

"Can I say quite honestly and truly that I desire above everything else in this world truly to know God and to be like the Lord Jesus Christ, to be rid of self in every shape and form, and to live only, always and entirely to His glory and to His honor?" - Martyn L. Jones

"The sum of all is, the death and blood-shedding of Jesus Christ hath wrought, and doth effectually procure... grace here and glory hereafter." - John Owen

THE BAPTIST CATECHISM

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

7. Q. What is God?

A. God is a Spirit (John 4:24), infinite (Job 11:7, 8, 9), eternal (Ps. 110:2), and unchangeable (Jas. 1:17) in his being (Ex. 3:14), wisdom (Ps. 147:5), power (Rev. 4:8), holiness (Rev. 15:4), justice, goodness, and truth (Ex. 34:6).

8. Q. Are there more gods than one?

A. There is but one only, the living and true God (Deut. 6:4; Jer 10:10).

9. Q. How many persons are there in the Godhead?

A. There are three persons in the godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory (1 John 5:7; Mt. 28:19).

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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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FOR THIS PURPOSE

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8

The demise of Satan is well documented in the Word of God. The promise of redemption given to Adam and Eve after the fall included the declaration that the Seed of the Woman would bruise the head of the serpent. A final word on that is given as we read: *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Revelation 20:10.* Here we are reminded of a very important aspect of God's will and purpose. That is that the Son of God in coming into world would destroy the works of the one who has stood in defiance and opposition to God from the beginning. The works of Satan are in evidence all through creation. The ultimate work of Satan was realized in that the liar and deceiver effected his work on the innocents in the Garden and thus by one man sin entered the world and death passed upon all. It is essential that by the work of the Son of God that the works of the devil be destroyed.

Earlier in this chapter John wrote: *And ye know that he was manifested to take away our sins; and in him is no sin. 1 John 3:5.* In this way we understand that it is the works of the devil in the Lord's people that John is addressing. We may simply read that “sin is the transgression of the Law.” Certainly any violation of the Law of God is a sin. This Jesus did by way of His substitutionary death on the cross. “He bore our sins in His body on the tree.” But, a further

thought is added to what He did in that we read that “in Him is no sin.” Such must be the case of all that are received into the presence of God. The aim of Christ is that “we should be holy and without blame before Him in love...” The discovery of all who by God-given faith come unto Him is that Christ has forgiven their sins once and for all. But, salvation is from sin, not in sin. Thus we note that the works of the devil in us, that is, the very inclination to sin must be destroyed.

John does not sugar-coat the matter of sin. One whose life is guided and directed by sin is of the devil. We lament the fact that an old sinful nature remains even after we are made a new creature in Christ. Paul declares, however, “sin shall not have dominion over you.” We are reminded of the fact that as Paul wrote to the Corinthians: *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Corinthians 6:11.* He reminded Titus that: *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Titus 3:3.* In this instance as in that to the Corinthians he declared that the washing of regeneration had thus destroyed the “works of the devil.” Having been “by nature the children of wrath even as others” we rejoice in such deliverance from that state of bondage that, *Even when we were dead in sins, hath quickened*

us together with Christ, (by grace ye are saved;) Ephesians 2:5. And we remember that “in Him is no sin!!”

True Christians cannot live in that which our Lord came to destroy. A mighty work was to be done in that mankind lay in complete ruin and were reveling in it. We note well that He did not become the Son of God by coming into the world. He is the Son of God from all eternity. He was manifested. *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14.* With the appearance of Christ in the world, the reign of sin and Satan was at an end. We witness through the Word the systematic dismantling of the domain of Satan. From the wilderness temptation to the Cross He was about the business of destroying the “works of the devil” and ultimately the devil himself. And so we read: *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Hebrews 2:14.* Christ

would declare shortly before He went to the cross: “...now shall the prince of this world be cast out.”

The audacity of man is amazing. In the “seeker-friendly” concept the issue of sin and rejection is swept under the rug lest some be offended and not come to church. In the “prosperity gospel” the purpose of God is said to be granting happiness in the form of material gain in return for just feeling good about God. In many of these things moral absolutes are of no consequence and such cry out in opposition to the One who is the Way, the Truth and the Life! Christ was manifested to destroy the very things these people advocate. At such thoughts as they express we are reminded of the words of the Prophet: *Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. Isaiah 50:11.*

The true believer rejoices in the presence of the One who destroyed the “works of the devil” and longs for the day when all which offends will be forever banished from His sight. *bhs*

In Christ’s first coming, He implemented a rescue plan conceived in the mind of God before the foundation of the world. He did not come to promote holiday cheer, boost end-of-year sales, or serve as the central figure in a nativity scene. He came to save sinners. To save sinners, Christ had to put away what makes people sinners—namely, sin. At the dawn of man’s history, sin, like an unwelcome virus, infected mankind easily enough. But how could it be exterminated? God was already answering this question through the Old Testament sacrificial system. One of the main themes in the epistle to the Hebrews is the repetitious labors of Old Testament priests: “And they truly were many priests, because they were not suffered to continue by reason of death” (Heb. 7:23). Morning and evening, priests placed burnt offerings for sin on an altar, the fire of which was never to go out (2 Chron. 13:11; Lev. 6:12). Nonetheless, sins were not fully extinguished through this system (Heb. 10:4). Old Testament sacrifices were merely a shadow, or copy, of what was to come (Heb. 9:23); thus, the priesthood of Aaron could have sacrificed burnt offerings for a million years without putting away a single sin. The writer of Hebrews says the seed of Adam needed a better priesthood to put away sins—a priesthood “after the order of Melchisedec” (Heb. 7:17; cf. Ps. 110:4). Likewise, a better sacrifice offered in a better tabernacle was necessary. When a truly perfect sacrifice was

offered in the tabernacle of heaven, sin would finally be put away. Hebrews 9:24–26 says, For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Joel Beeke in *WHY CHRIST CAME*



WORSHIP SEVEN DAYS A WEEK But the LORD is in his holy temple: let all the earth keep silence before him. —Habakkuk 2:20 So I've got to tell you that if you do not worship God seven days a week, you do not worship Him on one day a week. There is no such thing known in heaven as Sunday worship unless it is accompanied by Monday worship and Tuesday worship and so on.... We come into God's house and say, "The Lord is in His holy temple, let us all kneel before Him." Very nice. I think it's nice to start a service that way once in a while. But when any of you men enter your office Monday morning at 9 o'clock, if you can't walk into that office and say, "The Lord is in my office, let all the world be silent before Him," then you are not worshiping the Lord on Sunday. If you can't worship Him on Monday you didn't worship Him on Sunday. If you don't worship Him on Saturday you are not in very good shape to worship Him on Sunday. Lord, permeate my whole life with a spirit of worship every day. Amen.

A. W. Tozer



Grasping Our Need for Grace When we fail to see that we have sinned against God above all, we will inevitably minimize our sin. The greater our grasp of our sin and alienation from God, the greater our grasp of God's grace. Charles Spurgeon put it this way: "Too many think lightly of sin, and therefore think lightly of the Saviour." When we fail to see that we have sinned against God above all—the One who has maximum worthiness—then no matter how badly we feel about what we've done to others, we will inevitably minimize our sin. We try to explain away sin in terms of "That's not what I meant" or "I did what my father always did to me" or "I wouldn't have done this if you hadn't done that." All these statements minimize our evil and thereby minimize the greatness of God's grace in atoning for our evil. Perspectives from God's Word "Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment" (Psalm 51:4). "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy" (Proverbs 28:13). Perspectives from God's People "The thing that awakens the deepest well of gratitude in a human being is that God has forgiven sin." —Oswald Chambers "The beginning of the way to heaven, is to feel that we are on the way to hell." —J. C. Ryle (Copied from Seeing the Unseen: A Daily Dose of Eternal Perspective by Randy Alcorn)

As Thomas Brooks said, "Christ is lovely, Christ is very lovely, Christ is most lovely, Christ is always lovely, Christ is altogether lovely."1 Brooks also said, "Christ is the most sparkling diamond in the ring of glory."

Quoted by Joel Beeke