

"Apart from the Divine and Holy nature which is imparted to us at the new birth, it is utterly impossible for any man to generate a spiritual impulse, form a spiritual concept, think a spiritual thought, understand spiritual things, still less engage in spiritual works. A miraculous change has taken place within him; a power outside of himself has operated upon him. A nature entirely different from his old one has been imparted to him. Such a one we have just described has passed from death unto life, has been turned from darkness to light, and from the power of Satan unto God (Acts 26:18).-- Arthur Pink, *The Sovereignty of God*

GADSBY'S CATECHISM – William Gadsby about 1800

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Question LV. Which is the fifth commandment?

Answer. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Ex. 20.12; Deut. 5.16.

Question LVI. Which is the sixth commandment?

Answer. Thou shalt not kill.

Ex. 20.13; Deut. 5.17.

Question LVII. Which is the seventh commandment?

Answer. Thou shalt not commit adultery.

Ex. 20.14; Deut 5.18.

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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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WHOSOEVER TRANSGRESSES

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 1:9

The term “whosoever” has suffered abuse at the hands of many. Those who would make God dependent on the so-called freewill of men strongly assert that they believe in “whosoever will.” There is no question that the term is biblical and does not need to be explained away. However, many would make the will of God subject to the will of men. This could never be. Many would say that God will not make us to act against our wills. Again, there is truth in that statement if we understand that God is able to change the will of men whereas the Bible clearly states that they cannot change their own will. But, the pure term “whosoever” specifies unnamed individuals with respect to some condition. “Whosoever is athirst” identifies a particular condition affecting an individual and is not to be generalized.

So then is the case in this text. An individual who transgresses and abides not in the doctrine of Christ does not have God. This is an emphatic declaration and has important implications for this time. We often witness what is referred to as “groupthink” in many areas and with religion in particular. Accountability before God is an individual matter. The things of God are not subject to the popular opinions of men. Yet many have abandoned the authority of the God and His word and have entrusted their lives to a popular choice among men. The outcome is fatal apart from the intrusion of Grace.

John strongly advocates in all his writings the necessity of the New Birth with a life that

answers to it. The Gospel of John is often referred to as the Gospel of the Son of God. In the Gospel and his epistles the Deity of Christ is a critical issue with him. He writes against the Gnostics of that era who would especially challenge the fact that Jesus Christ is God manifest in the flesh. He identified them by the things they taught and gave strong warnings accordingly. The anchor to which John would direct his followers is the Doctrine of Christ.

The word “transgresseth” means to “run ahead.” That is these false teachers would direct them to leave these foundational truths for something that they would represent as better. Today we witness the replacement of the strong precepts of the Gospel with that which is friendlier to modern culture. Post-modernism has strongly asserted that there are no absolutes and that nothing can be known for sure. It is easy to see that individual accountability falls by the way under such teaching. The charge has often been made that the fundamental truths of the Word of God have failed to keep up with the times. So, many have advanced the case for greater individual liberty ahead of the teaching of Christ and, more seriously, the Deity and authority of Christ.

While we would be careful of extreme intolerance, there are some things that cannot be overlooked. Where the Bible shows zero-tolerance so must we. Thus, the teaching of the incarnation of Christ and His manifestation as God manifest in the flesh cannot be denied. He

is the Son of God and is truly God. We read of and must believe that He is truly man and truly God. As such we know Him to be sent from the Father to be our Prophet, Priest and King. We understand that salvation hangs on the execution of His office as the Mediator of the New Covenant. His obedience to the Father manifested absolute perfection and so He was the only qualified substitute for His people. So we witness His death as the Lamb of God and His resurrection as the Victor over death, hell and the grave. We must believe the report of His ascension to Heaven there to be seated at the right hand of God. Even so, He ever lives to make intercession for His people having obtained their pardon by His blood sacrifice. It is He who is expecting until His enemies are made His footstool.

The Doctrine of Christ is not a matter of human understanding. Those who do not abide in these things are not merely of a different opinion. Some other teaching may be advanced by them to the approval of multitudes like them. Such are said not to abide in the Doctrine of Christ. That is, these things are not the very essence of the life to them. They are not dependent on either Him or those things that are true about Him. To abide in His doctrine is to

abide in Him. The simple conclusion is that such "hath not God."

Salvation is a possession, not an entitlement. It is the revelation of Christ in us. It is to be born again of His Spirit. It is to have His Laws written in our hearts and in our minds. It is to know God and Jesus Christ whom He has sent. John would add strong contrast to those who do not have God. When he writes that the person who abides in the doctrine of Christ has both the Father and the Son the identity of the person is emphatic. The word "He" here means he and only he has such a claim. There are no exceptions given here or elsewhere in the scripture. Those who have God and His Son have them dwelling in them in full identity. Christ and all that He is "is our life."

Much of what is set forth today has no basis in scripture. When men neglect the Word of God, every man does that which is right in his own eyes. Many will fiercely defend such as being just as good as any. There was no tolerance for such heresy in John's day nor should there be now. "Whosoever" is found in this way stands accountable to a God in whom he has no interest and if he persists will hear those awful and final words "I never knew you."
bhs

We were made to fly! -- (J.R. Miller)

But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31

A gentleman had an eagle which had been caught when young, and brought up in a cage like a domestic bird. At length the owner was going away over the sea, and decided to give the eagle its freedom. So he brought it out of its cage, and it walked about, but seemed to have no thought whatever of flying away. The gentleman was disappointed. At length he lifted the great bird to the garden wall. It stood there a moment, and then looked up toward the sun. It seemed suddenly to remember that it was an eagle, whose home was amid the crags and the cliffs. A moment more and it lifted one wing, then the other, and was gone--soaring away into the blue of the sky!

Some of us like that eagle, shut up in the cage, using only its feet, not knowing it had wings, and that its true home was in the heavens. Let us lift up our eyes to the heavens--there is our home. We were made for God. Let us try our soul's wings; we were made to fly! It is a desecration of life to live amid the dust--when we were created for flights in the blue heavens!

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. Colossians 3:1-2

Jesus Christ, Mutual and Common Lord and Savior

2 Peter 1:11 & 3:18 -- "our Lord and Savior Jesus Christ"

We often hear professing Christians say "I made Jesus my personal Lord and Savior" and "I accepted Jesus as my personal Lord and Savior."

No child of God in Holy Scriptures ever made such statements. Such statements are contrary to the truth, for various reasons.

First, we have not "made" Jesus to be Lord and Savior. "God has made this Jesus ... both Lord and Christ" (Acts 2:36), and "Him God has exalted to His right hand to be Prince and Savior" (5:31). Any Jesus or Lord or Savior made by man is an idol.

Second, we have not "accepted" Jesus as Lord and Savior. The act of accepting is that of the greater to the lesser. We do not consider ourselves to be greater than the Lord Jesus Christ, for "Jesus Christ ... is Lord of all" (Acts 10:36). And we do not consider Him as needing our acceptance. Rather, we consider ourselves as being in need of His acceptance. In Biblical terms: Christ accepted the Father's chosen people before the foundation of the world (Ephesians 1:3-6); God gave Christ to them (John 3:16); they receive Christ when the Holy Spirit regenerates them (John 1:11-13 with 3:1-8; cp. 3:27); God accepts all who believe in Christ and do works of righteousness (Job 42:9; Acts 10:35).

Third, we do not speak of Jesus as "my personal Lord and Savior". Rather, we speak of "our Lord and Savior Jesus Christ" (2 Peter 1:11 & 3:18). Indeed, the word personal is never found in the English text of Holy Scriptures.

With good reason! The adjective personal means "of or relating to a particular person; private". Spiritual things to Christians are mutual and common, not personal and private. Spiritual things in the church which is the body of Christ are ever like the physical things in the church which was in Jerusalem in its earliest days (Acts 2:44; 4:32): "all who believed were together, and had all things in common the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common." We speak of the spiritual things found in Jesus Christ as "ours mutually and commonly", not "mine personally and privately".

For example, our faith and salvation are mutual and common. Regarding faith, Paul the apostle writes to fellow-believers regarding "the mutual faith both of you and me" (Romans 1:12) and "our common faith" (Titus 1:4). Regarding salvation, believers speak of it as "our common salvation" (Jude v.3), for we all mutually were saved from the same things and in the same manner, and have the same Savior and salvation. We speak neither of "my personal and private faith" nor of "my personal and private salvation".

Furthermore, God made Jesus Christ to be the same things to all believers commonly and mutually. We confess this in acknowledging that "of God you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption – that, as it is written, 'He who glories, let him glory in the LORD'" (1 Corinthians 1:30f, quoting Jeremiah 9:23f). They who speak of their personal and private wisdom and righteousness and sanctification and redemption glory in themselves.

Therefore, believers do not speak of "my personal and private wisdom", as do those possessing the "wisdom of this world" (1 Corinthians 1:20-13). Neither do we speak of "my personal and private righteousness", as do those "being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3). Neither do we speak of "my personal and private sanctification", as do those who boast "I am holier than you!" (Isaiah 65:5). Neither do we speak of "my personal and private redemption", for all God's people have the same redemption and Redeemer.

When we hear people say "I made Jesus my personal Lord and Savior" and "I accepted Jesus as my personal Lord and Savior" we take their words at face value: They personally made a Jesus to be their private Lord and Savior, and personally accepted it as such.

O that they might be blessed of God to have His Son revealed to them as God has made Him to be to us – "our Lord and Savior Jesus Christ"!

– Daniel E. Parks (July 14, 2013; #825)