

"God, by His Spirit, brings old truth home to the heart, gives new light to our eyes, and causes the Word to exercise new power over us; but He reveals no new facts, and He utters no words in any man's ears concerning his condition and state. We must be content with the old revelation and with the life and power and force with which the Holy Spirit brings it to the heart. Neither must any of us seek to have any additional revelation, for that would imply that the Scriptures are incomplete." Spurgeon

### 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)*

48. Q. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words; I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage (Ex. 20:2).

49. Q. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments (Luke 1:74, 75; 1 Pet. 1:15-19).

#### THE RIVERSIDE BAPTIST CHURCH

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WXTH-LP 101.7 FM– In Richwood

#### 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

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### TRINITARIAN INDWELLING

*Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:22-23).*

This is one of only a few times this man is mentioned in scripture. John is quick to distinguish him from Judas Iscariot, the betrayer of our Lord. He is also identified as Lebbaeus who is surnamed Thaddaeus. Some think him to be the author of Jude (Gill), while others do not think so (Hendriksen). Like many others, the role he plays is brief, but is not without great significance. His interruption here leads to the revealing of a precious truth concerning the relationship of believers to the Father, Son, and Holy Spirit, in a loving manner. Our Lord did not rebuke Him because of his question; He lovingly answered him with promise that would be realized soon. To his credit, he asked the Lord with concern and anxiousness; the world takes the words of Christ and twists them to suit their own narrative.

John cited several instances of misinterpretation in his Gospel. Nicodemus considered the teaching the Lord concerning the New Birth only in terms of the natural birth. The woman at the well in Samaria missed the point concerning the living water of which our Lord spoke. Many walked away from our Lord as He spoke of the bread of life as being Himself (John 6:52). The Jews misinterpreted His words concerning Abraham. *Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (John 8:57).* Peter missed the point when our Lord began to wash his feet. Here Judas tries to arrive at some explanation

that would fit with human understanding.

Sadly, this is the way of the world in looking to the things of God and especially of our Lord Jesus Christ. They look to human merit and define merit in human terms. They appeal to God while denying His sovereignty. They bow to their own sense of dignity and never acknowledge the majesty of Our God in Christ Jesus. They do not bother to ask and rebel at the words of those who do. They embrace sin and hide it under the thought of social justice. God is not in all their thoughts. The blind are leading the blind and they are all falling into the ditch of rebellion against God.

It was not so with Judas. His devotion was not removed from our Lord. He would simply know how it could be that he would be able to see the Lord while the world could not. There are many thoughts as to what he might have supposed. But since the Scriptures do not reveal his thoughts in this matter we will not speculate. He simply did not understand. Such should be the approach of all. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5).*

Our Lord's answer reveals a most comforting truth. Many express this as a conditional promise and I would not dispute that. What I would observe is that the condition under which the promise is realized points to a work of grace experienced in the person. Our Lord was not

saying that the indwelling of both He and His Father would be a result of human compliance. Where the condition is found that a man is loving Christ which is manifested by keeping His Word, the Father of our Lord Jesus Christ will love him, and both the Father and the Son will live with Him. It is further to be realized that the thought of the Father loving a person is not a reference to the eternal love of God for His own. It is rather that the experience of being loved by the Father will be sensed in a deep spiritual way. Consider these words from Jude: *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 1:20-21)*. Jude would have us to be comforted by the thought and experience of being acted upon by the love of God. This is the action of a loving Father fully participating in that which concerns His dear children. The relationship that Christ described to Judas, and the others, was certainly mysterious. It would not be seen by the world but would be fully visible to His children by faith and the operation of the Spirit. *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Colossians 1:26-27)*.

Repetition is a tool often used by our Lord. The things that were confusing to Judas had been oft repeated. Even in the context of this discourse (see vv. 19, 21, and others). The

natural man just does not understand the things of the Spirit and will continue to look for an explanation that suits him until they are revealed in him. So, would be the experience of Judas and others very soon and so is the manner of understanding that we have of these things. The hymnwriter captured the thought well in writing "...you ask me how I know He lives; He lives within my heart."

The divine presence is real, and the operations of the Spirit can be felt. I will paraphrase Hendriksen on this. The Spirit convicts of sin, leads to daily repentance, imparts assurance, bestows peace and admonishes us, all through the Word. He inserts the word "if" not only as an indicator of the blessed condition but also as a guard against presumption. Apart from loving obedience to the Word of Christ none of these things are to be found.

We would be careful that we do not miss the sweetness of our Lord here. The thought that He and the Father would come to wretches such as we, would act toward us with unrestrained love, and would minister to us in every aspect of need should amaze us. Hendriksen wrote: "The clause, "and make our home with him," indicates a very close and intimate relationship. Father and Son, in and through the Spirit, are ever by the side of those who love their Lord, ready to comfort, ready to cheer, ready to extend any and all necessary help." The same word is used for mansions in v. 2 and abode in v. 23. O that we might rejoice at the presence of our God, Father, Son, and Spirit within. *bhs*

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After the death of my first wife, a friend passed on to me a little saying by an unknown author that helps me express my submission to God: Lord, I am willing To receive what You give; To lack what You withhold; To relinquish what You take; To suffer what You inflict; To be what You require. I keep a copy of this in my prayer notebook and pray over it several times a week. I've also added another sentence: "And to do what You send me to do." –Jerry Bridges *The Joy of Fearing God*

Psa 145:19

“He will fulfil the desire of them that fear him” that is, those who reverence his name and his law. Inasmuch as they have respect unto his will, he will have respect unto their will. They shall have their way for they have his way in their hearts. A holy heart only desires what a holy God can give, and so its desire is filled full out of the fulness of the Lord. “He also will hear their cry, and will save them.” Divinely practical shall his nearness be, for he will work their deliverance. He will listen to their piteous cry, and then will send salvation from every ill. This he will do himself personally; he will not trust them to angels or saints. –C. H. Spurgeon *Treasury of David*

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"Until men and women are brought to feel their sinfulness and need, no real good is ever done to their souls. Until a sinner sees himself as God sees him, he will continue careless, trifling, and unmoved. By all means we must labor to convince the unconverted man of sin, to pierce his conscience, to open his eyes, to show him himself. To this end we must expound the length and breadth of God's holy law. To this end we must denounce every practice contrary to that law, however fashionable and customary. This is the only way to do good. Never does a soul value the Gospel medicine until it feels its disease. Never does a man see any beauty in Christ as a Savior, until he discovers that he is himself a lost and ruined sinner. Ignorance of sin is invariably attended by neglect of Christ."

- J. C. Ryle, *Expository Thought on the Gospel*

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Grace is a beautiful thing. It is God-like. Our Maker and Redeemer himself is ‘full of grace and mercy’. When Moses pleaded with God to show him his glory, God responded by saying, ‘I myself will make all my goodness pass before you’ (Exodus 33:19) and spoke of his goodness in terms of the exercise of his mercy.

We speak of salvation by grace. What is that if not kindness and acceptance of the undeserving? Who of us has earned the right to God’s blessings? Who of us has won his way to heaven? Grace looked upon us in our filthy unworthiness and, in spite of our inability to forsake our ways, in spite of our stubborn rebellion, embraced us, forgave us, restored us and secured for us unimaginably eternal blessings.

Ezekiel puts it in embarrassingly stark terms in what has become a very familiar text (Ezek. 16:1-14), the essence of which is that God saw Israel in her filth and unworthiness, yet embraced her with kindness and beautified her with the splendour of his glory. The New Testament message is very much the same: For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates his own love toward us, in that while we were yet sinners, Christ died for us. (Rom. 5:7-8).

We also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Saviour and his love for mankind appeared, he saved us, not on the basis of deeds which we have done in righteousness, but according to his mercy, by the washing of regeneration and renewing by the Holy Spirit, whom he poured out upon us richly through Jesus Christ our Saviour, so that being justified by his grace we would be made heirs according to the hope of eternal life (Titus 3:3-7; see also 1 Tim. 1:12-16). --Baruch Maoz, *Banner of Truth No. 685*