

"Grace is favor shown to people who do not deserve any favor at all. We deserve nothing but hell. If you think you deserve heaven, take it from me, you are not a Christian."

– D. Martyn Lloyd-Jones

From the moment that the idea began to gain currency that the Bible was the history of the quest of mankind for God, rather than God's revelation of Himself and the only way of salvation to mankind, the Church began to decline and to wane in her influence and in her power. -- D. Martyn Lloyd Jones

Whatever a person does not attribute to God's grace, he does not ascribe to God's glory. -- 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)

72. Q. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill (Ex. 20:13).

73. Q. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life (Eph. 5:28,29) and the life of others (1 Kings 18:4).

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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 WEAPONS OF OUR WARFARE

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) ⁵ Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 2 Corinthians 10:3-5

Christian warfare is ever in progress in that we face a relentless enemy. This thought seems to have been lost by many in our day. The “seeker-friendly” atmosphere in many places serves to remove any semblance of conflict. Yet, the blood of martyrs down through the centuries reveals a very different reality. It has been well said that if one is having no confrontations with Satan and the world, it must be that they are on the same path. Certainly, the testimony of the Apostle Paul revealed opposition on every hand. One account of it is being addressed in this passage.

The Corinthian church is often represented as a troubled church and with good reason. Various issues had arisen in Paul’s absence that left to continue would work to either minimize or destroy Gospel consciousness among them. Paul’s reference to the “foolishness of preaching” in the first chapter quickly reveals an element of opposition among them. There were, however a faithful contingent there and it is to them that Paul speaks while communicating a warning to the disobedient and rebellious. So, in this tenth chapter he rises to full defense of his ministry and Apostleship. But, not in the way that we might think.

Paul’s approach was revealed in the first verse as being by the meekness and gentleness of Christ. We are reminded here of David’s words: “...Thy gentleness hath made me great”

(Psalm 18:35). At first glance, this does not seem consistent with a militant approach to dealing with those attacking him. He made no apology for his apostolic authority and he was not hesitant to use it as he was lead of the Lord. The matter in question here is not of what he might say, and, that he would move in an aggressive manner if warranted; it is rather the manner and means of accomplishing the subduing of those people and the issues they raised (especially that of his ministry and motives). So, he would not come with authorizing papers as he once had in pursuit of Christians. He would not come with physical weapons nor resort to physical violence as has been the method of oppressors in every era. He would not engage in angered debates on the devil’s terms. Why? Because he neither walked nor warred after the flesh. And, he would not use swords and staves as those who came against the Lord. He would use what our Lord displayed in the Garden – the unstoppable and unimpeached word of God. The word of Christ declaring that “I am He” stopped the oppressors in their tracks.

Thus, we understand why Paul would declare “the weapons of our warfare” are not carnal – in no way related to the flesh. Paul alludes to them in: *By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Corinthians 6:7.* We are bidden by the Word of God to take

on the whole armor of God and we delight to do so as described in Ephesians 6 and elsewhere. Conspicuous in the divinely supplied fitting up for standing is the one aggressive weapon – “the sword of the Spirit which is the Word of God.” But, all the armor becomes aggressive as we withstand the attacks of the enemy in every way in that the onslaughts rebuffed are damaging to the foe and encouraging us to mount the attack with weapons empowered by the word of God.

In that Paul is addressing attacks on his integrity and ministry we would understand that he is taking, by the grace of God, ownership of those weapons. It should be further assumed that all who are involved in the ministry of the Word would likewise be in possession of those things. And, we would go on to observe all true believers are engaged in that war and must have the essential weapons to contend. In the words of Ecclesiastes 8:8, “...there is no discharge in that war.” There is a war in progress. It is a Spiritual war. The weapons are Spiritual. They are mighty through God. They are successful against all enemies, within and without. This then begs the question: what are we doing with them and are we laboring to the most effective use of them? We rejoice in the words of Martin Luther: “That word above all earthly pow’rs—No thanks to them abideth/ The Spirit and the gifts are ours through Him who with us sideth.”

First and foremost, among the weapons of our warfare is indeed the Word of God. It is its own authority as it is personified in Jesus Christ our Lord. He is to be preached above all else and it is to us to wield the message of His person, His work, and His success. The gift of the Holy Spirit is ever engaged with them who ask for Him and so true preaching is energized and confirmed, prayer is inspired and made effectual as God is pleased to use it, and the faith of God’s elect is illuminated, they are nourished and God is glorified in them.

Where those weapons are faithfully wielded strongholds tumble like Jericho. Vain imaginations are suppressed so that grace might run free in the hearts of the Lord’s people. Vain imaginations in the enemy (Paul’s and ours) fall before Christ our Lord like Goliath before David and are swallowed up like Korah before Moses. And so, we witness to Him as He “leads captivity captive.”

None should be deluded with the idea that anything of men shall succeed in this warfare. We, the redeemed of the Lord should know that the “weapons of our warfare,” which are mighty through God, shall prevail over all and shall emerge with perfect victory in Christ Jesus our Lord. *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Revelation 12:11. bhs*

The Criminality of Sin

The only position which can be laid down as to the criminality of sin is this: the guilt of the offence is proportioned to the greatness, the moral excellence, and glory of Him against whom the offence is committed, and who made us for loyal obedience to Himself. Nothing else therefore comes into consideration in estimating the enormity of sin but the infinite majesty, glory, and claims of Him against whom we sin. Accordingly, the terms used by the Lord to designate sin are noteworthy. He calls it darkness (John viii. 12), implying a state of isolation from God, that is an element where God is not. He calls it a trespass (Mark xi. 25), implying a violation of law. He terms it a debt (Matt. vi. 12), involving guilt or liability to punishment. He designates it a lie (John viii. 44), intimating a mental state which either resists or runs counter to divinely-manifested truth. --George Smeaton *Christ’s Doctrine of the Atonement*

HOW NOT TO PREACH

In describing his own preaching, Paul began with a strong negative denial. He emphatically asserted how he did not come to Corinth. The apostle said, "I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God" (1 Corinthians 2: 1). These words look back to the time of Paul's earlier visit to Corinth on his second missionary journey. Reflecting on this initial encounter, the apostle adamantly denies having proclaimed a worldly message. Neither did he resort to the inferior methods of a worldly delivery, methods which the Corinthians so relished. If ever there was a city in which to utilize these two rhetorical devices—"superiority of speech" and "wisdom"—it was the city of Corinth. These rhetoric-crazed citizens applauded superior oratorical skills. They were mesmerized by the public proclamation of human wisdom. If only Paul had come armed with these two speaking weapons, he could have easily captured the attention of the city. Large crowds would have rushed to hear him. He would have easily played to packed houses. If Paul had gone door-to-door in Corinth, surveyed the people, and asked them what they desired in a church, they would have enthusiastically responded, "Give us superiority of speech and wisdom, and we will come." They flocked to hear those speakers who employed these popular devices. But Paul did not resort to such empty tactics. He flatly refused to employ worldly techniques in an attempt to gain an audience. This is not the manner in which he presented the gospel to the people in Corinth. Neither may any preacher today yield to such a compromise. A reliance upon fleshly methods is out of bounds for those whom God commissions. This substandard manner of delivery is unequivocally forbidden to all servants of God. The blessing of heaven will not accompany the preaching done in a worldly manner. Lawson, Steven J.. *The Kind of Preaching God Blesses*

Men everywhere hate the gospel of God because it abases man and exalts the Triune God, makes man nothing and Christ everything, exposes man's sin and magnifies Christ's righteousness, declares man's guilt and displays the glorious efficacy of Christ's blood atonement, binds man's will to his nature and asserts that salvation is by the will of God alone, shows man's works of righteousness to be sin and proclaims salvation's accomplishment by the work of God alone.

--Don Fortner

As an encouragement cheerfully to offer intercessory prayer, remember that such prayer is the sweetest God ever hears, for the prayer of Christ is of this character. His intercession must be the most acceptable of all supplications and the more like our prayer is to Christ's, the sweeter it will be; thus while petitions for ourselves will be accepted, our pleadings for others, having in them more of the fruits of the Spirit, more love, more faith, more brotherly kindness, will be, through the precious merits of Jesus; the sweetest oblation that we can offer to God, the very fat of our sacrifice. Remember, again, that intercessory prayer is exceedingly prevalent.

What wonders it has wrought! -C. H. Spurgeon