

"Turn thy heart to him, humbly saying, "Lord Jesus whereas I daily fall, and am ready to sin, vouchsafe me grace as oft as I shall, to rise again; let me never presume but always most meekly and humbly acknowledge my wretchedness and frailty, and repent, with firm purpose to amend; and let me not despair because of my great frailty, but ever trust in thy most loving mercy, and readiness to forgive".
Henry Scougal

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 LXXXI. Can you give a proof of the gospel as a rule in case of personal offences?

Answer. Yes; as it is written, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Matt. 18.15-17.

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Sunday Evening 6:00 PM

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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 HEAVENLY VISION

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Acts 26:19-20

The apostle Paul had been arrested after being charged with heresy by the Jews for preaching Christ and the Gospel. Of course, they had no authority and so he was the prisoner of the Roman government. In the course of time during this imprisonment he was given opportunity to defend himself. In a notable encounter with the Roman governor Felix and his wife Drusilla, Felix was left trembling as Paul reasoned with him of “righteousness, temperance and the judgment to come.” That ended his conversations with Paul. Some two years later the apostle Paul was given the opportunity to speak before King Agrippa. He never hesitated to share his conversion experience that had occurred on the road to Damascus. He was not intimidated at being brought before the Jewish King Agrippa. His defense before Agrippa appealed to the King’s knowledge of the Old Testament Scriptures. Of course, it was from these that Paul had been preaching Christ. The essence of his defense was the commission that he received from Christ. He not only claimed that he had obeyed the Heavenly Vision, but also described the manner of presentation of the message he was commissioned to deliver. The zeal and enthusiasm of Paul in defense of the faith should be an example to us all who know the Lord.

Modern concepts of evangelism are not consistent with that given us In the Word of

God. They are far from the patterns that Paul describes in his defense before Agrippa. Modern methodology lacks the confrontational aspects of the true Gospel. There is a striking similarity in all the modern methods. In them biblical truth is treated in a superficial and familiar manner. Their message and their expected outcomes are well known to all. They sound more like a sales pitch than the command to “repent ye and believe the Gospel.” In the end result all of them are dependent upon men for the final outcome. Both the biblical message and the manner in which it is to be delivered are clearly set forth in the Scripture. That message, which is the Gospel, strongly confronts men with the fact of their sin and the necessity of holiness before God. What Paul witnessed before Agrippa is a precious example of both message and method. The Gospel is not a proposition or a promotion; it is a proclamation!

Paul’s claim of obedience to the heavenly vision, which was Christ, was rendered in accordance with the very pattern that Christ established. His ministry began with “repent ye and believe the gospel.” Men were to Hear Him as the Son of God. In keeping with the great commission Paul preached throughout the whole region. He went first to Damascus then to Jerusalem and throughout all Judea and then to the Gentiles. So, Paul’s direction to all was that they should repent, turn to God, and display a life in evidence of repentance toward God and

faith in our Lord Jesus Christ.

While the word repent essentially means a change of mind, the biblical description of repentance comes as a result of Godly sorrow. It is understood that this Godly sorrow comes with the realization that one is a sinner indeed and that his offense is against God primarily. It is necessary that one coming to repentance see that God is the offended party and be broken because of that. It is to the broken and contrite that God promises to look. In addition to this, men are pointed to the realization of the dreadfulness of sin, its consequences and its ultimate and horrible end.

He preached to them that they were to turn to God. Here it may be argued that none will turn to God of their own ability. *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. John 6:65.* But here, however, our concern is to press the necessity of the Gospel upon all. Salvation is of the Lord and it is to him personally that men must turn. Mercy is with him. The one in whose hand is the power to judge and destroy is also able to save to the uttermost those who come unto God by Jesus Christ. There is no method here. Men are to turn to God and fall upon his mercy. There is help from no other. The ability to bring salvation to a consummation lies in the grace of God

alone. Paul in his preaching revealed that the Old Testament teaching was that Christ should suffer and that He should rise from the dead and that He should show light unto the Gentiles. It is in coming to the Lord that salvation is discovered and that faith is realized. It is such faith as is described thusly, *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:6.*

As John the Baptist did before him, the Apostle Paul demanded fruits (works) consistent with the fact that true repentance and faith were in operation in the lives of those coming. Today men are often presented with a proposition for a better way of life. They should hear rather the declaration as to the futility of this way. Until one knows he is lost he will have no inclination to be saved. When one is truly saved there will be a life of joyful service unto God.

By faith, and through the power of the Holy Spirit we have likewise received that same Heavenly Vision. Of course, it is not in that same miraculous fashion that Paul received it. We now have the Word of God. Whether we are preaching The Word of God or bearing witness thereto, our reference is to that Heavenly Vision. *bhs*

"Though this godly sorrow to repentance is not the ground of our salvation, yet it is both a part of and a necessary condition to it. Those who repent are saved; the impenitent perish (Luke 13:5). It is that inward change in which salvation largely consists. Grief and humiliation for sin as sin—sin against God—are an essential part of those "fruits meet for repentance" (Matt. 3:8).

This "godly sorrow" is produced by Divine power. It is essentially a supernatural grace. No man is born with godly sorrow in his heart as he is born with a tongue in his head. No, it is a seed of God's own setting, a flower of His planting. It is a heavenly offspring. "God maketh my heart soft" said holy Job (23:16), for none but He can make the heart tender under a sight and sense of sin. Nature can easily make one weep over worldly crosses and losses, but only Divine grace can move us to mourn over sin. That godly sorrow to repentance is produced by the immediate operations of the Lord is clear from the order in "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh" (Jer. 31:19): note well it is not "after I turned," but "after I was turned." That is the language of one who has just been renewed, quickened afresh by the Word, and who now sees light in God's light."~ Arthur Pink, "Godly Sorrow"

PRAYER OF AN ANONYMOUS AGING PERSON -- (reportedly 17th century)

Lord, thou knowest better than myself that I am growing older and will soon be old. Keep me from becoming too talkative, and especially from the unfortunate habit of thinking that I must say something on every subject and at every opportunity.

Release me from the idea that I must straighten out other peoples' affairs. With my immense treasure of experience and wisdom, it seems a pity not to let everybody partake of it. But thou knowest, Lord, that in the end I will need a few friends.

Keep me from the recital of endless details; give me wings to get to the point.

Grant me the patience to listen to the complaints of others; help me to endure them with charity. But seal my lips on my own aches and pains – they increase with the increasing years, and my inclination to recount them is also increasing.

I will not ask thee for improved memory, only for a little more humility and less self-assurance when my own memory doesn't agree with that of others. Teach me the glorious lesson that occasionally I may be wrong.

Keep me reasonably gentle. I do not have the ambition to become a saint – it is so hard to live with some of them – but a harsh old person is one of the devil's masterpieces.

Make me sympathetic without being sentimental, helpful but not bossy. Let me discover merits where I had not expected them, and talents in people whom I had not thought to possess any. And, Lord, give me the grace to tell them so. Amen.

Quoted by Daniel Parks



6 Things It Means to Be in Jesus

John Piper

[God] saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began. (2 Timothy 1:9)

Being “in Christ Jesus” is a stupendous reality. It is breathtaking what it means to be in Christ. United to Christ. Bound to Christ.

If you are “in Christ” listen to what it means for you:

1. In Christ Jesus you were given grace before the world was created. 2 Timothy 1:9, “He gave us grace in Christ Jesus before the ages began.”

2. In Christ Jesus you were chosen by God before creation. Ephesians 1:4, “God chose us in Christ before the foundation of the world.”

3. In Christ Jesus you are loved by God with an inseparable love. Romans 8:38–39, “I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

4. In Christ Jesus you were redeemed and forgiven for all your sins. Ephesians 1:7, “In Christ we have redemption through his blood, the forgiveness of our trespasses.”

5. In Christ Jesus you are justified before God and the righteousness of God in Christ is imputed to you. 2 Corinthians 5:21, “For our sake God made Christ to be sin who knew no sin, so that in him we might become the righteousness of God.”

6. In Christ Jesus you have become a new creation and a son of God. 2 Corinthians 5:17, “If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.” Galatians 3:26, “In Christ Jesus you are all sons of God, through faith.”

From “The Stupendous Reality of Being in Christ Jesus”