

I had a convicting thought about this. If the United States became opposed to all evangelistic activities and anything that involved openly sharing our faith outside of the church, how long would it take for me to get into trouble? Would it take a week for someone to notice? A month? Or could possibly years go by before anyone would ever take issue with me for boldly sharing the gospel with an unbeliever? Somehow it can be so easy to be involved in all kinds of church and 'ministry' but we can still miss the basic mandate of sharing the good news of Christ with the lost. VOM

SPURGEON'S CATECHISM

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

13.Q. Did our first parents continue in the state wherein they were created?

XIII. A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God, (Eccl. 7:29) by eating the forbidden fruit (Gen. 3:6-8).

14.Q. What is sin?

XIV. A. Sin is any want of conformity to, or transgression of the law of God (1 Jn. 3:4).

15.Q. Did all mankind fall in Adam's first transgression?

XV. A. The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression (1 Cor. 15:22; Rom. 5:12).

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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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BELIEVING AND RECEIVING

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. 1 Peter 1:8-9

It is evident that the people to whom Peter wrote were a suffering people. The consolations he would communicate to them were those that could only be of benefit where a work of grace had been done in their hearts. He would first remind them that their salvation was established in the purpose and sovereign operations of God. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Peter 1:2.* He would then, by virtue of a “lively hope,” tell them of a secured future. The promised inheritance was kept for them and they would be kept for the inheritance. See verses 3-5. But, then he would call to confidence and rejoicing in the face of present trials. By this “trial of faith” they would be proven and furthermore they would rejoice in the process. Peter would remind them that the cause of their rejoicing and the object of their faith was Jesus Christ. And so it is for all who know Him.

A wise man once said, “not every experience is salvation, but salvation is an experience.” The manner of men is to generate personal feelings and emotions and characterize them as vindication for their claims to salvation. This has continued from the days of the Apostles. There is no question that in the exercise of true faith that men are brought to emotional outbursts as a result of overflowing joy at the contemplation of Christ and His salvation. But, there is to be

continuous action in the matter of salvation. After all, it is called New Life in Christ. Life does not stop and start.

Peter had seen Christ and had been an eyewitness to His majesty. He had been commissioned as an Apostle and had known His power and presence for a long time. He would remind that while they had not seen Jesus in the flesh that the keen eye of faith brought Him into view in a way that is far better than that of the physical eye. They truly were able to see the One they loved. The continuous operation of grace here was that they were believing. To many, the idea of belief goes no further than the mere acceptance of a fact. They give mental assent to the facts concerning the works of grace and move on. The real question of the Jailer to Paul was “sirs what must I be doing to be saved?” He knew that there was no one-time act that would resolve the problem. Paul’s answer was in like manner, “be believing on the Lord Jesus Christ and thou shalt be being saved.”

Thus, their joy was rising above the fray in that they were always trusting through continuous interaction with Christ by faith. This was no ordinary joy. It is a joy realized in another, namely, Christ our Lord. It is joy that is not of this world and therefore cannot be compared. It is rather unspeakable. It is a joy that flourishes in the midst of trial and suffering. This joy is that which verifies the ongoing presence of Christ with us. It is the way of life to

true believers.

Peter here presents a concept of salvation that could easily be missed. We are fond of saying I am saved. We like to do it with a sense of finality. These things are not wrong when they are registered with Christ. But, present reality says that we are even now receiving salvation. I have heard people say that it is a "done deal." As to the requirements of salvation, the words "It is Finished" that came from the lips of our Lord settles all. We are, however, drawing water from the wells of salvation as we go. We are not as Moab, "settled on the lees." Joy flows. Assurance is for now concerning those things that are to come. While we long for the time of coming fully into the presence of the Lord, we enjoy every thought of the prospects even now. Being made partakers of the Divine Nature implies that we are continually being so made.

Salvation is the end (or goal) of our faith. Typically we think that once we have reached the goal we may set back and rest on the merits of our accomplishments. We must not lose sight of the fact that the end of our faith is ever being reached. We do not arrive and quit. Quite the

opposite, we arrive and keep reaching. Thus we are always receiving the salvation of our souls. It is more than mere peace of mind. As I once attempted to witness to a man who showed no evidence of knowing the Lord he said to me, "don't worry preacher, I took care of that a long time ago." It was evident that whatever he took care of freed him to move on in the way of this present world. It was said of some in the Scripture that they were "ever learning and never coming to the knowledge of the truth." Those who are receiving salvation are "ever learning and always coming to the knowledge of the truth."

This is certainly not to suggest that God has set before us a moving target. Peter would rather have us to understand the living and eternal nature of our salvation and the infinite Person who is our salvation. There is no end to the discovery of the wonders of both His person and His grace. The wonderful thing is that each discovery fuels our joy and secures our souls to Him. That which Christ purchased with an infinite price requires eternity to discover. *Therefore with joy shall ye draw water out of the wells of salvation. Isaiah 12:3. bhs*

Does God know me?

"I am the Good Shepherd; I know My sheep and My sheep know Me. I lay down My life for the sheep." John 10:14-15

Does God know me among the millions of His angels?

Does He ever fix His thought on me as an individual?

Does He have a distinct and personal affection for me, like that of a mother for her child?

Does Christ, the Good Shepherd, give care and thought to each particular sheep, so that He knows each one's present condition and circumstances? Does He know when one of His people is in trouble, is sick or suffering, when one has been hurt in some way, or when one is in danger? Does He know when one strays from the safe enclosure of the fold and wanders off into peril?

The answer to all these questions is the same. Every redeemed one has his own special place in the heart of Christ! Paul put this truth most strikingly in a sentence when he said of Christ: "He loved me, and gave Himself for me!" Galatians 2:20. -- J. R. Miller

"My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they will never perish--ever! No one will snatch them out of My hand!" John 10:27-28.

IS CHRISTIANITY TRUE? ANSWERS FROM HISTORY, THE MONUMENTS, THE BIBLE,
NATURE, EXPERIENCE, AND GROWTH OF CHRISTIANITY
(1897 THE AMERICAN SS UNION)

ANSWERS FROM EXPERIENCE by A.J. GORDON D.D.

The value of experience as a witness to the truth of Christianity can hardly be exaggerated. The theologian VINET wrote powerfully in defense of the faith, and there are more pungent, telling, quotable sentences in his works for one who is selecting arrows for the Gospel warfare than in almost any recent writer with whom we are acquainted. But why is it that the following paragraph is likely to be more frequently cited than anything which he has written? ... (he went on to answer) ... If the force of this powerful confession be analyzed it will be found to lie in two elements. THE EXPERIMENTAL CHARACTER of the EVIDENCE which it conveys, and THE SUPERNATURAL CHARACTER of the EXPERIENCE which it records. To have been the WITNESS of a miracle constitutes a great qualification for defending Christianity; but to have been the SUBJECT of a miracle constitutes a greater qualification. And such is the position of one who has learned in his own life what it is to be delivered from the tendencies of an evil human nature, and to be made subject to the powerful impulse of the divine nature implanted by the Holy Spirit.

- VINET-

"The greatest miracle that I know of is that of my conversion.

I was dead ... and I live;

I was blind ... and I see;

I was a slave ... and now I am free;

I was an enemy of God ... and I love Him,'

Prayer, the Bible, the society of Christians

-these were to me source of profound ennui;-

(on wee') -- *boredom from lack of interest*

whilst now it is the pleasures of the world that are a weariness to me!,

and piety is the source of all my JOY.

BEHOLD THE MIRACLE!...

and if God has been able to work that one,

there is none of which He is not capable."

VINET ... I take to be ... Alexandre Vinet ... the Swiss theologian ... 1797—1847

(Contributed by Dale Wallace)

I have met many Christians who think that God will only love you if you first meet His condition(s). Many will say God loves you and has a wonderful plan for your life ... but then turn around and say "now meet these conditions". But a conditional love is the very biblical definition of being a respecter of persons. Have a good look in the Bible what respecter of persons means. It is when you think you can get something out of a person you give him a seat of honor etc..

The God of the Bible, on the other hand, is a God who unconditionally loves more ill-deserving people than any man can count. Unconditional by definition means He is not a respecter of persons. There is nothing in us worthy, only ill-deserving, but he loved us anyhow, even before the foundation of the world. (Eph 1:4,5) and sent His Son to redeem us. – John Hyndryx