

Grace does not diminish our responsibility to obey God's moral imperatives in the New Testament. Grace does not mean the standard has been lowered. No. God has poured out His grace on us and justified us in Christ and imparted His Holy Spirit to us that we might have a heart to do what God requires. Obedience flows from a renewed heart that loves God. We obey not in order to be saved nor to maintain our salvation, but because we are saved. (1 John 3:9; 5:2-4) – From Monergism.

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)

41. Q. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection believers, being raised up in glory (1 Cor. 15:43), shall be openly acknowledged, and acquitted in the day of judgment (Mt. 25:23; Mt. 10:32), and made perfectly blessed, both in soul and body, in the full enjoyment of God (1 John 3:2; 1 Cor. 13:12) to all eternity (1 Thess. 4:17, 18).

42. Q. But 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, and their bodies lie in their graves, till the resurrection and judgment of the great day (Luke 16:23, 24; Acts 2:24; Jude 5, 7; 1 Pet. 3:19; Ps. 49:14).

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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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HOLY AND REVEREND IN HIS NAME

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. Psalms 111:9

This precious psalm begins with the words “Praise ye the Lord” and continues with the Psalmist’s commitment to “praise the Lord with all my heart.” In Psalm 33:1, the observation is made that “praise is comely for the upright.” This alphabetical psalm continues with the reasons of praise found in both the works of the Lord and especially in His person. His works are therein described as great, giving pleasure to men, honorable and glorious, and to be remembered forever. Midway through the psalm His covenant comes into view and so the commendation of all His works to the benefit of His people. To those who look to Him He has shown the power of His works “that He may give them the heritage of the heathen.” How confirming it is to read: *Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Psalms 89:14*, and then to read in this psalm that, *For the righteous LORD loveth righteousness; his countenance doth behold the upright. Psalms 11:7*. Assurance is then given in verse 8, of this Psalm, that these works stand forever and thus, we are made to understand that these things are of eternal consequence and speak to the depths of the relationship our Lord has with us.

The reference to redemption certainly had in view the deliverance of the Israelites out of Egypt. C. H. Spurgeon aptly observed that He sent not only a deliverer, but a complete redemption. Christ has been preached in thousands upon thousands of sermons using the whole Passover event as an illustration. He sent Moses to lead the people, but required the Lamb to be slain and the blood to be properly applied. That was more than a mere exodus; it was a sent redemption. But, as we read and reread the story, we are ever directed to the One sent to deliver us from this present evil world and reminded that God provided “Himself” a Lamb and that it was “God manifest in the flesh” that was and is the Lamb.

Men are fond of declaring themselves to be saved. It is not often that we hear them declare themselves to be redeemed. Paul used the term in a possessive manner in writing to the Ephesians declaring of our Lord: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Ephesians 1:7*. Redeemed is not merely what happened; it is who we are in Christ: *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30*. He has sent redemption and redemption applied brings to us all the blessedness of an assured eternal relationship in Christ where, in keeping with the theme of this psalm, praise is the order of the day!

In addition to the thought that the mention of redemption had Egypt in view, is the thought that the mention of His enduring covenant had reference to Abraham. The New Testament writers, and Paul in particular, do not hesitate to make reference to these promises made to Abraham. But, in doing so they point to the confirmation of it all in Christ. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1:20.* Paul carefully points the Galatians to this fact in declaring that it was not the plural seed of Abraham: rather it was "...as of one, "And to thy seed, which is Christ." See Galatians 3:16. So it is that our Lord declares the wine to symbolize "the New Testament (covenant) in my blood." The writer of Hebrews declares that we must be made perfect "... through the blood of the everlasting covenant."

So, it is in these lofty contexts that the declaration is made: "Holy and Reverend is thy name." One writer observed that "His name is holy and awesome, or reverend, and as His name is, so is He." The word "reverend" has been variously dealt with by translators. This is the only use of the word "reverend" in the King James version of the Bible. The word, so translated, does occur in other places. It is translated "terrible" in Psalm 45:4. The prophet Habakkuk used the word where it is translated "dreadful." The Geneva Bible renders the word "fearful." Some of the modern translations employ the word "awesome" (ESV and NKJV). The latter choice might not be a bad one if the word "awesome" itself had not been reduced, in the minds of many to such thoughts as suggest great entertainment or personal pleasure. The

Strong's definition includes *to fear, morally to revere, causatively to frighten, dreadful*, among other things. All of this speaks to an exclusive title belonging to God alone in the Trinity of His persons.

Adam Clarke, in a manner, defended the use of the title by men but then contradicted himself as he wrote: "This title belongs not to man; nor does any minister, in assuming the title reverend, assume this. Indeed, the word reverend, as now used, gives us a very imperfect conception of the original term. Holy and tremendous is God's name. He is glorious in holiness, fearful in praises, doing wonders, both in the way of judgment and in the way of mercy." The highly-acclaimed Charles Spurgeon wisely wrote: "His name is to be trembled at, it is something terrible; even those who know him best rejoice with trembling before him. How good men can endure to be called "reverend" we know not. Being unable to discover any reason why our fellow-men should reverence us, we half suspect that in other men there is not very much which can entitle them to be called reverend, very reverend, right reverend, and so on. It may seem a trilling matter, but for that very reason we would urge that the foolish custom should be allowed to fall into disuse."

We might add that those using the title would certainly not want to call themselves either dreadful or terrible or take unto themselves such a reference to Holiness as is found only ascribed to the Lord.

It is great grace that enables the redeemed of the Lord to praise Him with the declaration that "Holy and Reverend is His Name." *bhs*

Walking on Water

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." — Matt. 14:26-27 —

Probably one of the more recognizable miracles our Lord performed was when He walked on water. It has become so recognizable, in fact, that it is used as a parable, as

we may refer to someone who may think themselves to have authority that they believe they can “walk on water,” much like saying someone is “holier than thou,” or the like. Well, the Bible tells us in no uncertain terms that Jesus Christ is holier than us, and has supreme authority over all things, and this is the great demonstration of that truth—Jesus literally walked on water!

The Apostle Paul proclaims this truth in the book of Colossians when he says that “by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist (are held together in unity)... that in all things He might have the preeminence” (Col. 1:16-18). And John adds, “All things were made by Him; and without Him was not any thing made that was made” (John 1:3).

The Scriptures emphatically exalt Christ as both Creator and Sustainer of all the universe. He has total authority over everything, from the smallest particle to the most gigantic star and beyond. And how better to display such authority than to overrule the very laws of nature He established from the beginning!

Christ alone has authority! –Paul Osborne, Pastor in Lima, Ohio



WHAT'S MISSING

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. —Exodus 3:5 Christian churches have come to the dangerous time predicted long ago. It is a time when we can pat one another on the back, congratulate ourselves and join in the glad refrain, “We are rich, and increased with goods, and have need of nothing!” It certainly is true that hardly anything is missing from our churches these days—except the most important thing. We are missing the genuine and sacred offering of ourselves and our worship to the God and Father of our Lord Jesus Christ.... We have been surging forward. We are building great churches and large congregations. We are boasting about high standards and we are talking a lot about revival. But I have a question and it is not just rhetoric: What has happened to our worship? ... I wish that we might get back to worship again. Then when people come into the church they will instantly sense that they have come among holy people, God’s people. They can testify, “Of a truth God is in this place.” Lord, “I want to be among those who worship.” I’ve been guilty at times of going through the motions, and I pray that today You might fill me with a brand new sense of genuine worship. Amen. A. W. Tozer



“Sin is our great enemy in the Christian race. The words, “the sin which doth so easily beset us,” can be translated as the sin that entangles us, that trips us up. Sin compasses us about; it clings to us. It comes out onto the racetrack, hangs onto our neck, and clings to us like clothing. “Sin,” as John Owen put it, “is always at our elbow.” Sin takes our eyes off of our Savior; it interrupts our relationship with God. Sin is anti-God. It makes us worldly, selfish, proud, and unbelieving. Sin is spiritual insanity. Is that how you regard sin?” Joel Beeke *Walking as He Walked*