

Scripture does tell us that the believing man's salvation is certain. Scripture tells us it is certain since he believes. And your faith can be worth nothing unless it have, bedded deep in it, that trembling distrust of your own power which is the pre-requisite and the companion of all thankful and faithful reception of God's infinite mercy.

Alexander MacLaren

THE NEW HAMPSHIRE CONFESSION OF FAITH

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

IV. Of the Way of Salvation

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an allsufficient Saviour.

Eph.2:3, Matt. 18:11, I John4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34

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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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THE PLACE OF FEAR AND TREMBLING

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:12-13

Many commentators begin their observations with what this passage of scripture does not say. They seem to be fearful of any suggestion that the passage is teaching salvation by works. In the light of earlier statements in this epistle it is certain that such is not the case. We remember that in giving blessed assurance to these brethren that Paul wrote, *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Philippians 1:6*. Thus, salvation from beginning to end is the work of God with full confidence in the finished work of Christ Jesus our Lord. This passage follows that most glorious account of the humility and exaltation of Christ. In those preceding verses we are given His humility as an example and His exaltation as reason for undying worship.

Presumption upon the grace of God has become the order of the day. I say this in consideration of the fact that men deal with the matters of their salvation in a business-like fashion as opposed to being actively engaged in the true worship of God. We are oft reminded of the prayer of David: *Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Psalms 19:13*. To think that salvation is merely a “done deal” that requires no participation by the recipients of it is presumption indeed. Perhaps it is for this reason that Paul placed

these words here.

Words like fear and trembling are troubling to most and they would prefer not to deal with them at all. As a result, they will consciously avoid anything that might provoke such reactions. So, it is that they do not wish to be in the presence of God. Men are given to whatever distractions they might employ to prevent being alone with thoughts that might bring up the omnipresence of God. (Abstracted from by Al Martin).

Nevertheless, the teaching of the fear of God is prevalent in the Word of God, in both the Old and New Testaments. It was manifested in Adam and Eve from the fall, and the dread of God in consideration of sin has existed in men since then. There seems to be an awareness that cannot be denied that unrepentant and unredeemed men will be the recipients of the horrible judgment and rightly so. But there is also that fear of God wherein we are led to reverently consider the Majesty, the Might, the Sovereignty, and all those wonderful things that are true about Him. To even catch a glimpse of Him and His glory (we see it in Christ) and to contemplate that as the sinful, wretched creatures that we are brings us to the place of trembling. Thus, we are bidden by the Psalmist to: *Serve the LORD with fear, and rejoice with trembling. Psalms 2:11*. Thayer described this “fear and trembling” as “used to describe the anxiety of one who distrusts his ability to

completely meet all the requirements, but religiously does his utmost to fulfill his duty.”

But what of working out of salvation? The word here translated means just that. It is to work fully, to accomplish, to finish. Paul’s said of himself, “I have fought a good fight, I have finished my course, I have kept the faith.” There had been in him such a desire to attain all along. Consider that it was his desire “that I may win Christ” and we are reminded of, *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Philippians 3:12.* As to his approach to the ministry of the Word we are reminded of, *For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. 1 Corinthians 2:2-3.* In 1 Corinthians 9 Paul used the metaphor of a race and declared himself as fully involved.

The writer of Hebrews wrote: *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Hebrews 4:1.* A. R. Faussett wrote of this that the fear here mentioned is “resulting from a sense of our human insufficiency and from the consciousness that all depends on the power of God.” The work described in our text is that of essential experience on the part of the believer wherein the desire is to see the work of grace brought to fruition; nothing is done apart from the grace

and power of God. Men tend to hurry over verse 12 to get to verse thirteen, but verse 13 begins with the word “for” which tells us the reason that our salvation should be considered with “fear and trembling.” John MacArthur wrote that “it involves a healthy fear of offending God and a righteous awe and respect for Him.”

As one being careful not to even hint at a “works salvation” Dr. Gill would see this as “work about salvation.” He would go on to explain that these things were to be done apart from expecting salvation to result from such working.

Peter, in his second epistle, would direct that we should add to faith with the end in view that in abounding in these we should “neither be barren nor unfruitful in the knowledge of Christ.” Beginning with God-given faith we are to add virtue, knowledge, temperance, patience, Godliness, brotherly kindness and charity. The implication is that these involve a pursuit by the possessor of salvation. Our calling and election are made sure in so doing.

The dread of God is to be in terror of Him and will cause trembling. The child of God delights in being privileged to consider Him, Father, Son, and Spirit and to tremble in such company. We remember the pit from whence we are digged and we tremble. But He, from whose presence men flee, bids us to come into His presence with thanksgiving and trembling praise and such is our glorious privilege. *bhs*

LISTEN TO GOD

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. —John 8:12 If while hearing a sermon we can fix on but one real jewel of truth we may consider ourselves well rewarded for the time we have spent. One such gem was uncovered during a sermon which I heard some time ago. From the sermon I got one worthy sentence and no more, but it was so good that I regret that I cannot remember who the preacher was, that I might give him credit. Here is what he said, “Listen to no man who fails to listen to God.”... No man has any right to offer advice who has not first heard God speak. No

man has any right to counsel others who is not ready to hear and follow the counsel of the Lord. True moral wisdom must always be an echo of God's voice. The only safe light for our path is the light which is reflected from Christ, the Light of the World.... God has His chosen men still, and they are without exception good listeners. They can hear when the Lord speaks. We may safely listen to such men. But to no others. *Don't ever let me preach my own empty, worthless stuff, Lord. Whenever I enter the pulpit I pray that I might have a fresh word from heaven. Amen.* -A. W. Tozer

On Technology

...mere thoughtful observance of people around us buttressed by responsibly gathered data demonstrates that for multitudes of men, women, boys, and girls this technology has become nothing less than tragically addictive. I am prepared to assert that one of the major influences driving this kind of addiction is that of the god of this world who is seeking to inoculate people from serious thoughts about the God of inflexible justice and burning holiness whom they will soon meet in judgment. If indeed the fear of the Lord is the beginning of knowledge, what better way to shut men up in damning ignorance of that fear but to crowd out serious and reflective consideration of who God is.

What makes incessant television watching such a national pastime in our own country and in other places where people have access to TV and the host of other electronic and digital gadgets by which they continually fill their ears with sounds and their eyes with images of one kind or another? What produces the addictive patterns in the use of iPods, Smartphones, and Internet social networking? I suggest that when all lesser issues are said to be the answer to why these patterns exist, the main reason behind them is this: People passionately desire to avoid facing the reality of God's judgment. Men don't want to leave themselves alone with their thoughts for five minutes. Unless their consciences have been totally seared, they fear the silence that augments the sound of the rumbling wheels of an onrushing God coming to judge, and they see themselves on the tracks. They may say that they do not believe in God. But they possess at least some apprehension of the character of God as holy and just and they are on their way to judgment (see Rom. 1:32). They reason, "If only I can so fill my mind with other things between now and then, I won't have any agony until it overtakes me." So they become obsessed with sounds and sights and other forms of mind-absorbing banal activity. -Al Martin *The Forgotten Fear*

Something more than a theoretical knowledge of God is needed by us. God is only truly known in the soul as we yield ourselves to Him, submit to His authority, and regulate all the details of our lives by His holy precepts and commandments. "Then shall we know, if we follow on (in the path of obedience) to know the Lord" (Hosea 6:3). "If any man will do His will, he shall know" (John 7:17). "The people that do know their God shall be strong" (Dan. 11:32). Arthur W. Pink *The Attributes of God*

BY THE FEAR OF THE LORD MEN DEPART FROM EVIL; BY THE FEAR MAN THEY RUN THEMSELVES INTO EVIL -JOHN FLAVEL