

As the New Testament teaches us, salvation comes only through the miracle of regeneration. Only the quickening power of the Holy Spirit can open hearts that sin has made dull. Only God's work of regeneration can explain how ears now hear and eyes now see—and hearts now receive the gospel. – Al Mohler, *Tell Me The Stories of Jesus*

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

21.Q. How did Christ, being the Son of God, become man?

A. Christ, the son of God, became man by taking to himself a true body (Heb. 2:14), and a reasonable soul (Matt. 26:38; Heb. 4:15), being conceived by the power of the Holy Spirit in the Virgin Mary, and born of her (Lk. 1:31, 35), yet without sin (Heb. 7:26).

22.Q. What offices does Christ execute as our Redeemer?

A. Christ as our Redeemer executes the offices of a prophet (Acts 3:22), of a priest (Heb. 5:6), and of a king (Ps. 2:6), both in his state of humiliation and exaltation.

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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 16, No. 26

June 25, 2023

TRIUNE BLESSEDNESS

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Corinthians 13:14).

To the minds of men there is no greater mystery than the being and existence of our God. The concept of His Trinity being defies a suitable definition. Over the years I have heard many attempts at explaining how there can be one God in three persons, each truly God, each distinct in their presentation and function, each possessing the same attributes, and yet One in essence. We encounter this from beginning to end in the Word of God. While I may not be able to give a suitable definition, I rejoice in such faith given me to believe that it is so and that it is so often presented in the context of redemption. Thus, as Paul would conclude the second Corinthian epistle, he does so with a pronouncement of Trinitarian blessedness. Elsewhere we read from Paul, *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Romans 1:1-4).*

This is not merely a way of looking at God – it is who He is! He is God the Father, God the Son, and God the Holy Spirit. Of Jesus we read “For in Him dwelleth the fulness of the Godhead bodily.” Truly, salvation is of the Lord and the Godhead is fully engaged in the work of salvation. Each member is essential. There is no

salvation apart from the work of God in Three Persons and here we note a simple, yet profound, Gospel prayer from the Apostle. O that we might be seekers after that for which he prayed and rejoice in what is here revealed.

We note a departure from the usual order of Father, Son, and Holy Spirit. Perhaps it is that the Apostle would call attention to that essential grace by which access to all else is provided. The first thing addressed is the “Grace of the Lord Jesus Christ.” The Lord Jesus Christ is the way of access to the Father and therefore to the experience of His love -- *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6).* The matter of first mention here leaves no doubt as to the deity and sovereignty of Christ. (He thought it not robbery to be equal with God...).

In reference to His grace, we remember: *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Corinthians 8:9).* By this we are reminded of the glory that He possessed with the Father. In His presentation to us, He became poor. The ultimate descent into poverty came as He “...endured the cross, despising the shame...” Furthermore, redemption is seen and applied: *And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.*

(John 1:16-17). Every bit of blessedness we know comes by what was purchased for us at such a bloody cost to Him. And so, Paul commends That grace in writing, The grace of our Lord Jesus Christ be with you all. Amen. (Romans 16:24).

The Love of God cannot be separated from the Grace of our Lord Jesus Christ in that the love of God dictated the provisions of grace. It begins with the well-known *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16).* But it continues with the encouragement we read of from Jude. *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 1:21).* Both Jude and Paul would have us to realize the security given in that God loves His own and has done so from the foundation of the world. This is that eternal love of God to His people and is free, undeserved, special, and peculiar. It is dispensed in a preciously sovereign manner. It is the love of God that is applied by the Holy Spirit: *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5).* This is that love of God that appears in eternity and is applied in time. In verse 11, Paul encouraged them with, "...the God of love and peace shall be with you." See Ephesians 3:12-19.

The Holy Spirit is not an idea, a concept, or an attribute of the Father and the Son – He is a person! It is He that brings the Grace of our Lord

Jesus Christ and the Love of God to life in us. It is He that facilitates the indwelling of the Father and the Son. The word "communion" may mean partnership, participation, communication, distribution, fellowship. Thus, we read, *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John 1:3).* It is He, the Holy Spirit, that indwells in such a fashion as to bring all blessedness to bear in that fellowship John describes. We are sealed as the divine possession: *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Corinthians 6:19).* And what sweet assurances are given us by such declarations as, *For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. (Romans 8:14-17).* He is truly the comforter that has come alongside to help. Is it any wonder that many have characterized Him as "Sweet Holy Spirit." Again, it is He that spreads the love of God abroad in our hearts.

Often in thinking of Amen I am reminded of a Chinese translation of the word. "My heart wishes it to be exactly that way." *bhs*

Matthew Henry: "God who feeds the sparrows, will not starve His saints! God controls all the concerns of His people, even of those that are most insignificant, and least regarded. This is an encouragement to live in a continual dependence upon God's providential care! If God numbers our hairs, much more does He number our heads. He takes care of our lives, our needs, our concerns, and our souls. God's universal providence extends itself to all creatures, and to all their actions, even the smallest and most insignificant!"

SAVED, NEVER DESTROYED

Some Arminians told to me their reasons for believing the possibility of Christians losing their salvation and consequently being damned. I replied by quoting Hebrews 10:39: “But we are not of those who draw back to perdition [or destruction], but of those who believe to the saving of the soul.”

The Arminians immediately realized that this text denies their false doctrine. But they afterward continued in it.

Brothers and sisters, let us be convinced of these two truths:

First, they who go to perdition were never saved.

Second, none who are saved will ever go to perdition.

– Daniel E. Parks

Repentance is turning from Self. Faith is turning to Jesus. You can't have one without the other. Repentance that does not turn to Jesus is not real repentance; faith that has not first turned from Self is not real faith. If we are traveling the wrong direction, things get fixed as we turn away from the wrong direction and simultaneously begin going the right direction. Both happen together. Some Christians seem to think that the Christian life is ignited with a decisive act of repentance and then fed by faith thereafter. But as Luther taught, all of life is repentance. The first thesis of his Ninety-Five Theses reads, “When our Lord and Master Jesus Christ said, ‘Repent’ (Matt. 4:17), he willed the entire life of believers to be one of repentance.” The Christian life is one of repenting our way forward. – Dane Ortland, *Deeper*

Not Repeated, but Perpetuated – A. W. Tozer

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. —ACTS 2:4 I do not believe in a repetition of Pentecost, but I do believe in a perpetuation of Pentecost—and there is a vast difference between the two.... Pentecost did not come and go, but ... Pentecost came and stayed.... What is the eternal and abiding element in Pentecost? Was something given; was there a deposit made? What came to pass that was internal, heavenly, permanent, and lasting? In order to discover what this element was, we must find out what was promised. According to John 14:16, Jesus said, “I will pray the Father, and he shall give you another Comforter.” ... The wind, the fire, and the appearance have never been repeated, as far as I know. But the Comforter came. He came and filled them. He came to abide in them. He came to make Jesus real. He came to give them inward moral ability to do right, and inward ability to do God's work. That stayed, and it is still here. *Spirit of God, I praise and thank You today for coming and staying with Your church. Fill me afresh today. Make Jesus more real to me. Give me the ability to do right and to do God's work. Amen. --*