

The Preaching God Honors Simply put, God the Father honors the preaching that honors His Son. If our proclamation departs from this glorious focus, the blessing of God will be far from it. God will abandon the preaching that abandons Christ. Let us, therefore, commit ourselves to preaching Christ and Him crucified. As we stand in our pulpits, let us never lose sight of the cross. Let us always preach as though we stand under the shadow of Calvary. Christ crucified must remain the chief subject of all we say. The main thing is to keep the main thing the main thing—and that, quite simply, is preaching Christ. – Steven Lawson

BENJAMIN KEACH'S CATECHISM

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

Q. 83. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing. (Zech. 8:16; Acts 25:10; Eccles. 7:1; 3 John 12; Prov. 14:5,25)

Q. 84. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is pre- judicial to truth, or injurious to our own, or our neighbor's good name. (Eph. 4:25; Ps. 15:3; 2 Cor. 8:20,21)

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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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MORE THAN SPARROWS

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Luke 12:6-7

Our Lord asked the question, “...what will a man give in exchange for his soul.” This would suggest that men do not place a proper evaluation upon their souls or that they have no ability to consider their soul in the light of divine creation. We are reminded of two things from the creation. First, that it is recorded, “And God said let us make man in our image.” Second, we read, *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.* So then, in failing to reckon with the soul’s existence and worth, is to show contempt for the work of God.

One might argue that man was ruined in the fall and as a consequence is depraved and unfit for cohabitation with God. The scripture declares that observation to be correct. Such will be the realization of any who are awakened to see their sin, its damage, and its offence to God. But, we would not lose sight of the fact that although fallen and ruined, we still bear that created image. In his observations about the unruliness of the tongue, James observed that, *Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. James 3:9.* The fact that man was made to become a living soul in the image of God places him in touch with eternity and an everlasting existence.

The underlying intent of the teaching of the evolutionists is to destroy the idea of man being a result of divine creation. They picture man as

being at the top of their evolutionary chain. Sadly, many have bought into the idea and unlike the animals act in the most horrendous of ways. The poet Burns recognized “man’s inhumanity to man.” Men with no thought of a tie to God act in the ways that their depraved wills dictate and so we witness the wickedness, violence, and perversions that seem to be way of life to the many.

In verse four of this Chapter Jesus addresses His disciples as His friends and follows that with these words encouraging them to be brave in the face of an enemy who would destroy them. They are directed to fear the Lord in a realization of His love for them. The threatening enemy might be allowed to kill their bodies, but God has the power to cast into hell. But, then they are made aware of the special care of the Lord for them and the value that He placed upon them. He would do so by making them aware of his providential care. He uses a simple example to point out the infinite detail paid to creation in general and the redeemed specifically. He reminds them of the sparrows.

The thought of divine providence brings two things to mind. The first is that all that we behold in creation is being actively governed by God Himself. The second is that He attends to every detail as being important to the operation of the whole. I may not understand it, but the fall of the sparrow has its place in the purpose of God. And, the purpose of God is redemption. Again, our thoughts turn to Paul’s words. *And*

we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28. The connection is precious.

Thus, we learn something of the friendship of God and its worth to us in the administration of creation so as to benefit His chosen. By such things as the fall of the sparrow we are taught to be attentive to all that occurs and never to think of chance; rather we think of purpose. As we observe the many intricacies of creation we are pointed to the infinite wisdom of God and so are inspired to an ever-increasing confidence in God. (The preceding thoughts were suggested by T. Lessey).

As we learn that we “are of more value than many sparrows,” we are pointed to the evaluator. Here we are told of the value that the Lord places on His people. He reminds them and us that “the very hairs of your head are numbered.” This is not an estimate of how many hairs; it is rather that they have been individually noted. Such is the detail given to every aspect of the life of those who love the Lord. (See again, Romans 8:28). We are thus encouraged to confidence against impossible odds. His assurance is registered in that Christ died for us to accomplish the ultimate purpose of God in bringing us to Himself. The picture

from Malachi is of interest here: *Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Malachi 3:16-17.*

Every detail of the life of every person coming unto the Lord is a matter of divine accounting. The aim of the Lord is realized as we read: *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians 5:27.* Our needs have been fully anticipated in the eternal purpose of God: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8*

Men labor to devalue the worth of man by actions and their aggression toward others. The value that the Lord placed on His redeemed is measured in terms of what He gave to purchase their salvation – Nothing less than the sacrifice of the only Begotten and His suffering on Calvary. That worth is certainly “more than many sparrows. *bhs*

PRIDE

There is nothing into which the heart of man so easily falls as pride, and there is no vice which is more frequently, more emphatically, and more eloquently condemned in Scripture. Pride is a groundless thing. It standeth on the sands; or worse than that, it puts its foot on the billows which yield beneath its tread; or, worse still, it stands on bubbles, which soon must burst beneath its feet. Of all things pride has the worst foothold; it has no solid rock on earth whereon to place itself. We have reasons for almost everything, but we have no reasons for pride. Pride is a thing which should be unnatural to us, for we have nothing to be proud of. Again, it is a brainless thing as well as a groundless thing; for it brings no profit with it. There is no wisdom in a self-exaltation. Other vices have some excuse for men seem to gain by them; avarice, pleasure, lust, have some plea; but the man who is proud sells his soul cheaply. He opens wide the flood-gates of his heart, to let men see how deep is the flood within his

soul; then suddenly it floweth out, and all is gone—and all is nothing, for one puff of empty wind, one word of sweet applause—the soul is gone, and not a drop is left. In almost every other sin, we gather up the ashes when the fire is gone; but here, what is left? The covetous man hath his shining gold, but what hath the proud man? He has less than he would have had without his pride, and is no gainer whatever. Pride wins no crown; men never honor it, not even the menial slaves of earth; for all men look down on the proud man, and think him less than themselves. Again, pride is the maddest thing that can exist; it feeds upon its own vitals; it will take away its own life, that with its blood it may make a purple for its shoulders; it sappeth and undermineth its own house that it may build its pinnacles a little higher, and then the whole structure tumbleth down. Nothing proves men so mad as pride. – Charles Spurgeon

The Great Commission, in other words, is not just for the Eleven. It's the basic agenda for all disciples. To be a disciple is to be a disciple-maker. The radicalism of this demand often feels a world away from the ordinariness of our normal Christian habits and customs. We go to church, where we sing a few songs, try to concentrate on the prayers, and hear a sermon. We chat to people afterwards, and then go home for a normal week of work or study or whatever it is that we do, in time to come again next week. We might read our Bible and pray during the week. We may even attend a small group. But would someone observing from outside say: "Look: there is someone who has abandoned his life to Jesus Christ and his mission"? When we look at the early disciples in the book of Acts, we see this confession and allegiance being worked out in practice, in the face of opposition and persecution. There is no doubt that the apostles played a leading role in testifying to Jesus, and in teaching and preaching, but they weren't the only ones making their confession publicly. As the magnificent prayer for boldness in Acts 4 makes clear, the early Christian disciples all regarded themselves as "servants" of Jesus, and all were given the Holy Spirit to speak out in his name...

--Colin Marshall and Tony Payne

The entire Scriptures—and Jesus was referring specifically to the Old Testament—bear witness to Jesus. In other words, Jesus said, in effect, "You cannot read those words without reading of me. You cannot read the Law without reading of me. You cannot read the History without reading of me. You cannot read the Psalms without reading of me. You cannot read the Prophets without reading of me." "It is they that bear witness about me." The climactic, confirming, final witness is Scripture. Therefore, a people trained in the Scriptures should have been ready for Christ. They should have been anticipating him. They should have been looking and yearning for him. They should have been ready for his coming because the Old Testament constantly, continually, cumulatively, and consistently testifies to Christ. –The Gospel Coalition

MEDITATION IS THE BEST BEGINNING OF PRAYER, AND PRAYER IS THE BEST CONCLUSION OF MEDITATION. –GEORGE SWINNOCK