

When you are fully confident that your Father is just, you know that injustice will not prosper. You will not become angry when offenses are committed against you because you will leave it in his hands. —Ed Welch

THE NEW HAMPSHIRE CONFESSION OF FAITH

By J. Newton Brown -- 1833

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

X. Of Sanctification

We believe that sanctification is the process by which according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially the Word of God, self-examination, self-denial, watchfulness, and prayer. I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro. 4:18; II Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph.6:18; Eph.4:30

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Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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

Volume 13, No. 38

September 20, 2020

HAVING THESE PROMISES

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Corinthians 7:1)

We tend to separate ourselves from the present reality of many things set forth in the Word of God. We read the history of the mighty works of God and the operations of the grace of God and think of those things as nice to read about, but in the past. Many read the promises of God and consider them as being future. The effect is to become a spectator and not a participant in the outworking of the divine purposes. In the meantime, we may be lulled into a passive acceptance of things that are inconsistent with the revealed will of God. A. W. Tozer wrote: “Until we see ourselves as God sees us, we are not likely to be much disturbed over conditions around us as long as they do not get so far out of hand as to threaten our comfortable way of life.”

We may be in just such a time as to be uncomfortable and feel personally threatened. To what then shall we look? Shall we become disturbed and react as the manner of the world is, or shall we be reminded that we have that which is both precious and vital to a healthy experience of the grace of God? The emphasis of these words is on what we have and that it is in these things God is glorified and that we are the more established in the faith. The heathen rages but God reigns! Shall we be moved by that which is powerless against the God we serve? I have long been inspired by the words of David: *He only is my rock and my salvation; he is my defence; I shall not be greatly moved. (Psalms 62:2)*. As our adversary increases the volume of

his roaring, may we be the more fixed on the Rock of our salvation.

Paul’s reference to what we have is found in the preceding chapter. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:17-18)*. Paul then writes in the present tense of that which we possess. We have the faithful Word of God. In looking to the turmoil about us our focus is moved away from the One who promised never to leave us nor forsake us. The writer of Hebrews would remind of the rest we have in Christ that we should not suffer to be disturbed: *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (Hebrews 4:1)*. If we may rest our eternal salvation with our risen Lord, may we not also trust Him with our present state?

Paul uses the tenderest of terms to address the Corinthians, calling them “Dearly Beloved.” It was not just that he loved them, which of course, he did; it was that the grace of God had brought them to embrace God as Father and their role as children. Paul wrote to the Ephesians, “Be ye followers of God as dear children,” and proceeded to cite the example of Christ. Truly the love of the Father is in view as well. We have the promise of Christ our Lord that both He and the Father will indwell the redeemed. The sweetness of the terms here are

both exceedingly pleasant and reassuring to the trusting heart. The reign of grace is now, and the righteousness of Christ shall prevail: *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:20-21)*. The benefits of that reign are now. Let us then “Lay hold on eternal life” and cling to it as a present possession.

These things shall be realized by reason of regeneration and the ministering presence of the Holy Spirit. Again, we have the promise of the One who cannot lie: *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (Ezekiel 36:27)*. It is on the basis of such promises that Paul exhorts the Corinthians to pursue holiness of life. It is relatively easy to address the matter of gross outward sin. However, we are still burdened with the old nature and dare not presume on the grace of God. We are therefore subject to the worldly influences and must be exercised in the matter of maintaining a way of godliness. Here, and elsewhere, Paul includes both flesh and spirit in recognizing that we are inwardly subject to pride, given to judgment, and other matters of conscience and so the need to look inward.

We must be reminded often of the divine objective. Holiness is to be brought to completion (perfection) in us. This is not the

work of sanctification, as that is done wholly by the Spirit of God. *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: (Philippians 1:6)*. It is rather striving to bring holiness to bear in all aspects of our lives and for all our life. It is to be submitted to the instruction of grace that is now, *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (Titus 2:12)*. This we would do in the reverential fear of God, delighting in His presence.

For the ability to be so exercised we would be reminded of He who died and rose again that we might know and experience life in Him both now and forever more. Thus, we have both an encouragement and example given us in this way: *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. (Hebrews 6:11-12)*.

Again, quoting A. W. Tozer: “Above all we must believe that God sees us perfect in His Son while He disciplines and chastens and purges us that we may be partakers of His Holiness.” In that we are attended by our Loving Father, whose children we are, we may confidently “walk through the valley of the shadow of death” while fearing no evil. In all we do, may Jesus Christ be praised. *bhs*

JESUS CHRIST DID NOT SIN!

Some debate whether or not Jesus Christ could have sinned. I will not enter their issue. For Holy Scriptures declare neither that Jesus Christ could indeed sin nor that He could not sin.

Rather, Holy Scriptures emphasize that Jesus Christ did not sin. God the Father testifies that Jesus “knew no sin” – neither in deed, word, or thought (2 Corinthians 5:21). The Holy Spirit emphatically declares that “He committed no sin” (1 Peter 2:22).

There is a significant difference between “Jesus Christ did not sin” and “Jesus Christ could not sin.”

Since Jesus Christ did not sin when He was tempted by Satan in the wilderness (Matthew 4:1-11), the Second Adam defeated the serpent. If Jesus Christ did not sin because He could not sin, His victory is hollow.

If Jesus Christ did not sin when He was tempted because He could not sin, then our High Priest “cannot sympathize with our weaknesses” and He was not “in all points tempted as we are” (Hebrews 4:15).

If Jesus Christ did not sin because He could not sin, then He was not “leaving us an example, that you should follow His steps” (1 Peter 2:21f). One who is incapable of sinning is not the best example for us who are indeed capable of sinning. It would be effortless for me to not sin if my human nature was incapable of sinning.

I am wondrously blessed and greatly motivated in knowing that Jesus Christ, my representative and exemplar, walked for thirty-three years on this earth in my humanity, and knew my weaknesses, and experienced my temptations to a degree far greater than I ever will, and nevertheless satisfied God because “He committed no sin!”
– Daniel E. Parks

A Prayer of A. W. Tozer from *The Knowledge of the Holy*

We praise Thee, we bless Thee, we worship Thee, for thy great glory. Lord, I uttered that I understood not; things too wonderful for me which I knew not. I heard of Thee by the hearing of the ear, but now mine eye seeth Thee and I abhor myself in dust and ashes. O Lord, I will lay my hand upon my mouth. Once I have spoken, yea twice, but I will proceed no further.

But while I was musing the fire burned. Lord I must speak of Thee, lest by my silence I offend against the generation of Thy children. Behold, Thou hast chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. O Lord forsake me not. Let me show forth Thy strength unto this generation and thy power to everyone that is to come. Raise up prophets and seers in Thy Church who shall magnify Thy glory and through Thine almighty Spirit restore to Thy people the knowledge of the holy. Amen

The beloved preacher Dr. Martyn Lloyd-Jones once put it like this: If you can improve your circumstances in fair and legitimate ways, by all means do so; but if you cannot, and if you have to remain in a trying and difficult position, don't be mastered by it, don't let it get you down, don't let it control you, don't let it determine your misery or your joy. “You,” says the apostle, “will come into a state in which, whatever your conditions, you are not controlled by them.” That is what he affirms of himself. “Whatever my condition or circumstances,” he says in effect, “I am in control. I am master of the situation, I am not mastered by the situation. I am free. I am at liberty. I do not depend for my happiness upon what is happening to me. My life, my happiness, my joy and my experience are independent of the things that are going on about me, and even on the things that may be happening to me.”

--Geoffrey Thomas *You Could Have it All*

THE WORLD DOES NOT READ THE BIBLE--THE WORLD READS CHRISTIANS! -- SPURGEON