

The strongest Christian!

Let us watch jealously over our hearts, and beware of giving way to the beginnings of sin. Happy is he who always fears God, and walks humbly with Him. The strongest Christian is the one who feels his weakness most, and cries most frequently, "Hold me up--and I shall be safe!" Psalm 119:117

"And He said to me: 'My grace is sufficient for you, for My strength is made perfect in weakness.' Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong!" 2 Corinthians 12:9-10 – J. C. Ryle

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)

107. Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is Our Father which art in heaven (Mt. 6:9), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us (Rom. 8:15; Lk. 11:13; Is. 24:8); and that we should pray with and for others (Acts 12:5; 1 Tim. 2:1, 2).

108. Q. What do we pray for in the first petition?

A. In the first petition, which is, Hallowed be thy name (Mt. 6:9), we pray that God would enable us and others to glorify him in all that whereby he maketh himself known (Ps. 67:2, 3), and that he would dispose all things to his own glory (Ps. 83 throughout; Rom. 11:36).

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Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

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 ENDURING WORD

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. 1 Peter 1:25

These words are given as assurance to a persecuted people in the Apostle's day and to all believers in all generations. We are often graciously furnished with such thoughts that we might cling to and which serve to anchor us to foundational truth. In the preceding verses Peter has identified what are acceptable behaviors. *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1 Peter 1:22.* But he further declares the reason these things appear in the life of true believers. *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Peter 1:23.* It is a neglected but necessary truth that “Ye must be born again.” There is difficulty here in comprehending the occurrence of that in which we are passive. However, it is to be preached along with the evidences that it has occurred. These things in men are the objective in preaching the Gospel. Thus, it is well that we are exhorted to preach the Word and it is important that the necessity of this preaching be pressed upon those to whom the Word is preached.

It is interesting to note that Peter uses two different terms for “word” in this context. In making reference to the New Birth he uses the same term as John in referring to the Lord as the Word being made flesh. In verse 25 the meaning relates to that which is spoken. Writing under the inspiration of the Holy Spirit, we cannot imagine that Peter was confused in what he was

expressing. There does seem to be an overlap in the use of these words in other places which may indicate a degree of interchangeability. It would seem that the intent of the Apostle here was to convey the miraculous connection of Him who is the Word and the spoken form of this precious truth. In any event, it is the Gospel and it is that which is preached and it is forever enduring. Of particular note in making the comparison is that in verse 23 it is “Word of God” while in our text it is the “Word of the Lord.” In this way the declaration is confirmed that Jesus Christ is God manifest in the flesh.

The enduring word of the Lord is compared to the temporary nature of this present life. *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 1 Peter 1:24.* The fact that he used the term for the spoken or uttered word indicates not only an unchanging source, but also, an unchanging message. That which is claimed as gospel often has no relationship to our immutable God or His eternal truth. While adaptability and compromise are often desirable things in the affairs of men, there is no place for change in the message we preach or the manner in which we preach it. Men can never be satisfied with nor anchored with the things of their own creation. For that reason change is an essential part of the program for them. This carries over to the expression of religion and man centered Christianity so-called. The Word is that which is essential and enduring and Paul's exhortation

falls on deaf ears: *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Timothy 4:2.* Under the leadership of the Holy Spirit the preaching of the Gospel has no substitute.

When our Lord would enforce this necessity to His disciples He would use such expressions: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6:63.* He used the same term as Peter in reference to the words. Peter answered Him in kind: *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 6:68.* Thus, years later Peter was still clinging to the living truth being set forth in living words and being identified as the Gospel which is "preached unto you." The precious truths of God's Word are often uttered in the absence of this knowledge and received in much the same way. What might we expect if preachers were conscious of handling the very words of life and hearers were truly aware of the life that is communicated thereby? It is of the Spirit to quicken, but we must ever be reminded of: *Of his own will begat he us with the word of truth,*

that we should be a kind of firstfruits of his creatures. James 1:18.

We should be aware, as we contemplate this passage, that Peter is writing to believers. How easily we lapse into thinking of the Gospel as having only an evangelistic application. The Gospel of our Lord Jesus Christ is still music to the ears of His sheep and they are continuously refreshed and renewed by that glorious message. So, the exhortation here would be to preach it with that in mind and as we give attendance to it that we hear in that way. It is sad to note two grave errors. One is that men tend to seek after the new and innovative methods. The other is that the Bible, its teachings and the wonderful revelation of Christ our Lord becomes "old hat." We have been raised up to walk in the "newness of life" and that implies freshness and enthusiasm for what we know. It further implies that we are ever in the way of discovery of that which He would have us to know and experience. Truly, we should pray with the hymn writer: "Lord plant my feet on higher ground." Thus, we would acknowledge the enduring Word of the Lord and both preach and hear it as the Gospel indeed. *bhs*

Are you a Christian?

Do you trust in Christ alone for your salvation from sin? Christian people's lives and lips need to be in tune with their great and glorious triune God and His Word. Have you ever heard the saying, "What you do speaks so loud I cannot hear what you are saying?"

Remember the words of our Lord and Saviour Jesus Christ: "A new commandment: I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). That speaks of our behavior to those of like faith. Here our Lord is not speaking of love to all humanity but love within the household of faith. Love itself is not a new commandment. The new element appears to be the mutual affection that believers in Christ have for each other. Our behavior matters before God.

How do we love other people? Not by buying all their food and provisions for life, not by buying your neighbor a car when you buy one, not by some kind of syrupy language, etc. Paul said, "Owe no man any thing, but to love one another," but how do you do that? Paul explained, "[H]e that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this

saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:8-10). Love for your neighbor is seen in what you do not do to him. Love is the fulfilling of the second table of the Law of God toward him. If you love your neighbor you do not commit adultery with his wife, you do not steal from him, you do not lie about him, you do not covet what he has and you do not try to inflict harm on him. Caring for the truly poor is another matter. --Ron Rumburg

Are You Devoting Proper Concern For Your Soul?

Most of us are concerned for our bodies and how we appear before people.

O that we were as concerned for our souls and how we appear before God!

Desiring to be appealing to people, we devote time, effort, and expense to improve our physical appearance and to alleviate effects of aging.

But it all eventually will be for naught! Sin's effects, which cause us to age and lead us to the grave, cannot be negated. The most beautiful and best maintained body placed in the grave will soon have no youthful beauty, no fine physique, no wrinkle-free face, no mouth with perfect teeth, no head full of hair, nor any other physical appeal. And the stench of putrefaction will soon overwhelm the sweetest perfume or cologne.

When our body returns to the earth whence it came (Genesis 3:19), our soul returns to God who gave it (Ecclesiastes 12:7). He then will judge it according to the good or evil we have done (Ecclesiastes 12:13f).

How do we prepare our souls for this judgment by God?

All the time, effort, and expense you devote to the salvation of your soul would be for naught. Nothing you do for your soul will suffice before God. All your good deeds, law-keeping, sabbath-observance, baptisms, church attendance, Scripture-reading, prayers, offerings, and all other religious devotion will not satisfy God's requirement for obtaining your soul's salvation. In God's sight, all our righteousnesses are like menstruous cloths donned by a leper (Isaiah 64:6).

All the time, effort, and expense required for the salvation of a man's soul was given by Jesus Christ. We freely receive the salvation He wrought and purchased if we obey the gospel's exhortation "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31).

God assures all gospel believers that they are "receiving the end [or final result] of your faith – the salvation of your souls" (1 Peter 1:9).

Are you devoting proper concern for your soul? – Daniel Parks

"There Am I Among Them"

That's why we gather as the church this morning. We are not merely "going to church." We are participating in the greatest mystery and most wonderful wonder that any individual or group of human beings can ever experience: oneness with the body and bride of Christ who together become one with Christ in God.

There is an enjoyment of God, a "[taste] of the heavenly gift and a "[sharing] in the Holy Spirit," and a "[tasting] of the goodness of the Word of God and the powers of the age to come" that cannot be experienced apart from the corporate gathering of Jesus's church (Hebrews 6:4-5; 1 Corinthians 14:26; Colossians 3:15-16). And there is a manifestation of Jesus's presence that only occurs when this happens:

For where two or three are gathered in my name, there am I among them. (Matthew 18:20)

The Bible does instruct us to worship and pray privately (Matthew 6:6). But that will never be the fullest, deepest, most joyful experience of God for us. That is reserved for Christ's united body, his bride.

That's the most profound reason we are not to neglect meeting together (Hebrews 10:25). For when it comes to seeing and savoring Jesus Christ to the fullest, it is not good that man should be alone. --Jon Bloom