

Walk with God and you cannot mistake the road; you have infallible wisdom to direct you, permanent love to comfort you, and eternal power to defend you. —Charles Spurgeon

You can as well hear without ears, and live without food, and fight without hands, and walk without feet, as you are able to live without prayer. —Thomas Brooks

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)*

38.Q. What shall be done to the wicked at their death?

A. The souls of the wicked shall at their death be cast into the torments of hell (Lk. 16:22-24), and their bodies lie in their graves till the resurrection, and judgement of the great day (Ps. 49:14).

39.Q. What shall be done to the wicked at the day of judgment?

A. At the day of judgment the bodies of the wicked being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (Dan. 12:2; Jn. 5:28-29; 2 Thess. 1:9; Matt. 25:41).

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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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THE UNSEARCHABLE RICHES OF CHRIST

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; (Ephesians 3:8).

In this age of casual religion, true believers must and do stand in awe of God and in the Christ of God and they are humbled by the complete and absolute provisions of the grace of Him whose riches are unsearchable. Paul’s awareness of these things is seen in the humility he expresses at being a possessor of these things as well as having the privilege of preaching the Gospel. He would remind us that after thousands of years these things were being preached to the Gentiles that had previously been typified and declared to the Jews only. But further, Paul would have us to see that this precious knowledge is to be pressed upon all – “...to make all men to see...”

The riches of Christ are realized as to their existence and yet remain unsearchable as to their dimensions. In this same chapter Paul reminded them that he was praying that they might have an expanded ability to sense these riches. Specifically, he was praying that they *May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3:18-19)*. If indeed, Paul prayed for these things for the Ephesians, we should pray that the same blessings be ours in order to be increased in the ability to worship, to praise, and to rejoice in the same revelations.

In coming to realize the unsearchable nature of the riches of Christ there is much that we may

know along the way. We would consider the riches of Christ first as to His person. That is, we would know of His perfections, His works, His might and dominion, and His intrinsic beauty. Even though we realize that we are seeing these things through a glass darkly, we would desire an increased ability to behold Him. Then we would consider the riches of His grace (*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; (Ephesians 1:7-8)*). Thus, to see, the divine provision for redemption – the Gospel declaration of His work in salvation. And we would note the wisdom and prudence with which it is applied. The greatness of salvation is measured by the wisdom that was required to bring it about. So, we read: *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)*.

John Gill wrote beautifully of this text and I would share with you the following from his commentary: “**Unto me who am less than the least of all saints,**.... This is an instance of the great humility of the apostle, and indeed the greatest saints are generally speaking, the most humble souls, as Abraham, Jacob, Moses, David, and others; these have the meanest thoughts of themselves, and the best of others; they rejoice in the grace of God manifested to others; they

are willing to receive instruction, nay admonition, from the meanest believer; they have the least opinion of their own works, and are the greatest admirers of the grace of God; and do most contentedly submit to the sovereign will of God: the reasons of their great humility are, because they have the largest discoveries of the love and grace of God and Christ, which are of a soul humbling nature; they are the most sensible of their own sinfulness, vileness, and unworthiness, which keeps them low in their own sight; they are commonly the most afflicted with Satan's temptations, which are suffered to attend them, lest they should be exalted above measure; they are the most fruitful souls, and boughs laden with fruit hang lowest; and they are the most conformable to Christ, who is meek and lowly. The phrase seems to be Jewish: there was one R. Jose "the little", who was so called, it is said, because he was, "the least of saints": but the apostle uses a still more diminutive word, and calls himself less than the least of them; and adds, **is this grace given**; that is, the gift of grace, as before, the ministerial gift: **that I should preach among the Gentiles the unsearchable riches of Christ**; the riches of Christ, as God, lie in the perfections of his nature, in the works of his hands, in his empire and dominion over all, and in the revenues of glory, which result from thence; and these riches are underived and incommunicable, and are ineffable, yea inconceivable: his riches, as Mediator, lie in the persons of the elect, in the grace that is laid up in him for them, called the riches of grace, and in the inheritance he is possessed of for them, called the riches of glory; and these rich things are communicable, as well

as solid, satisfying, and lasting; and they are unsearchable to the natural man, and cannot be fully investigated by believers themselves; they will be telling over to all eternity: and they will appear unsearchable, when it is considered what they have procured, and what blessings have been dispensed according to them; what a large family Christ has maintained by them, and how richly and fully he has provided for them, and to what honour and grandeur he raises them all. Now it was great grace to intrust the apostle with such a ministry, to put such treasure into an earthen vessel; it was great grace that qualified him for it; and it was great grace in particular to the Gentiles, that he should be appointed to publish these among them; and so the apostle esteemed it, and himself unworthy of such honour."

What a wondrous prospect is ours as we look to an eternity of discovering the riches of Christ. Earlier in this epistle Paul had written of the divine design in this way: *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:6-7)*. F. B. Meyer pointed out the fact that the riches of Christ, as described here, are the subject of the angelic studies as we understand from reading *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, (Ephesians 3:10)*.

O that we might be in search of the "Unsearchable Riches of Christ" that we might be given even greater reasons to praise Him. *bhs*

Will the Cause of Righteousness Be Overthrown?

Sometimes it seems as if the cause of righteousness must be overthrown, as if the cause of evil must triumph in the end. Sometimes we look at the darkness of the world and wonder if and when the light will really break through. This was on the

mind of De Witt Talmage in a sermon he preached many years ago and with a powerful image he shows how we need not fear.

Oh, how many good people are affrighted by unbelieving iniquity in our day, and think the Church of Jesus Christ and the cause of righteousness are going to be overthrown.

Do not worry, do not fret, as though iniquity were going to triumph over righteousness.

A lion goes into a cavern to sleep. He lies down, with his shaggy mane covering the paws. Meanwhile the spiders spin a web across the mouth of the cavern, and say, "We have captured him." Gossamer thread after gossamer thread is spun until the whole front of the cavern is covered with the spiders' web, and the spiders say, "The lion is done; the lion is fast."

After a while the lion has got through sleeping; he rouses himself, he shakes his mane, he walks out into the sunlight; he does not even know the spiders' web is spun, and with his voice he shakes the mountain.

So men come, spinning their sophistries and skepticism about Jesus Christ; he seems to be sleeping. They say, "We have shut up the Lord; he will never come forth again before the nations; Christ is captured, and captured forever."

But after a while the Lion of the tribe of Judah will rouse himself and come forth to shake mightily the nations. What is a spider's web to the aroused lion? Give truth and error a fair grapple, and truth will come off victor.

--Tim Challies, *Blog, August 6, 2023* (www.challies.com)

A quiet heart is content with what God gives.

It is enough. All is grace. One morning my computer simply would not obey me. What a nuisance. I had my work laid out, my timing figured, my mind all set. My work was delayed, my timing thrown off, my thinking interrupted. Then I remembered. It was not for nothing. This was part of the Plan (not mine, His). "Lord, You have assigned me my portion and my cup." Now if the interruption had been a human being instead of an infuriating mechanism, it would not have been so hard to see it as the most important part of the work of the day. But all is under my Father's control: yes, recalcitrant computers, faulty transmissions, drawbridges which happen to be up when one is in a hurry. My portion. My cup. My lot is secure. My heart can be at peace. My Father is in charge. How simple! My assignment entails my willing acceptance of my portion—in matters far beyond comparison with the trivialities just mentioned, such as the death of a precious baby. A mother wrote to me of losing her son when he was just one month old. A widow writes of the long agony of watching her husband die. The number of years given them in marriage seemed too few. We can only know that Eternal Love is wiser than we, and we bow in adoration of that loving wisdom. —Elisabeth Elliot, *Keep a Quiet Heart*