

Christianity is NOT behavior modification, but new life. We are not asking people to try harder to obey and God will accept you. No. We are all sinners by nature, who cannot save themselves, and that is the very reason we need grace in Christ. Monergism

GADSBY'S CATECHISM

By William Gadsby, about 1800

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

Question XXV. What is meant by a covenant of grace?

Answer. The covenant engagement entered into, in the counsels of eternity, by the Triune God in behalf of the elect; in which covenant the elect were given to the Person of the Son, and made His care and charge, and all spiritual blessings were treasured up and secured in Him, and so made sure to all the seed of promise.

2 Sam. 23.5; Psa. 89.27-37; Isa. 55.3; Hos. 2. 23; Jn. 17.2; Heb. 2.13 & 8.10.

Question XXVI. On whom did the conditions of the covenant fall?

Answer. The Second Person in the Trinity, who, knowing the elect would destroy themselves by sin, engaged to be accountable for them, and to take all the consequences connected therewith upon Himself, and in His own time to send them the Holy Spirit, who should teach them all truth; and, at last, present them to Himself a glorious church, not having spot, or wrinkle, or any such thing.

Isa. 9. 6-7; Jn. 16.7-14 & 17.8-15; Eph. 5.25-27; Heb. 9.28.

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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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OUR SYMPATHETIC HIGH PRIEST

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:14-15

We have often rejoiced on remembering the words that follow this text. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:16.* Those words are enough to incite we who are in need to go to the only source of true grace and comfort. It is the place where grace reigns in the person of Christ Jesus our Lord. It is not a throne; it is the throne and there is no other. So, we are drawn to explore more fully the reason of the “therefore” of verse sixteen which is given us in these two verses.

By the simple act of touching the hem of our Lord’s garment a woman was healed of a longstanding ailment. Of course, we understand that it was not the physical touch; it was her God-given faith in Him to do as she needed. There have been many powerful messages preached from this account and certainly the Gospel message is in view. But we would focus on something we may observe concerning the unique abilities of Jesus. We are made aware of His acute and infinite sensitivity to the needs of His people. He declared that, as a result of her touch, that virtue has gone out of me. While the meaning and application of the word “touch” is not the same, there is something of a connection to her and to us.

As we work back through the text, we note the “for” of verse 15 and that the reason is to be given as to why we should “hold fast our profession.” It begins with the declaration that

“we have a Great High Priest.” He is great in that greatness is the very essence of His person. He is the Son of God and He is God the Son. He is Jesus. Quite often greatness is attributed to someone based on accomplishments or expertise. He did not become great; it is who He is. That fact that He has passed into the heavens is significant in consideration of the work of the cross and the exercise of that which was essential to procure the salvation of His people. It speaks of His acceptance and ours and so we are assured all the more by where He is. *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 Peter 3:22.*

Seeing these truths in action through Him, we are bidden to hold fast our profession. Robert Hawker observed that we do not have that ability in and of ourselves and cited: *Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. Isaiah 27:5.* It is in His strength that we do all things. But we are to do them and so be exercised in the benefits of His grace and power. There is then the reason that follows as to why we should do so.

The use of the double negative is a powerful mode of expressing a wonderfully positive statement. By stating what we don’t have the writer emphasizes the importance of what we do possess. The high priest we don’t have cannot be touched with the feeling of our

infirmities. He has never knowingly experienced what we have and is thus unqualified to perform the needed function. Jesus, however, was able to experience all that we have and more. He knew weakness, weariness, grief, and rejection. He was tried in every way. So, that is the first order of knowing or sympathizing. I have learned over the years to be very prudent in the use of the words "I know how you feel." I may realize that one is grieving, but unless I have experienced what they have I do not really know.

The word for touched in this passage only occurs twice in scripture. This is one and the other is in Hebrews 10:34. There is a connection to other words indicating sympathy, but the application here is fitting to what our Lord is able to do. Certainly, the thought of sympathy is here expressed, but there is more. Thayer's definition includes the ability to be affected with the same feeling. With the virtue that went out of Him at the woman's touch He felt her pain and suffering as if it were His own. Other priests may perform rituals, utter prayers, express hopes, while remaining personally separated from the petitioner. Not so with our Great High Priest. Let us fill our minds and our hearts with wonder that our Great High Priest, The Majestic One, can be and is touched with the feeling of

our infirmities and so to effectually to minister to our needs as no other can.

It is well observed that Jesus could be tempted. It is obvious that any compliance with the offerings of Satan in the wilderness would have betrayed a sinful nature in Him. There was no answer to temptation to be found in Him. He is the Holy One. We experience temptation and trial and it often results in sin. Not so with Him. And so, we marvel that He can be so touched with our feelings of infirmity.

Thus, we would hold fast to our profession. Many profess a belief in the Lord Jesus that does not rest fully on Him. We say that we believe that Jesus died for our sins and then act in self-will in trying to be self-reliant. That which we have received of Him is that by which we approach Him. I will use another double negative. We cannot not hold fast to our profession.

Knowing that "He ever liveth to make intercession" for us we may boldly or openly come to Him as to One who is able to feel precisely what we feel and to engage the perfect remedy. What a wonder that The Most High God has such a sensitivity to the lowest of us. O that we might praise Him, Jesus Our Great High Priest accordingly. *bhs*

Atheist: It is wrong to teach the Bible to your children because you're lying to them.

Response: Didn't you say you were an atheist who believes in evolution? Your assertion is actually self-defeating. I'll show why below.

First, I do believe lying is wrong. But for the sake of argument, if all human beings are merely chemical accidents, as you affirm, what does it matter whether I lie to someone, especially if it has survival value? How can you be outraged at mere chemical interactions?, since, according to you, that's what we are, and nothing more.

Second, as an atheist you claim there are no universally binding moral codes. Yet here you have appealed to some objective moral standard that you think is binding on me - that I am morally obligated to not teach the bible to my son. How do you know what is wrong, not just for yourself, but for others? By what standard?

You see, your assertion is self-defeating because, by appealing to objective morality, you just acknowledged that (although suppressed) deep down you believe in God, a universal lawgiver. For universally binding moral laws don't come from rocks. Monergism

The Lion and the Lamb

“Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; and in his name the Gentiles will hope.” (Matthew 12:18–21, quoting Isaiah 42)

The Father’s very soul exults with joy over the servant-like meekness and compassion of his Son.

When a reed is bent and about to break, the Servant will tenderly hold it upright until it heals. When a wick is smoldering and has scarcely any heat left, the Servant will not pinch it off, but cup his hand and blow gently until it burns again.

Thus the Father cries, “Behold, my Servant in whom my soul delights!” The worth and beauty of the Son come not just from his majesty, nor just from his meekness, but from the way these mingle in perfect proportion.

When the angel cries out in Revelation 5:2, “Who is worthy to open the scroll and break its seals?” the answer comes back, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals” (Revelation 5:5).

God loves the strength of the Lion of Judah. This is why he is worthy in God’s eyes to open the scrolls of history and unfold the last days.

But the picture is not complete. How did the Lion conquer? The next verse describes his appearance: “And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain” (Revelation 5:6). Jesus is worthy of the Father’s delight not only as the Lion of Judah, but also as the slain Lamb.

This is the peculiar glory of Jesus Christ, God’s incarnate Son — the stunning mingling of majesty and meekness.

—John Piper from *The Pleasures of God*, pages 29–30

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 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.” Amen. —A. W. Tozer

AS WE BECOME CONVINCED OF HIS GREATNESS, WE WILL FEAR HIM—STAND IN AWE OF HIM—AND ALSO TRUST HIM. WE CANNOT SEPARATE TRUST IN GOD FROM THE FEAR OF GOD. WE WILL TRUST HIM ONLY TO THE EXTENT THAT WE GENUINELY STAND IN AWE OF HIM. —JERRY BRIDGES