

I can only shake my head when I see posts online from persons purporting to be religious which declare that someone's death was well-deserved. You think they deserve death? Yeah, so do we. Are we more deserving of God's forgiveness? Frankly it is not justice we should want for them, but mercy. As sojourners on earth we ought to mourn, rather, that someone departed into the presence of God without Christ. Do we wish for justice on ourselves or mercy?. Then let us spend and be spent with our remaining time here declaring freedom for the captives and gathering up, by the grace of God, as many people as God would add to His kingdom. – J W Hendryx

GADSBY'S CATECHISM
by William Gadsby (about 1800)

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

Question LXXII. Since a believer is made free from the law, is it any part of his freedom to be at liberty to sin?

Answer. No; for he is called to holiness; and though he is dead to, and free from, the law of works, he is not now, nor does he wish to be, without law to God but is under the law of Christ.

Luke 6.46; Rom. 6.1-2,6-7,11-19 & 7.1-6; 1 Cor. 9.21; Gal. 5.1,13-25; Col. 2.6-7; 2 Tim. 2.19; Tit. 3.8.

Question LXXIII. What is the law of Christ?

Answer. The law of Christ is the gospel of His grace, which is the law from Zion, called the law of faith, the law of liberty, and the law of the spirit of life in Christ Jesus.

Isa. 2.2-3; Jer. 31.31-34; Mic. 4.1-2; Rom. 3.27 & 7.21-25 & 8.1-4; Gal. 6.2; Heb. 1.8 & 8.6-13; James 1.25.

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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 HOMELESS SON OF MAN

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
Matthew 8:19-20

There is no doubt that this scribe had heard something from the Lord that stirred his heart to want to follow. Perhaps it was the idea of being involved in the same sort of attention that was being directed to our Lord at that time. He may have truly believed that there was something to the things our Lord was saying in that he referred to Him as Teacher. In any event our Lord quickly revealed that which was lacking by the response to the man's proposal of discipleship. Such is the incisive nature of the Word of God and He who is the Word made flesh. No doubt many have personal illusions of grandeur associated with religion, but our Lord would not tolerate any such superficial approach to Himself. Some seem to think that the Lord, by these words, actually called this man to a deeper understanding of what it entailed to follow the Lord. The scriptures, however, are silent as to whether this man followed the Lord or not.

What is apparent is that to identify with the Lord in this present world brings one to the same state of existence as was His. Here is the strangest of paradoxes. The Angels declared that “Unto you a King is born.” David powerfully described His majesty and His sovereignty: *The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. Psalms 24:1.* Here we find Him in the world of His creation, but as the Son of Man – homeless. While the lowly fox could crawl into its burrow and sleep

in comfort after feeding off the Lord's bounty, our Savior was dependent on the benevolence of others. The birds have their nests (an encamping or perch –Strong) but the Lord had no permanent dwelling. Men have an affinity for land ownership wherein they may feel sovereign. But, our Lord never claimed a piece of real estate. He is self-described as someone in abject poverty.

Two things must have astounded this scribe who would have been an expert on the Scriptures. The first we have just described. He was thinking of pursuing things in the context of an identity in this present world. Our Lord calls him to consider the reality of one's relationship to this world if he would truly follow Him. The second was the unmistakable reference to Himself as the Son of Man. No doubt he had encountered it often as he copied the Scriptures. Perhaps he even understood the fact that many of the uses of the term Son of Man referred to mere men. But, he should not have missed the fact that they were often Messianic inferences. Did he remember that Nebuchadnezzar saw one like unto the Son of Man with the three Hebrew children in the furnace? Or did he remember that same person appeared in a vision to Daniel: *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Daniel 7:13?*

The thought of such self-denial may have caused this eager scribe to rethink his proposal to follow the Lord wherever He went. He had addressed Him with the respectful title Teacher, but was he willing to confess that this was the Messiah speaking to him. Many have expressed willingness to a point. The rich young ruler stopped at being separated from his wealth. And, many at hearing of His sovereignty in salvation "went back and walked no more with Him." As we witness the affluence of the religious crowd today, it is evident that they hold the "homelessness" of the Son of Man in contempt. From the Psalmist we read: *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Psalms 49:11.* Where are those after the example of the early disciples of whom we read: *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, Acts 4:34.* We no longer hear a Gospel of separation; it is rather a gospel of accommodation.

Jesus is God manifest in the flesh. Yet, as He entered this world He was laid in a manger. John quickly reveals that: *He came unto his own, and his own received him not. John 1:11.* The people

of Gadara placed more value on a herd of pigs than on the precious soul of the demoniac and desired Him to depart from their coasts. Throughout His earthly ministry this hostile world manifested rejection and hatred for Him. In the end, when given the opportunity, they crucified Him. They were without excuse in that He who is called the Truth declared unto them that, *...Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matthew 26:64.* Yet, they cried the more vehemently, "we will not have this man to reign over us."

In times of dire need, Jesus received the ministry of angels and was not left without provision. It is that it was not of this world. It is to us to question our own dependence on the world. Christ declared thusly, "I am come that they might have life, and that they might have it more abundantly." He made that provision by His suffering, death and resurrection and His provision is more than sufficient. To be in Christ is to be rejected by the world even as He is. He came to "deliver us from this present evil world" and not to leave us tied to it. Truly, "the way of the cross leads home." And, we have no home here. *bhs*

THE SONFUL SERVITUDE

Remember the words of the Lord Jesus, how He said, "For My yoke is easy — and My burden is light." — Matthew 11:30

Can the same be said of Satan — or sin? With regard to them — how faithfully true rather is the reverse, "My yoke is heavy, and my burden is grievous!" Christ's service is a happy service, the only happy one; and even when there is a cross to carry, or a yoke to bear — it is His own appointment. "My yoke." It is sent by no untried friend. No, He who puts it on His people, bore this very yoke Himself. "He carried our sorrows." How blessed this feeling of holy servitude to so kind a Master! not like "dumb, driven cattle," goaded on — but led, and led often most tenderly when the yoke and the burden are upon us. The great apostle rarely speaks of himself under any other title but one. That one he seems to make his boast. He had much whereof he might glory — he had been the instrument in saving thousands — he had spoken before kings — he had been in Caesar's palace and Caesar's presence — he had been caught up into the third heaven — but in all his letters this is his

joyful prefix and superscription, "The servant (literally, the slave) of Jesus Christ!"

Reader! do you know this blessed servitude? Can you say with a joyful heart, "O Lord, truly I am Your servant"? He is no hard taskmaster. Would Satan try to teach you so? Let this be the refutation, "He loved me — and gave Himself for me." True, the yoke is the appointed discipline He employs in training His children for immortality. But be comforted! "It is His tender hand that puts it on — and keeps it on." He will suit the yoke — to the neck; and the neck — to the yoke. He will suit His grace to your trials. No, He will bring you even to be in love with these, when they bring along with them such gracious unfoldings of His own faithfulness and mercy! How His people need thus to be in heaviness through manifold temptations, to keep them meek and submissive! "Jeshurun (like a bullock unaccustomed to the harness, fed and pampered in the stall) waxed fat, and kicked!" Never is there more gracious love than when God takes means to curb and subjugate, humble us, and to prove us — bringing us out from ourselves, our likings, our confidences, our prosperity — and putting us under the needed YOKE! And who has ever repented of that joyful servitude? Among all the regrets that mingle with a dying hour, and often bedew with bitter tears a dying pillow — who ever told of regrets and repentance here?

Tried believer — has He ever failed you? Has His yoke been too grievous? Have your tears been unalleviated — your sorrows unsolaced — your temptations above that which you were able to bear? Ah! rather can you not testify, "I cast my burden upon Him — and He sustained me!" How have seeming difficulties melted away! How has the yoke lost its heaviness, and the cross its bitterness, in the thought of who you were bearing it for! There is a promised rest in the very carrying of the yoke; and a better rest remains for the weary and toil-worn when the appointed work is finished; for thus says "that same Jesus," "Take My yoke upon you, and learn of Me — and you shall find REST unto your souls!" John MacDuff, *Meditations from MacDuff*

Our doctrine is utterly meaningless!

"Adorn the doctrine of God our Savior in all things." Titus 2:10

The study of the Bible should always be practical and applicable to our lives day by day. That is to say, we are to set forth in our lives as well as in our doctrine--the beauty, glory, and attractiveness of the gospel of Christ. We must have our lives regulated and governed by the gospel.

Let us take great care to conform our lives to our doctrine. Doctrine and duty cannot be separated. Every truth discovered in the Word of God ought to be applied to our lives. If our character and conduct does not reflect the grace and glory of God revealed in the gospel, our doctrine is utterly meaningless!

Gospel preachers are responsible to pointedly apply the gospel to the daily affairs and responsibilities of men and women in this world. It is every pastor's responsibility to faithfully to teach people how to live in this world for the glory of Christ, applying the Word of God to every area of life. It is the responsibility of God's saints to obey the gospel, applying it personally to every area of their lives.

Always be prepared to give up any doctrine or practice that is not found in holy Scripture and to embrace anything revealed in the Book of God, no matter what the sacrifice, no matter what the consequence.

"Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more." 1 Thessalonians 4:1. Don Fortner