

"Any man can sing in the day. When the cup is full, man draws inspiration from it. When wealth rolls in abundance around him, any man can praise the God who gives a plenteous harvest... The difficulty is for music to swell forth when no wind is stirring. It is easy to sing when we can read the notes by daylight; but he is skillful who sings when there is not a ray of light to read by -- who sings from the heart... Lay me upon the bed of languishing, and how shall I then chant God's high praises, unless He Himself give me the song? No, it is not in man's power to sing when all is adverse, unless an altar-coal shall touch his lip... Then, since our Maker gives 'songs in the night,' let us wait upon Him for the music" ~ Charles Spurgeon

Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan"-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 LXXIX. Can you give a proof of the precepts of the gospel as a rule in the family?

Answer. Yes; as it is written, "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged," "but bring them up in the nurture and admonition of the Lord." Eph. 5.22-25,33 & 6.1-4; Col. 3.18-21.

#### THE RIVERSIDE BAPTIST CHURCH

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#### 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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### WILLING TO DO HIS WILL

*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:17*

The identity, authority and knowledge of our Lord Jesus Christ were constantly challenged by the Pharisees. They were enraged at the claim that He was the Son of God. His authority was communicated in a way that they realized it to be true but could not understand. It was said on one occasion that He spoke unto them as one having authority and not as the Scribes and Pharisees. But even they recognized the accuracy of that which He spoke in the context of Old Testament history. And so they questioned among themselves as to how He obtained such knowledge seeing that He had never been formally trained. It was from the Old Testament Scriptures that He supported the very things which He spoke. Those things they knew as fact but the teaching of Christ from them was foreign. They were enslaved by their own legalistic system of bondage.

When challenged as to His teaching He always deferred to the Father. *Jesus answered them, and said, My doctrine is not mine, but his that sent me. John 7:16.* Two things would occur in this case. One was that He was claiming the fatherhood of God in a way that offended them. Secondly, He challenged them with the fact that the teaching came from God. Even today many want to defer to their own particular system of religion and therefore resent anything that is called doctrine. This is unfortunate now as it was then since the word simply means teaching. Christ was saying my teaching comes from the Father. They would of course insist that they knew the will of the Father.

He would place before them a conditional challenge. He knew their mind and he knew that the will of God was not being pursued. So the question is placed to he who would know the will of the Father. The phrase “if any man will do His will” means “if any man desires to do his will.” Thus, they are challenged to submission before God. This is the immediate sense of the text. What was foreign to them and to many is the thought of desire being associated with obedience. Theirs was a servile obedience. The challenge of Christ to them and to all is that if one desires truly to know the will of God they will also know whether the doctrine of Christ is true.

In such a pursuit of the will of God they would have evidence from the true source that would be consistent with all the perfections of God. Such evidence would be a matter of experience to them. Where there is a desire to do the will of God discovery is sure to follow. The desire to obey implies that they believe God to be worthy of such honor. Such a one will learn many things concerning themselves as well as learning of God. They would be made aware of their natural tendency toward evil and those things which are unacceptable to God. That tendency is known as depravity. Many object to such a definition of human nature. But, it is never about how we compare to each other; rather it is about how we compare to God and the difference is infinite. Thus, there is a sense of unworthiness in them. Yet, Christ is seen as the only hope. The one who would will

to do the will of God will then learn that he is a sinner needing the mercy of God. He will learn of his weakness and inability. He will know of his need for reconciliation with God and will be directed to Christ and his atoning blood.

That person who desires to do the will of God will recognize that he must have the righteousness of Christ to be accepted with God. He will discover that regeneration has occurred and that he is a new creature in Christ. That mighty work of the Holy Spirit will have brought him unto God with a true desire to do His will. There will be no disagreement as to the discovery of the evil that is in his nature. There will be no argument as to the will of God being discovered in Christ. It will be that true life in Christ will have been realized. There will be growth in the grace and knowledge of our Lord Jesus Christ. This moves one to the peacefulness of true assurance of salvation In Him.

There are many who claim to want to do the will of God. The true test of that desire is what they discover concerning the truth of the doctrine of Christ. He went about declaring the good news of the Kingdom of God. But, He

preceded it with the command to repent. His teaching revealed that true obedience was found to be essentially in the spiritual realm. As we read such things as the Sermon on the Mount we realize what he meant when he said that the righteousness of the disciples must exceed that of the Pharisees. Theirs was an outward obedience. That obedience which comes from the heart will be recognized by the humility that one displays before God. Such a person will be discovered doing the will of God. And, such a person will know that Jesus Christ did not speak as a mere man but rather, faithfully delivered the message of the Father.

John began his Gospel with the declaration that Jesus Christ is the Word. He and all that he has done is the teaching of God. We may refer to theological terms as the doctrines. But, if their essence is not found in Christ they are meaningless. Do we indeed desire to do the will of God? If we do we shall also know of the doctrine and whether it is of Christ. Those who desire to do the will of God will do so in Christ and they will know that their service to God is by His grace and mercy. *bhs*

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#### ALL IN ONE SERMON – A. W. Tozer

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. —1 Thessalonians 5:14 The shepherd of souls is often forced to work at what would appear to be cross purposes with himself. For instance, he must encourage the timid and warn the self-confident; and these may at any given time be present in his congregation in almost equal numbers.... Another problem he faces is the presence in the normal Christian assembly of believers in every stage of development, from the newly converted who knows almost nothing about the Christian life to the wise and experienced Christian who seems to know almost everything. Again, the Christian minister must have a word from God for the teen-aged, the middle-aged and the very aged. He must speak to the scholar as well as to the ignorant; he must bring the living Word to the cultured man and woman and to the vulgarian who reads nothing but the sports page and the comic strip. He must speak to the sad and to the happy, to the tender-minded and to the tough-minded, to those eager to live and to some who secretly wish they could die. And he must do this all in one sermon and in a period of time not exceeding forty-five minutes. Surely this requires a Daniel, and Daniels are as scarce in the United States today as in Babylon in 600 B.C.

*Lord, I confess myself totally dependent on the Holy Spirit. Enable, I pray, in Jesus' name. Amen.*

## On the Sovereignty of God in Scripture

The prophecy of Isaiah contains some of the boldest proclamations of God's sovereignty in Scripture. In chapter 45, he compares God's relationship with mankind to that of a potter and his clay, making of His creation whatever He will. In chapter 46, Isaiah points out the utter sovereignty of God's will: "For I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, `My counsel shall stand, and I will accomplish all my purpose'" (Isa. 46:9-10). In chapter 59, Isaiah speaks of God's sovereignty in terms of the long arm of the Lord, by which He is able to will the salvation of His people anywhere: "His own arm brought him salvation, and his righteousness upheld him" (Isa. 59:16). Isaiah's message about divine sovereignty wouldn't have been any more popular in his time than it is in many circles today. But where did Isaiah get this radical conception of God? Was Isaiah under the influence of eighteenth-century Enlightenment thinking (as is often said of those who espouse his teaching today)? Was Isaiah a closet rationalist, under the influence of Plato and Aristotle, so that he can be written off as a prophet of the Greek philosophers rather than of Israel's God? These can hardly be the case, given that Isaiah wrote in the late eighth and early seventh centuries BC. So where did Isaiah gain these peculiar views in which God is truly God? The answer is that Isaiah learned of God's sovereignty through his personal experience of the Lord. And he wasn't the only one. Paul got his view of a sovereign Christ on the Damascus Road, Jonah attained his "Calvinism" in the belly of the whale, and Habakkuk gained his grasp of God's sovereignty in his watchtower. In other words, Isaiah-like the other prophets and the apostles, who worshiped God's sovereign glory-gained his doctrine from the Lord Himself. Isaiah's grasping of God's sovereignty was the great event that changed his life forever. "It was like being born again, again," he might have said about the event that convinced him of sovereign grace. Just like believers today who find that the doctrines of grace change their lives forever, Isaiah's encounter with the sovereign God shaped his life and ministry from that time onward. It was the turning point of his life.

Isaiah tells us what he saw in these words:

*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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isaiah 6:1-4*

--Richard D. Phillips. *What's So Great About The Doctrine of Grace*



When God did this for us, he did it for us as sinners and enemies. But in actually bestowing salvation on us after we are justified, we are not looked upon as sinners. After we are justified, God does not look on us any longer as sinners, but as perfectly righteous persons he beholds no iniquity in us. We are no more enemies, for then we are reconciled. When God gave Christ to die for the elect, he looked on them as they are in themselves; but in actually bestowing eternal life, he does not look on them as they are in themselves, but as they are in Christ.

--Jonathan Edwards