

Octavius Winslow: "Christ is the Comfort--and the Holy Spirit is the Comforter, by whom the sympathy, and grace, and consolation of Christ is conveyed into our sad and disconsolate hearts."

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)*

99. Q. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such (Ex. 23:13; Pr. 30:6; Lk. 3:7, 8).

100. Q. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles (Mt. 3:16; Jn. 3:23; 4:1, 2; Mt. 28:19, 20; Acts 8:38; Rom. 6:4; Col. 2:12), and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

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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

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HIDDEN TREASURES

In whom are hid all the treasures of wisdom and knowledge. (Colossians 2:3)

It is amazing to behold the audacity of the forces of evil about us today. They have made a claim to wisdom and knowledge that is seen by them as ultimate and therefore dare any to either refute or resist it. Of course, they do not even pretend to acknowledge the claims of Scripture and have rather redefined morality, justice, and righteousness. To disagree with them is to invite cancellation, ridicule, and violence. Nothing incurs their wrath more than to advocate Biblical principles. Sadly, much of this is condoned by the governments of the world, including our own. This is no new thing. Paul and the others preaching the Gospel encountered the same things in one form or another. Scripture was either denied or distorted and the Gnostics and others made claim to truth and sought any way they might to undermine the Gospel.

It was just such movements that caused Paul to issue words of warning concerning “philosophy and vain deceit” and “science falsely so called.” He would further reassure them of that which was needed and would direct their focus away from the things of this present world. He would rather narrow their focus and have them to find all that was needed in Christ alone. The danger was that they be enticed by these pretenders and so be distracted from that which was most valuable to them and to us. He would not stop with mere platitudes and well-wishing; he would point them to the substance of all that was in Christ.

John Gill observed that there are some things that are not to be discovered. We certainly may not know the personal wisdom of Christ as Him being God manifest in the flesh or of such things as the extent of His omniscience. While we have the mind of Christ as to our nature, we are not God and will ever be in the way of learning and partaking of Him and the divine nature. It is to what may be known that our attention is directed. But Paul here declares that which may be discovered though hidden from the world.

The aim of Paul here was to comfort them, to ensure unity, and to encourage the acknowledgment of the “mystery of God, and of the Father, and of Christ.” See verse 2. One commented that, “In Him the Apostle finds what false teachers sought elsewhere, a satisfaction for the intellect as well as for the heart – *treasures of wisdom and knowledge* to enrich the understanding and unsearchable mysteries to exercise the speculative reason.” (Pulpit Comm.). Thus, Paul encouraged the Philippians to “Let this mind be in you which was also in Christ Jesus.” And we are further reminded that “Great is the mystery of Godliness...”

Of wisdom and knowledge here, Lenski commented, “‘wisdom and understanding’ are combined, here ‘wisdom and knowledge,’ wisdom as including the proper use of knowledge, and knowledge as the apprehended and appreciated information as such.” The Puritans often referred to “improving” as

application of the Scripture truth. We might think that we know something of the word of God, but the question should follow as to how to apply it either to self or to sharing the word with others. How wonderful it is to consider that Christ is “made unto us wisdom,” and become not only the source of knowledge and knowing, but also the means of proper application.

It is wonderful to consider the words of our Lord as He prayed: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3).* How different are the concepts of eternal life set forth by so many. It is here that knowing and knowledge take on a meaning that far transcends the concepts of many. Knowing Christ is not observable to the unregenerate and so the involvement that believers have with Him. The assessment of the Apostle Paul goes far in describing such knowledge: *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, (Philippians 3:8).* There is no doubt that in referring to the excellency of that knowledge that thoughts of redemption, justification, sanctification, adoption, and the blessedness of realizing these things were included. But the quality of the life that he knew in Christ went far beyond the ability of mere words to express. So, it was that Paul prayed for an increase in that wisdom and knowledge in those to whom he wrote. In Ephesians 1:17 he prayed that they might be given the “spirit of wisdom and revelation in the knowledge of Him...” In Ephesians 3 the prayer was for increased comprehension. In that same chapter Paul referred to the unsearchable riches of Christ (v. 8). By implication we would not understand this

to be a prohibition on searching; it was rather that there would be no end to their searching and thus, was an encouragement to ever be searching for those treasures. Hendriksen commented that Paul was telling the Colossians that they “...need not, must not look for any source outside of Christ.”

Our Lord likened the Kingdom to “treasure hid in a field” that become such a joy to the finder thereof that he sells all to possess it. Paul would have us to know of the value by calling this wisdom and knowledge treasures. Kenneth Wuest commented thusly, “The force of this passage then is this: all, and not merely some of the treasures of wisdom and knowledge are contained in Christ; therefore the search for them outside of Him is doomed to failure. But not only are they in Christ, but they are contained in a hidden way. Therefore they do not lie on the surface, but must be sought for earnestly, as men seek for hidden treasure. They are not matters of external observances, such as the false teachers enjoined, but to be apprehended by deep and serious meditation.”

Paul stood in awe of such wisdom and knowledge as should we: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Romans 11:33).* How dare we ever presume to know anything of value apart from the infinite source of all wisdom and knowledge. May we rather be in the way of searching to know more of Him, His way, and His truth that we may better worship and serve. “Still as the mine is unfathomable, there will, through eternity, be always fresh treasures in Him to be drawn forth from their hidden state.” A. R. Faussett. O the joy of discovery in Him! *bhs*

It is easy to think we humble ourselves before God. Yet, humility toward men will be the only sufficient proof that our humility before God is real. —Andrew Murray

He is never too busy!

(J.R. Miller, "Daily Bible Readings in the Life of Christ" 1890)

"Our Father in Heaven!" Matthew 6:9

This is the 'golden gate' of the temple of prayer!

When our Lord taught His disciples how to pray, it was thus He said they should begin. They were not to come to infinite power, or to unknowable mystery, or to inaccessible light--but to tender fatherhood. This precious name "Father" at the gateway, makes the approach to God easy and sure.

The name "Father" assures us of divine love and care. Does a true parent have care for his child? Much more does our Father in Heaven care for His children on the earth! He even cares for the birds--feeding them their daily food. He even cares for the flowers--weaving, with colorful threads, the lovely robes which they wear. He surely cares more for His children!

So the precious name "Father" assures us that we shall never be neglected nor overlooked in this great world.

The name "Father" also gives us assurance of unhindered access to the Divine presence. The children of a great earthly king are not kept waiting at their father's door, as strangers are. Just so, God's children have perfect liberty in His presence. They can never come at an untimely hour. He is never too busy to see them and to listen to their words of love and prayer. In the midst of the innumerable affairs of the vast universe, He thinks of His lowliest child! Amid all the confusion and noise of this great world, He hears and recognizes the faintest cry that rises from the lips of the least and lowliest of His little ones.

The name "Father" also interprets for us, the grace and mercy of our God. We are always conscious of sin. How, then, can we gain access to a holy God? Ah! He is our Father! We know that even an earthly father does not shut the door on his erring child. The candle is left burning in the window through the long dark nights--that the wanderer out in the blackness and longing to return, seeing the bright beams--may be assured of love and a waiting welcome. Infinitely more gracious, is "our Father in Heaven!"

Thomas Guthrie: "A most amazing spectacle is here--the Son of God turns His back on Heaven! He leaves the bosom and happy fellowship of his Father, He bares his own bosom to the sword of justice, and in the depths of a love never to be fathomed--He dies on that accursed tree, the just for the unjust, that we might be saved!"

Don Fortner: "All true doctrine entirely rests upon the Word of God--upon the plain statements of Holy Scripture; and not upon history, religious creeds, religious traditions; or human inferences, logic or reason of any kind."