comforting to all true believers. It is the teaching that God in accordance with His own will and purpose had declared those righteous who have come to trust Him. It is not their trusting that has made it so; it is the bestowing upon them the righteousness of Christ Jesus the Lord. They are completely passive in being justified. In fact, the Bible declares that we are justified by the blood of Christ. It is a proven fact that all have sinned and come short of His glory and that there are none righteous. The scriptures are emphatic as to that truth. How then can one be simply declared innocent? How can all charges be dismissed? The declaration is an act of God’s mercy and grace. The charges were not dismissed. Rather Christ Jesus bore the sins of believers in His body on the tree and there suffered the full penalty for them. And so, the true believer stands before God as though he had never sinned. These are they of whom this passage speaks. These are they who have by faith received the justifying grace of God to themselves in the person of Jesus Christ, the righteous.

Having identified those who are called the “just,” we consider the blessedness that attends them as a result of justification. The Old Testament prophet declared and the New Testament writer quoted that “the just shall live by his faith.” The key word in this thought is “live.” The just shall live, not merely be alive. So, we understand movement with direction else the thought of a “path” has no meaning. So it

was understood by the healed blind man who “followed Jesus in the way.” Jesus declared Himself to be the “way, the truth and the life.” Thus we understand that there is a dynamic to the life of true believers. Peter besought those to whom he wrote as “strangers and pilgrims.”

While Jesus was rejected by His own people as a nation, there were exceptions. And so, John declared that, *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John 1:12.* The thought of “power” here is of right, authority or ability. And, it is connected with “to become” or to be “becoming.” There would be an initial experience followed with becoming manifested and identified as the “Sons of God.” In the next verse John confirms this as the result of the New Birth. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:13.* Many would like to claim being justified by the Grace of God, but have no indication of either a new life or a path characterized by ever growing light.

The prophet Hosea declared: *Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hosea 6:3.* Again, the forward movement is indicated as we “follow on.” Author Paul Miller in his great book, *A Praying Life*, pointed to the references to movement in Psalm 23. We read that “He leadeth me beside the still waters;” He leadeth me in paths of righteousness for His name’s

sake;" "I walk through the valley of the shadow of death;" and that "surely goodness and mercy shall follow me..." There is nothing stationary in this Psalm. How could we be followed if we are not moving? That light that shines more and more is none other than Christ Himself and He is the way as well!

John declared Him to be the light of the world. John becomes more specific in applying that truth in *Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 1 John 2:8*. How precious it is that we read further in the writing of John that, *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Revelation 21:23*. There is no "lamp unto our feet and a light unto our path" except we are focused upon and following Christ our Lord.

The path spoken of here is the way of faith in Christ. The quest is the "perfect day." In that quest there is an ever-expanding knowledge of Christ our Lord. Peter so directed that we should grow in His grace and knowledge. To many, as time goes on, the promise seems to dim. There

is doubt and darkness to cloud their way. But, notwithstanding the declining condition of the world, increased faith and light brings Christ into clearer focus and we are the more encouraged. We begin the journey with hesitant and uncertain steps. We falter along the way and perhaps still do. But as the light increases and spiritual vision becomes more clear our view and estimation of Christ our Lord grows. Indeed, "now is our salvation nearer than when we believed." As one nears a desired goal, his steps quicken and he leaves all else behind. The blind man threw his tattered garment aside; Paul counted all but loss for the excellency of the knowledge of Christ Jesus the Lord. He saw the prize and pressed for the mark. And at the last he rejoiced that a crown of righteousness awaited him in the presence of the prize he sought along with all those that Love His appearing and that perfect day.

These precious words in Proverbs were set in contrast to the way of the wicked and theirs is a way of darkness and fatal stumbling. Not so with those who "follow on to know the Lord." Truly, the path of the just leads unerringly, to that perfect day. The path of just leads home! *bhs*

"The greatest evangelists this world has ever known have been men who have believed in the sovereign, free election of God. Let us not forget that! Two of the greatest evangelists that England has ever produced have been George Whitefield and Charles Haddon Spurgeon, and they both preached and believed in unconditional election. They said that no man is saved unless God has chosen him and set him ...apart for Himself - - the doctrine of Romans 9 -- yet they were two men who were indefatigable as evangelists, urging men and women to believe on the Lord Jesus Christ. The same thing can be said of others in other countries: Howell Harris and Daniel Rowland in Wales; Jonathan Edwards in America, Samuel Davies, the writer of many hymns, and David Brainerd, who evangelized the Indians. All these men held this high doctrine of election, but they were indefatigable in their evangelism and in their praying. But here is another interesting thing. The founders of the great missionary enterprise, the modern missionary movements, were all men who held to this high doctrine of Romans 9. William Carey believed that if someone was saved it was because this was the purpose of God according to election; and yet he was, in so many senses, the father of the modern missionary movement." -Martyn Lloyd-Jones (Romans - Saving Faith)

PRAY TILL YOU PRAY

Continue in prayer, and watch in the same with thanksgiving. —Colossians 4:2

Dr. Moody Stuart, a great praying man of a past generation, once drew up a set of rules to guide him in his prayers. Among these rules is this one: “Pray till you pray.”... The habit of breaking off our prayers before we have truly prayed is as common as it is unfortunate. Often the last ten minutes may mean more to us than the first half hour, because we must spend a long time getting into the proper mood to pray effectively. We may need to struggle with our thoughts to draw them in from where they have been scattered through the multitude of distractions that result from the task of living in a disordered world.... If when we come to prayer our hearts feel dull and unspiritual, we should not try to argue ourselves out of it. Rather, we should admit it frankly and pray our way through. Some Christians smile at the thought of “praying through,” but something of the same idea is found in the writings of practically every great praying saint from Daniel to the present day. We cannot afford to stop praying till we have actually prayed. Oh Lord, what an important and needed challenge! Help me to wait and “pray through.” A. W. Tozer – *Tozer on Christian Leadership*

Authentic vs. Phony Faith

Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await him. (Hebrews 9:28)

The question before us all is: Are we included in the “many” whose sins he bore? And will we be saved by his coming “for salvation”?

The answer of Hebrews 9:28 is, “Yes,” if we are “eagerly awaiting him.” We can know that our sins are taken away and that we will be safe in the judgment if we trust Christ in such a way that it makes us eager for his coming.

There is a phony faith that claims to believe in Christ, but is only a fire insurance policy. Phony faith “believes” only to escape hell. It has no real desire for Christ. In fact, it would prefer it if he did not come, so that we can have as much of this world’s pleasures as possible. This shows that a heart is not with Christ, but with the world. So the issue for us is: Do we eagerly long for the coming of Christ? Or do we want him to wait while our love affair with the world runs its course? That is the question that tests the authenticity of faith.

So let us be like the Corinthians who were “awaiting eagerly the revelation of our Lord Jesus Christ” (1 Corinthians 1:7), and like the Philippians whose “citizenship was in heaven, from which also [they] eagerly waited for a Savior, the Lord Jesus Christ” (Philippians 3:20).

That’s the issue for us. Do we love his appearing? Or do we love the world and hope that his appearing will not interrupt our worldly plans? Eternity hangs on this question.

John Piper

“How could we have such a low view of the gospel of Jesus Christ that we have to manipulate men psychologically to get them to come down and pray a prayer? ...How many times have I heard evangelists say, “It’ll only take five minutes.”? No my dear friend, it will take your life—all of it!” Paul Washer