

It is dangerous to attempt to gain another's favor by any motivation other than the glory of God. We must obey God rather than man. Joseph Alleine, the Puritan, sought to be faithful and impartial in administering reproof from Scripture. On one occasion he was of necessity driven to reproof and it related to a Christian friend, "I am now going about that which is likely to make a dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favor than God's." However, by the grace of God, it did not lead to turning the friend into an enemy, but it did endear the friend to him as long as he lived. –Ron Rumburg

BENJAMIN KEACH'S CATECHISM

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

Q. 79. Which is the eighth commandment?

A. The eighth commandment is, "Thou shalt not steal." (Exodus 20:15)

Q. 80. What is required in the eighth commandment?

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward state of ourselves and others. (Prov. 27:23; Lev. 25:35; Deut. 15:10; 22:14)

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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

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REASON TO STAND

*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
2 Thessalonians 2:15*

The scriptures are faithful to set before us the way and then to give reasons for confidently pursuing the way. Here, the encouragement of the Apostle is to “stand fast” in the face of those things that would appear daunting to many. Their situation included challenges made to their faith in Christ and was the reason of much persecution. In the Ephesian epistle Paul makes a similar statement along with the urging to “put on the whole armor of God.” By such urgings we may be assured of two things. One is that there will always be opposition of varying intensity to the preaching of the Gospel and to obeying the same as a way of life. The other is that provision may be realized in looking to the sovereign will and purpose of God. The Thessalonians were given reasons to be confident in their profession.

These reasons are given in the preceding two verses. Having declared the nature of the opposition as being satanic in its working and purpose Paul declared that such would be left in the throes of their own unbelief and that God would send them strong delusion to enable them along their way. But, cause for thanksgiving and hope was to be found in that which was believed and embraced by the saints. *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 2 Thessalonians 2:13.* This passage has often been cited as a proof-text for

the sovereignty of God. But there is so much more that would assure the heart of any true believer. The identity given them as being “brethren,” his own term of endearment, and “beloved of the Lord” as the expression of the divine affection for them are most precious thoughts. If we believe that God is immutable then we know that His affection was eternal. Such thoughts invoke the assurance of God’s care for His own.

The expression of the eternal love of God is herein declared in that it was from (not at) the beginning that choice was made and that because they were eternally beloved. Such endearing terms are used elsewhere such as, *Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. Psalms 65:4.* The sovereign choice of God is declared by the Apostle in Ephesians 1:4. See also, 1 Peter 1:1-2. God will not lose those He has loved and chosen, and Jesus assures of that. *And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Hebrews 2:13.* This is reason enough to stand.

It continues to address the experience of believers. We note that the writer puts things in their correct order. First comes sanctification of the Spirit incorporated in the New Birth. “Ye must be born again.” Because of the love of God and the choice of God the Spirit imparts eternal

life and thereby enables that which follows – belief of the truth. *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18.* A miraculous change occurs and ability to repent and believe the Gospel is discovered and Christ Jesus is embraced and trusted. Having the love of God become a matter of experience gives more assurance and we have reason to stand against the wiles of the devil and all this world may hurl at us.

Because of all that has gone before, when the Gospel falls on a quickened ear it is heard and there is response. *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thessalonians 2:14* That effectual call of the Spirit is sensed and the realization that life is the only way, the constrained way (there is no decision here). The voice of the Master, The Good Shepherd, is heard and we follow Him. This is experience well-known by all who have come to Him. But, this call is to both a person and a destination. The call is to come to Christ. The objective is “the obtaining of the glory of our Lord Jesus Christ.” In that God is sovereign and all-powerful we may be assured that no declared purpose will ever be found lacking and shall surely come to pass. And so, we stand.

With the appearance of the ubiquitous “therefore,” we are directed to weigh all these things and so be encouraged to continue in the

love of Christ and the pursuit of holiness in the face of all. Normally the term for “tradition” refers to ordinances or practices and those of the Pharisees were often challenged by our Lord. Here we are urged to hold fast the elements of faith and practice as Paul had taught. While the outward ordinances should not be neglected, Paul points to the practice of those things which would encourage the heart and embolden the mind. It would entail the rehearsing of the things stated in the preceding two verses and more. It would include the believing and preaching of that which the Gospel declares. There would be no backing away from the necessity of the Substitute – the Lamb of God. The resurrection of Christ as assuring our own resurrection would be declared with power and conviction. The ordinances would be observed in that they declare the Gospel and testify of Him. The truths of the Word of God become the tradition (the way of life filled with worship and praise) to those who are the “called according to His purpose.”

It is not because we can that we are exhorted to stand. It is because of the Love of Christ from which we cannot be separated and because of the eternal purpose of God that we may stand. Victory over all comers is assured and we will appear in His presence at last.

We have eternal and infinitely abundant reason to stand. To God alone be the Glory. *bhs*

THE NEED OF THE HOUR. Let me be clear: It matters to God what is preached. And it matters to Him how it is preached. No man is free to preach whatever and however he so chooses. Every divinely appointed messenger is under a strict mandate to present the truth in a manner that squares with what Paul stated in 1 Corinthians 2:1-9. The kind of preaching God blesses involves the proclamation of “the testimony of God.” There is no place in the pulpit for “superiority of speech.” Neither is there any place for man’s wisdom. A fleshly message given with a fleshly delivery must, at all costs, be rejected. The gospel must never be trivialized by fleshly proclamations. Let us not cater to the times in which we live. Rather, let us boldly preach the Word. Let us not rely upon human gimmicks. Instead, let us rest in the saving power of the gospel itself.

--Steven Lawson, *The Kind of Preaching God Blesses*

Sure Promise

When we think the Lord is doing nothing, he is working for us (Romans 8:28). When we think he has forsaken us, he is with us still (Song of Solomon 5). When we think everything is against us, everything is loaded down with mercy for us.

Our God will not let us walk by sight here. He demands and deserves that we walk by faith.

His promise is sure. — “What I do now thou knowest not; but thou shalt know hereafter.” In due time, he will inform us. Sometimes he does so during the trouble he sends. Sometimes shortly afterward. Sometimes long afterward. When it is best for us to know, our good, wise, ever gracious God and Savior will cause us to know, understand, and rejoice in all he has done, is doing now, and shall do tomorrow. In that great day when all things are made known, we will thank and praise him for all that he has done (Romans 11:33-36). – Don Fortner

THE STRIPED CANDY TECHNIQUE

And they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers. —Acts 2: 42 Without biblical authority, or any other right under the sun, carnal religious leaders have introduced a host of attractions that serve no purpose except to provide entertainment for the retarded saints. It is now common practice in most evangelical churches to offer the people, especially the young people, a maximum of entertainment and a minimum of serious instruction. It is scarcely possible in most places to get anyone to attend a meeting where the only attraction is God. One can only conclude that God's professed children are bored with Him, for they must be wooed to meeting with a stick of striped candy in the form of religious movies, games and refreshments. This has influenced the whole pattern of church life, and even brought into being a new type of church architecture, designed to house the golden calf. So we have the strange anomaly of orthodoxy in creed and heterodoxy in practice. The striped-candy technique has been so fully integrated into our present religious thinking that it is simply taken for granted. Its victims never dream that it is not a part of the teachings of Christ and His apostles. Help me to demonstrate a God so real that no one could ever be bored with Him. Amen.

--A. W. Tozer

It is remarkable that in all of his writings Paul's prayers for his friends contain no appeals for changes in their circumstances. It is certain that they lived in the midst of many dangers and hardships. They faced persecution, death from disease, oppression by powerful forces, and separation from loved ones. Their existence was far less secure than ours is today. Yet in these prayers you see not one petition for a better emperor, for protection from marauding armies, or even for bread for the next meal. Paul does not pray for the goods we would usually have near the top of our lists of requests.

--Timothy Keller, *Prayer*

ASSURANCE MADE DAVID DIVINELY FEARLESS, AND DIVINELY CARELESS. --THOMAS BROOKS