

Whosoever believeth on him shall not be ashamed;

that is, who believes in Christ unto righteousness, who builds his faith, and hope of eternal salvation on him, the foundation God has laid in Zion, and at which the unbelieving Jews stumbled and fell; he shall neither be ashamed here nor hereafter: he shall not be ashamed of his faith and hope in Christ; nor of Christ, as the Lord his righteousness; nor shall he be ashamed or confounded at his appearing, but shall be justified before men and angels, and be received into his kingdom and glory.

--John Gill

BENJAMIN KEACH'S CATECHISM

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

Q. 59. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." (Exodus 20:7)

Q. 60. What is required in the third commandment?

A. The third commandment requires the holy and reverent use of God's names, titles, attributes, ordinances, words, and works. (Ps.29:2; Deut. 32:1-4; Deut.28:58,59; Ps.111:9; Matt. 6:9, Eccles. 5:1; Ps. 138:2, Job 36:24; Rev. 15:3,4; Reve 4:8)

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

WXTH-LP 101.7 FM— In Richwood

Services:

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. 28

July 15, 2018

FINALLY

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Philippians 3:1

The use of the word “finally” in a speech or a sermon is usually a signal that the end is near. I have witnessed people closing their Bibles on hearing that word. They may have heard little else, but that word signals a release to them to prepare to leave. This is not the indication intended here by Paul nor is it the intent of Peter who uses a similar term in the midst of his first epistle. It is not in fact the end; rather it looks to a concluding statement or series of statements based on what has been previously stated and it actually points to continued activity.

The word used here is translated “finally” five times in the KJV. It indicates that something remains and so might be rendered “furthermore,” “henceforth,” or “it remains.” Even our English word “finally” looks to a concluding thought or to something that draws a conclusion. In any event, the most important part may remain, or a proper application may be added with much profit. Such should be noted here and in other places as well.

The sweet message of Paul to the Philippians is most reassuring to all who read it under the illumination of the Holy Spirit and the eye of faith. Paul infused his letter with assurances about himself as the prisoner of Rome. His words of personal testimony have been adopted by many and efficaciously frame personal reassurances and become the objects of personal prayer. When this is added to the vivid portrait of Christ from His humility to the

declaration of His absolute sovereignty in the second chapter we have a solid foundation upon which we receive the words of encouragement and exhortation.

That which had been worked in the heart of Paul (See Philippians 2:13) displayed the very thing he desired for them. In the first chapter he has stated that “for me to live is Christ, and to die is gain.” But, this was not enough. Added warnings gave him cause for further personal testimony. It is interesting to note, that first he encourages them to rejoice in the Lord and all His accomplishments previously stated, then he moves to the warnings and adds “beware” three times. It is this rejoicing in the Lord that arms one to recognize dangers. He describes them, along with himself in verse 3: *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Philippians 3:3.* Such thoughts as this give meaning to the “finally.”

The Apostle has even more to say as reason for this “finally” in his message. He uses himself as an extreme example as to what might have been reason to have confidence in the flesh. He cites his own qualifications to be the perfect Pharisee. It is his deference to the knowledge of Christ that concludes the substance of this “finally.” It was not only that the knowledge of Christ is far more excellent than any other – it was that he counted it as such. The testimony to his zeal for the apprehension of Christ in his life was more of that which gave cause for joy in

him and in them.

A similar pattern is shown elsewhere. The word appears in Paul's closing thoughts to the Corinthian Church. The strong warning of 2 Corinthians 13:5 is followed by the words whereby they might assure themselves that they were indeed in the faith. Among these words we find: *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Corinthians 13:11.* Their state of being is enjoined to them as a matter of diligence and so of continual assurance. Be of good comfort points them to the finished work of Christ and the promise of His continuing presence and the certainty of His coming again. True fellowship is made a matter of necessity for ongoing profitability in the matter of the Gospel and so they are bidden to be of the same mind. From John Gill: "Live in peace with them that are without, and them that are within, with all men, and with the members of the church; which to do, is to the credit of religion, the comfort of church members, and the joy of Christ's ministers." Thus, "finally" applied here is an exhortation to a continuing manner of life.

Paul took a somewhat different way of comforting the Thessalonians. We are reminded often of the persecution suffered by this church and the reasons of fear that had been falsely suggested to them. He gave them something to do and to this "finally" we should all give heed: *Finally, brethren, pray for us, that the word of*

the Lord may have free course, and be glorified, even as it is with you: 2 Thessalonians 3:1. It is amazing that turning to prayer for another brings comfort to the heart of the one praying and this Paul knew full well. At midnight in the Philippian jail he prayed and rejoiced that he could.

Peter used a different word in exhorting those to whom he wrote. The word, suggesting termination, but again not as to a stoppage. It rather focused attention upon purpose as a continual aim. He had reminded them of their New Birth, calling them "lively stones." He called them a "chosen generation." He had called them to submission as the servants of Christ in a hostile world. Then, he points them to his purpose and that of the Lord – they would be called to suffer. The pivotal point here is: *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 1 Peter 3:8.*

We return then to Paul's second use of the word "finally." *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Philippians 4:8.* Again, this is not a casual reminder; it is to be a way of life looking forward to all that remains. May it be so with us all. *bhs*

PRAY TILL YOU PRAY

Continue in prayer, and watch in the same with thanksgiving. —Colossians 4:2
Dr. Moody Stuart, a great praying man of a past generation, once drew up a set of rules to guide him in his prayers. Among these rules is this one: "Pray till you pray."... The habit of breaking off our prayers before we have truly prayed is as common as it is unfortunate. Often the last ten minutes may mean more to us than the first half hour, because we must spend a long time getting...ng into the proper mood to pray effectively. We may need to struggle with our thoughts to draw them in from where they have been scattered through the multitude of distractions that result from the task of living in a

disordered world.... If when we come to prayer our hearts feel dull and unspiritual, we should not try to argue ourselves out of it. Rather, we should admit it frankly and pray our way through. Some Christians smile at the thought of “praying through,” but something of the same idea is found in the writings of practically every great praying saint from Daniel to the present day. We cannot afford to stop praying till we have actually prayed. Oh Lord, what an important and needed challenge! Help me to wait and “pray through.” A. W. Tozer (Contributed by Kelly Tyler)

Realize That Waiting Is Active

I think that usually our view of waiting is the doctor’s office. We see it as a meaningless waste of time, like a man stuck in the reception area until he has nothing left to do but scan recipes in a two-year-old copy of Ladies’ Home Journal. Our waiting on God must not be understood this way. The sort of waiting to which we are called as Christians is not inactivity. It is very positive, purposeful, and spiritual. To be called to wait is to be called to the activity of remembering: remembering who I am and who God is. To be called to wait is to be called to the activity of worship: worshiping God for his presence, wisdom, power, love, and grace. To be called to wait is to be called to the activity of serving: looking for ways to lovingly assist and encourage others who are also being called to wait. To be called to wait is to be called to the activity of praying; confessing the struggles of my heart and seeking the grace of the God who has called me to wait. We must rethink waiting, and remind ourselves that waiting is itself a call to action. –Paul David Tripp *Broken Down House*

Oh, for Christians who reject man-centered hope and live with a holy expectation in God and a proper sense of their own unworthiness! Holy expectation is built on the Word and worked by the Spirit. It looks beyond self and man. It sees that although our sins pile up to heaven, Christ’s substitutionary righteousness ascends still higher, to the very throne of God, with his Father’s stamp of approval. “Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities” (Psalm 130:6–7). On that basis, holy expectation intercedes at the throne of grace, pleading that the great triune God of heaven and earth would pour out his blessings. Holy expectation cannot coexist with worldliness, unbelief, indifference, and ignorance. It abhors backsliding and seeks the honor of God, the conversion of sinners, and the welfare of the church. The church’s only hope—our only hope—is in God, for God alone can reverse the damage done by backsliding. Only God can revive the backsliding of a single believer or an entire church. Pray that God would remember us in Christ Jesus, send forth his indispensable Spirit, and revive both our churches and us. May sons and daughters again be born in Zion, and may the old nature be crucified, the world despised, Satan resisted, and interceders at the throne of grace multiplied. May God himself receive his rightful place among us by divine conquest, so that Christ will become all in all for us (Colossians 3:11) and we might become increasingly conformed to his image as the firstborn among many brethren (Romans 8:29). –Joel Beeke *Getting Back in the Race*