

George Whitefield, so greatly used of the Lord in the Great Awakening, wept over those to whom he preached because they would not weep for themselves. His explanation was—"You blame me for weeping, but how can I help it when you will not weep for yourselves, though your immortal souls are on the verge of destruction?"

--Ron Rumburg

BENJAMIN KEACH'S CATECHISM

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

Q. 31. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time. (Luke 2:7; Gal. 4:4; Is. 53:3; Luke 22:44; Matt. 27:46; Phil. 2:8; Matt. 12:40; Mark 15:45,46)

Q. 32. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. (1 Cor. 15:4; Acts 1:11; Mark 16:19; Acts 17:31)

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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

Volume 11, No. 14

April 8, 2018

THE MANNER OF CONTENDING

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 1:20-21

In reading the epistle of Jude and the declarations concerning the invading wicked ones we realize that the issues addressed were not confined to the early church. The nature of the enemies herein described differ only in form, but not in substance from that which we encounter today. Not only does he call them out, he identifies the deceptive and heinous nature of their attack. He seems to speak of both frontal attacks on the Gospel, and the subversion of the principles of grace in the churches. In all, Christ is the object of their hatred and no means will be neglected as they come out against our Blessed Lord and all that He has put His stamp and seal upon. It is essential, as Jude would warn, that we look for the image and superscription of Christ upon all we encounter and thus try the spirits to see if they be of God.

Jude declares the reason for “contending earnestly for the faith” in that such is the only way to confront the error these would promote. *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 1:4.* Five times following that statement he points them out by the acts in which they are engaged, all of which are intended to the destruction of the faith “once delivered to the saints.” We would do well to study these intently that we might be informed as well as

warned.

Certainly, Jude is a study in contrasts. We are made to see the hatefulness of the enemies of God in comparison to the blessedness of the Lord’s people and the delight they have in Him. Men are often given to respond in kind. The tendency then might be to try to attack them in the same way they would attack the Lord’s people. But, such is not the case. Ours are not the weapons of men’s warfare in any sense of the word. We have the mighty Word of God. And, with Luther, we would understand that “... our striving would be losing, Were not the right Man on our side, the Man of God’s own choosing.” So, there are no similarities of any kind. God may turn the wickedness of men to their own hurt, but ours is to “earnestly contend for the faith.”

In verse 20, we find that most precious word, occurring so often in scripture. It is the word “but.” To the left of the word we find the last of the declarations about the evil ones and to the right we find the divine remedy in faith and practice. Precious Christian virtues are characterized as the counter measures to such wickedness. Four are apparent in these two verses. They are faith, prayer, love, and hope. While these may appear quite harmless to the enemy, they are impenetrable armor to God’s elect.

It is important that we note the corporate tone of these words of encouragement. The pronouns are plural and so speak to us of

precious interaction among the saints. In the same sense that our Lord taught us to pray “our Father” we are here directed to act in the interest of and toward each other. We are taught individually to act in faith and reminded that without it is impossible to please God. But, we as the Lord’s people, are to act in reference to the “common salvation” of which Jude speaks in verse 3.

References to the faith are often understood to mean believing on the Lord Jesus Christ and to be exercised in trusting Him. In other instances, and this seems to be one, the reference is to whom is believed and what is believed about Him. The implication seems to be clear that we are to always be about the business of declaring the Gospel. This would certainly include the person of God and the triune revelation of Himself. It would be to look to a lively and often rehearsal of all that was done in Christ to secure our salvation and anchor all future hopes. This and so much more is the objective of the enemy that they might destroy the “faith of God’s elect.” Thus, we are to be building each other up with just such encouragements as we know are out of the reach of the enemies of cross.

The second of the virtues is prayer. We would again note that the idea of corporate prayer (not necessarily public) is in view. It is

well that as we preach the Gospel that we encourage prayer on the basis of the promise that is therein revealed. Praying in the Holy Spirit is essential in that any other is meaningless. We would begin by asking for Him in conjunction with the promise of Christ to give Him to those who ask. And, we would thus be directed to the things of Christ, the glory of God and the propagation of the Gospel to the world. We would be praying, “Thy Kingdom come.”

We would be surrounded by the love of God. Two things are implied. The first is a consciousness of being the beloved of God as in “But ye, beloved...” The second is to be exercised in the love of the brethren which is the gift of divine assurance in us. Such confidences registered in God’s people are of the utmost effect in being built up against the wiles of the devil and unto the expectations given us in Christ.

Thus, shall we be found looking for the mercy of our Lord Jesus Christ. He is our hope. The effect of it is the realization of all that He has done when we deserved the opposite and then to be directed to end for which mercy was given – eternal life with Him. For this we would earnestly contend knowing that no enemy can succeed against any upon whom God has set His great love. *bhs*

HIGHER EXPECTATIONS

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. —Colossians 1:28-29 The treacherous enemy facing the church of Jesus Christ today is the dictatorship of the routine, when the routine becomes “lord” in the life of the church. Programs are organized and the prevailing conditions are accepted as normal. Anyone can predict next Sunday’s service and what will happen. This seems to be the most deadly threat in the church today. When we come to the place where everything can be predicted and nobody expects anything unusual from God, we are in a rut. The routine dictates, and we can tell not only what will happen next Sunday, but what will occur next month and, if things do not improve, what will take place next year. Then we have reached the

place where what has been determines what is, and what is determines what will be. That would be perfectly all right and proper for a cemetery. Nobody expects a cemetery to do anything but conform.... But the church is not a cemetery and we should expect much from it, because what has been should not be lord to tell us what is, and what is should not be ruler to tell us what will be. God's people are supposed to grow. Lord, use me today to help some people to really grow in You. Amen. – A. W. Tozer

It is a wonderfully encouraging name for the God you serve, yet it's possible to let it pass through your eyes and into your brain without stopping to celebrate its glory. In Romans 15:5, Paul calls your Lord "the God of endurance." This title really gets at the center of where your hope is to be found. Let me state it plainly: your hope is not to be found in your willingness and ability to endure, but in God's unshakable, enduring commitment to never turn from his work of grace. Your hope is that you have been welcomed into communion with One who will endure no matter what. Why is this so important to understand? Because your endurance will be spotty at best. There will be moments when you will forget who you are and live as a grace amnesiac. There will be times when you will get discouraged and for a while quit doing the good things God calls you to do. There will be moments, big and small, when you will willingly rebel. You may be thinking, "Not me." But think with me—when you, as a Christian, say something nasty to another person, you don't do it because you're ignorant that it is wrong, but because at that point you don't give a rip about what is wrong. You see, perfect endurance demands just that, perfection, and since none of us is there yet, we must look outside ourselves for hope. Your hope of enduring is not to be found in your character or strength, but in your Lord's. Because he will ever be faithful, you can bank on the fact that he will give you what you need to be faithful too. Your perseverance rests on him, and he defines what endurance looks like! It is the grace of endurance granted to you by the God of endurance that provides you with everything you need to continue to be what he calls you to be and do what he calls you to do between this moment and the moment when you cross over to the other side. When difficulty exposes the weakness of your resolve and the limits of your strength, you do not have to panic, because he will endure even in those moments when you don't feel able to do so yourself. – Paul David Tripp

The glory of God is the sum of all His infinite excellence and praiseworthiness set forth in display. To glorify God is first of all to respond properly to this display by ascribing to Him the honor and adoration due Him because of His excellence. We call this worship. Another way we glorify God is by reflecting His glory to those around us in the way we live our daily lives. Jesus said, "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16, NASB). And R. C. H. Lenski wrote, "We do all things for 'God's glory' when the excellence of God's attributes is made to shine forth by our actions so that men may see it." – Jerry Bridges in *I Give You Glory O God*.