

Deep Christian feeling is supernatural, to be sure, but it is not the product of spontaneous spiritual combustion. Rather, our affections catch true fire only when our souls are full of truth's kindling. And the Spirit lights the flame. —Scott Hubbard

The Baptist Catechism (Keach's Catechism)
1677

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

Q. 20. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

(1 Cor. 15:21-22; Rom. 5:12, 18-19)

Q. 21. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

(Ps. 51:5; Rom. 5:18-19; Is. 64:6)

Q. 22. Wherein consists the sinfulness of that estate whereunto man fell?

A. The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called

original sin, together with all actual transgressions which proceed from it.

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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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RENEWED DAY BY DAY

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. (2 Corinthians 4:15-16)

In attempting to correct my own behavior my mother often suggested that I might try to be an example to my friends. Obviously, I was more interested in being like my friends rather than trying to encourage them by being a good example. It is true that there are those, even among the unsaved, who exhibit exemplary conduct. Yet, to the child of God there is no worldly example that exceeds that which was displayed in Christ our Lord. We might here endeavor to set forth all the ways in which He filled that role, but we simply acknowledge that He is perfect in all His ways. In particular, we are reminded of the words of Peter regarding suffering. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1 Peter 2:21-24).* So, it has been the lot of many who have gone before to suffer and to do so with purpose. Paul bears witness to this matter here with complete confidence and peace.

Later, in writing to the Philippians, Paul referenced his life of sacrifice: *But I would ye*

should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; (Philippians 1:12). Here he specifically addressed his relationship with the Corinthians. We would be reminded that many of them had opposed him. He would rise above that in expressing his desire to be presented by the Lord Himself with them. Having related to them some of the things he had suffered he declared to them that it was for their sakes. We often think of Romans 8:28 and the fact that the Lord has made all things work together for the good of His people. Here, Paul is not generalizing; rather he is saying that he had suffered with their good as the aim.

How often do we think of ourselves regarding suffering? But when is it suffering for the sake of another? His aim and his desire toward them were that they might experience the grace of God in abundance. And he considered suffering in the flesh worth seeing the abundant grace of God working in them. It would be the superabounding of this grace that would not only produce salvation but would also teach them and bring them to thanksgiving. It would be the "thanksgiving of many." The thought here is of more and more. Their thanksgiving was Paul's objective, but it was to be multiplied through more being caught up in the joy of thanking God. Ultimately all of this redounds to the glory of God. I have often used

that word. The same word is often translated as abundance. Thus, our thought here might be that it as that which comes back in a mighty manifestation of the glory of God. It is the return of the grace of God to God in manifest glory.

None has ever suffered as did our Lord. Yet, the example of Paul was extreme. Many have suffered for the glory of God, some remembered and some to be known in the ages to come. But in that we have the testimony of Paul recorded by inspiration, we do well to consider it and to learn from it. It is evident that Paul was not seeking to call attention to himself in the way of seeking praise or adoration from them as compared to the grace of God. It was rather that he would call attention to the working of grace in him despite his mortality. He was driven by a cause. It was first and foremost the glory of God. And that to be attained through overflowing thanksgiving in them. So, he did not faint. Just to read of the things he suffered in this chapter is enough to deter the ordinary man or those professing faith without conviction. Other places tell us more about his hardships. He was, no doubt, by this time already feeling the wear and tear on his body. Physical sufferings take their toll. He saw the "outward man" as perishing (to change for the worse; to corrupt, to consume –Thayer). What of us?

While Paul was witnessing the physical decline that shall come to us all, he was experiencing something else that is cause for rejoicing. He was being spiritually renewed. I am

often reminded of the words of Jeremiah declaring the continuing benefit of the mercies of God. Among them being that we are not consumed. Here Paul is experiencing an inward renewal that explained why he did not faint. His body may have been growing weaker but daily he was being renewed in the inner man – that new creature in Christ. Paul directed the same thought to the Colossians: *And have put on the new man, which is renewed in knowledge after the image of him that created him: (Colossians 3:10)*. He was enjoying increasing ability to praise, to pray, to give thanks, and to express the fruit of the Spirit.

As I grow older, I often find myself wanting to just give in to the weakening body that I now have. Yet, I find that the things of the Lord appear more and more precious to me. There is much, even with the thought of serving the Lord, that I pursued in the energy of the flesh. With the decline in physical ability, I am forced to greater dependence on the Lord and discover greater and greater reason to praise.

"Paul is here speaking only about himself and his assistants, but the application to all of us lies on the surface." Lenski. As we face the perilous times before us it is time to experience joy as we "draw water out of the wells of salvation" and find the strength to serve being replenished and increased day by day. *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Isaiah 40:31)*. What a glorious promise to claim! bhs

If we would live a true life, we must draw on Jesus Christ. Our riches are in Him, awaiting our claiming and use. The unsearchable riches of Christ are at our disposal, but we must appropriate and use them. Let us begin to live as God's heirs. Utterance and knowledge are ours through the Holy Spirit. We have looked into ourselves for them. That is the mistake! We must look up and reach down. God has called us into partnership with His Son. We share His sorrows, sufferings, and labors for a world's conversion; He bids us share in His grace. --F. B. Meyer

THE PREACHING OF THE GOSPEL – Don Fortner

Our message is always the same.

We do not have one message for children, and another for adults.

We do not have one message for one group, and another for another group.

The preaching of the gospel is a proclamation . . . Of the unsearchable riches of Christ, of salvation by His grace, of peace with God, of pardon of sin, of righteousness, and life and salvation by Him.

The Scriptures plainly declare that no one will ever be saved who does not . . . hear the gospel (Romans 10:17), believe on the Lord Jesus Christ (Mark 16:15-16), acknowledge and confess his sin (1 John 1:9), repent of his sins (Luke 13:5), and persevere in the faith (Matthew 10:22).

Where there is a divine act within the soul, there will always be a corresponding awareness. This act of God is self-validating. It is its own evidence and addresses itself direct to the religious consciousness. Abundant external evidence may exist that a work has been done within, and in this, the reason may rejoice; but such evidence cannot be sufficient to guarantee that a saving work has been wrought. Whatever can be judged by reason is subject to the limitations and errors of reason. God waits to assure us that we are His children in a manner that eliminates the possibility of error, that is, by the inner witness. In one of the most triumphant hymns ever written, "Arise, My Soul, Arise," by Charles Wesley, there occur these lines, His Spirit answers to the blood, And tells me I am born of God.

--A. W. Tozer, *Born After Midnight*

John Fawcett – *Christ Precious to Those Who Believe*

Reader, is the interest of Christ precious to you? Let me then ask, What have you contributed, in the way above-mentioned, towards the promoting of it? Poverty is commonly pleaded in such cases, as an excuse. But it is of no avail in the sight of God, since, if his Word be true—to give is the way to get—and to scatter, the way to increase. The poor widow, who cast her two mites into the treasury, in the account of God, cast in more than all the rest. That Jesus whom we profess to love, has said, "Give, and it will be given to you; a good measure—pressed down, shaken together, and running over—will be poured into your lap. For with the measure you use, it will be measured back to you." "If there be first a willing mind, it is accepted, according to that a man has, and not according to that he has not."

A GOLDEN COFFIN WILL BE A POOR COMPENSATION FOR A DAMNED SOUL! --SPURGEON