

There is no sin which can damn the one who sincerely believes.
There is absolutely nothing which can save the one who does not believe.

"The only way to be saved is by faith in Christ. Apart from faith in Him--no one, anywhere, at any time, in any culture, at any period in history, at any age, is saved.
--Spurgeon

BENJAMIN KEACH'S CATECHISM

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

Q. 107. What is the Lord's Supper?

A. The Lord's Supper is a holy ordinance, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace. (1 Cor. 11:23-26; 10:16)

Q. 108. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily (that is, suitably) partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body; of their faith to feed upon Him; of their repentance, love, and new obedience: lest, coming unworthily, they eat and drink judgment to themselves. (1 Cor. 11:27-31; 1 Cor. 5:8; 2 Cor. 13:5)

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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

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NUMBERING OUR DAYS

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Psalms 90:11-12

There is a tendency in men to mark days. This is especially true as we note birthdays, anniversaries, and especially the end of an old year along with the ushering in of a new one. In all of these we are given to reflect on the past and anticipate the future. These times are often attended with a wide range of sentiments ranging from sorrow to celebration. As a year comes to an end one might look with pride at perceived accomplishments or look with regret at past failures or hopes never realized. Likewise, the look to the future ranges from dismal to rosy. So, these special days often become a line of demarcation separating the past from the future. While men mark days, they seldom number them.

This part of the Prayer of Moses reflects much of what he had experienced and what he knew to be true of God. He had witnessed the slaughter of the Egyptian army as well as that of his own people. At the commandment of the Lord thousands were slain because of the idolatry that occurred while Moses was in the Mount with the Lord. Is it any wonder that he acknowledges the holy anger of God? It has been well observed that man has been tempted to rebel against the actual state of suffering in which he has been placed: to question the Divine goodness or justice in inflicting so heavy a penalty on man's transgression or to sink down with desponding thoughts, because he cannot escape from it. Yet, we are everywhere taught that we are not to think that we can understand

the method of God. “Such knowledge is too wonderful for us.”

So, we understand the reason of Moses for this part of his prayer. Perhaps here he was remembering: *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Deuteronomy 29:29.* This petition is based on the sensed need to order our lives in consideration of the fact that these things are true and right and that we need to be taught a right approach to life in the presence of the Holy One. ...*Today if ye will hear his voice, harden not your hearts, as in the provocation. Hebrews 3:15.*

So, the petition is that He teach us, or make us to understand this. This is more than merely being able to comply with or accept the will of God. It is rather that we should be able to know, as a matter of experience, that the things appointed to us are of both consequence and purpose. We have sinned, and the effects of sin are seen in the things that befall us. It is God's purpose that we should despair of the things of the world and look to Him and to say, “It is good for me that I have been afflicted; that I may learn thy statutes.”

But there is a specific objective here. We would be taught to number our days. We tend to think in terms of how long we have lived and how long we might live. These thoughts are worthy of accounting if they are considered as

having been allotted to us by the Lord and that He has “directed our steps.” Even a look to the future is in order if we realize that it is of the Lord’s appointing. However, if all we are doing is counting days we do so in vain. The thought here of numbering is “properly to weigh out; by implication to allot or constitute officially...” (from Strong). David prayed thusly: *LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Psalms 39:4.* It is evident that he would know of his limitations and the need to properly apply the time that he was given. His desire, as was that of Moses, was to fill them with service unto the Lord, that they might be days of praise. Paul’s instruction was that the Ephesians should be *Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. Ephesians 5:16-17.*

Wisdom and the application of it is the desire of Moses. *O that they were wise, that they understood this, that they would consider their latter end! Deuteronomy 32:29.* John MacArthur wrote that “Wisdom repudiates autonomy and focuses on the Lord’s sovereignty and revelation.” As we look to self, we may hold out little hope. But *The fear of the LORD is the beginning of wisdom: and the knowledge of the*

holy is understanding. Proverbs 9:10. Thus, as we pursue the things of this life with a reverential fear of God, wisdom is applied. We are reminded: *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Hebrews 12:28.* So, we are taught (or would be taught) to weigh out our days as given us of God and to be lived with respect to Him. The early chapters of Proverbs focus on wisdom and its value. That it is to be a matter of the heart tells us that this is not about human intelligence or achievement. It is rather that which makes us conscious of the need of that which God alone can supply.

How precious it is that Paul writes: *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30.* The KJV margin offers “cause to come” as an alternative to “apply.” It is certain that we should be endeavoring in every way to have Christ, who is our wisdom, to ever be coming into our minds and hearts that our praise of Him might reflect our submission unto Him, His sovereignty, and His will for our lives. *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Psalms 19:14. bhs*

Obsessing over the future is not how God wants us to live, because showing us the future is not God’s way. His way is to speak to us in the Scriptures and transform us by the renewing of our minds. His way is not a crystal ball. His way is wisdom. We should stop looking for God to reveal the future to us and remove all risk from our lives. We should start looking to God—His character and His promises—and thereby have confidence to take risks for His name’s sake. God is all-knowing and all-powerful. He has planned out and works out every detail of our lives—the joyous days and the difficult—all for our good (Ecclesiastes 7:14). Because we have confidence in God’s will of decree, we can radically commit ourselves to His will of desire, without fretting over a hidden will of direction. In other words, God doesn’t take risks, so we can.

God promises to be your sun and your shield and to carry you and protect with His strong right arm. So we can stop pleading with God to show us the future, and start living and obeying like we are confident that He holds the future. –Kevin DeYoung

“CHRIST would be the loser”

A SCOTCH minister tells the story of an aged saint who, on her dying bed, said that her Saviour would never leave her to perish. “But suppose that He did not keep His promise, and you were lost?” She answered, “He would be a greater loser than I.” When asked what she meant, she answered, “It is true that I would lose my soul; but God would lose His honour and glory if He were not true.” If we have trusted in God, and have come out of the Egypt of the world through His grace, and have left all our sins behind us, if we were left to die in the wilderness, the Lord Jesus Christ would lose His glory as a Saviour, the divine Father would lose His name for immutable faithfulness, and the Holy Ghost would lose His honour for perseverance in completing every work which He undertakes. The Lord God of Israel will never stain His glory, wherefore be confident that He who brought you out of Egypt, will bring you into Canaan.

--Spurgeon *Barbed Arrows*

Silence at Last – James Montgomery Boice and Philip Ryken

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. ROMANS 3:19 Some years ago a dance instructor had been out late on a Saturday evening. In the wee hours of the morning he staggered back to his hotel room, fell into bed, and went to sleep. The next morning he was suddenly jolted awake by his clock radio. A man was speaking, and he was asking this question: “If in the next few moments some great disaster should happen and you should be killed, and if you should find yourself before God and he should ask you, ‘What right do you have to come into my heaven?’ what would you say?” The dance instructor was amazed and confounded by this question. He realized that he did not have an answer. He had not a single thing to say. He sat silently on the edge of his bed as Donald Grey Barnhouse explained the answer to him. That dance instructor was D. James Kennedy, author of the evangelism program known as “Evangelism Explosion.” Kennedy believed in Jesus Christ that day, and the question that had been used to save him became the chief tool in his evangelism strategy. I ask that same question of you. Someday you will die. You will face God, and he will say to you, “What right do you have to come into my heaven?” What will your response be? Perhaps you will say, “Well, here is my record. I know I have done some bad things, but I have done a lot of good things too. All I want from you is justice.” If you say that, justice is exactly what you will get. You will be judged for your sin and condemned. Your good works will not save you, for as we have seen, God has said, “There is no one righteous, not even one” (Rom. 3:10). Perhaps you will not plead your good works but instead will stand before God silenced. This is better. At least you will have recognized that your goodness is not adequate before God. You will know you are a sinner. But it is still a most pitiful position to be in: silent before the one great Judge of the universe, with no possibility of making a defense, no possibility of urging extenuating circumstances, no hope of escaping condemnation. So what will you say? I trust you will be able to answer, “My right to heaven is the Lord Jesus Christ. He died for me. He took the punishment for my sin. He is my right to heaven, because he has become my righteousness.” You stand before God and he asks you now, “What right do you have to come into my heaven?” What answer can you give?