

God owes no man anything but wrath, yet those who trust in salvation by works are foolishly attempting to put God in their debt. - Monergism

Unless you understand that humanity is hopelessly sinful/ broken and we cannot fix ourselves, you are at the wrong starting point. – copied

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 LXV. How does a poor sinner come to the knowledge of his election and justification?

Answer. By faith in Christ Jesus, as his elect Head, and the Lord his righteousness and strength. Isa. 26.3-4 & 45.22-25; Rom. 3.21-26 & 4.23-24 & 5.1-2; 1 Cor. 2.10-12.

Question LXVI. What is faith?

Answer. Faith is a grace of the Holy Spirit, whereby the sinner believes in God as He is revealed in His Word; and whereby he beholds and receives Jesus Christ as a Saviour just suited to his case in the glory of His Person, fulness, work, offices and relationship; and it is called "the substance of things hoped for, the evidence of things not seen.

Jn.6.29 & 16.13-14; Rom. 10.9-11; 1 Cor. 1.30; Eph. 2.8-10; Heb. 11.1.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

WXTH-LP 101.7 FM – In Richwood

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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BRING NOT MY SON THITHER AGAIN

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. Genesis 24:5-6

The story of the marriage of Isaac and Rebekah is one of most beautiful accounts in the Bible. It is to be noted that we all love a good story with a happy ending. The intricacies of this account along with divine involvement make it especially touching. We also love to see the outworking of providence revealed and the sense of the oversight of God experienced by the participants. Abraham, his servant, Isaac, and Rebekah all believed God and His promise even as they were willingly participating in the execution of His will.

God had made a covenant with Abraham that included the promise of a vast number of descendants. The promise of a son had been realized in miraculous fashion so that it might be manifest that it was God’s doings. The faith of Abraham had been proven as he had been instructed of the Lord to offer his son and obeyed, stopped only by angel of the Lord from out of heaven. It had now been sixty-five years since the call had come to depart out of Haran having been given the promise that the Lord would make of him a great nation. Isaac was at that point forty years old. Abraham’s faith was still to be proven. The situation is simple. A great nation is to come out of Abraham and that it would be through Isaac had been confirmed. But Isaac was not married and living amid idolatrous peoples. And so, Abraham would make a determination.

Since there must be children to begin a

nation, Isaac must needs be married. There is no doubt that the significance of Isaac weighed heavily on him. His thoughts might have gone to human tendencies that existed in Isaac. He perhaps feared that in time Isaac would become attracted to one of the Canaanite women. Knowing the influence that a wife might have, that seemed intolerable to Abraham (Sarah had persuaded him to go in unto Hagar). Esau would later vindicate the fears of Abraham by going counter to the will of his parents. The descent of the bride for Isaac was critical. And so, Abraham instructed his servant to go to the land of his kindred and there to find a bride for Isaac.

The servant would act in faith as well. However, he worried that all might not go as planned and so he suggested a contingency plan to Abraham. The idea seemed reasonable. If she will not believe my report, then I could take Isaac to her and then they could work things out. This thought was met with an emphatic refusal and a stern warning from Abraham – “Beware thou that thou bring not my son thither again.”

Several factors might explain the reaction recorded here. Abraham had been called out of a land of idolaters. While nothing is specifically stated it seems to have existed among his kindred. Later, Laban, the brother of Rebekah, would pursue Jacob in search of his idols. To Abraham the possibility that Isaac might have been influenced by such and might have chosen

to stay there was unthinkable. The promise of God was tied to the Land that had been promised. (It is interesting to note that Isaac never left the borders of the land). It was essential that his bride come to him. And so, the quest began.

That Abraham's servant was a man of faith is evidenced in his prayer. As he approached the destination he paused to pray. Three things seem evident here. First, his appeal to God was in reference to Abraham and the promise made to Abraham. He referenced kindness to Abraham. Secondly, he had a high view of God in that we sense both worship toward and a confidence in God. Thirdly, he would challenge God to confirm His will in such detail as only God could do – even to the very actions and words to be spoken. In this way Rebekah was identified and he was taken to the family.

From there, he extols the virtues and the wealth of Abraham and Isaac his heir and lays the proposition before her and the family. Some resistance was registered but the persuasiveness of the believing servant prevailed and the departure was set. And, Isaac would not be brought to that land!

This chapter ends with a beautiful scene of love and union: And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. Genesis 24:67.

This account has often been characterized as typical. The thought is of the Father (Abraham), the Son (Isaac), and the Holy Spirit (the Servant).

Rebekah is, of course, the redeemed Bride of Christ. At the very least it makes a beautiful parallel to the glorious operations of the Lord's people being called after being redeemed by the blood of Christ.

We would draw another parallel. This one is of a more negative tone. The attempt today is to mingle the Gospel with the idolatry that is so prevalent in our land and in the religions of the land. That includes much of professing Christianity. Such idolatry elevates the pride of man to resist and reject the terms of citizenship in the Kingdom of God. They pollute the Gospel until it is unrecognizable and substitute any system that will answer to the whims of men. By doing so they endeavor to bring Christ to themselves as they are and have no desire to be as He is. They have erected their forms of godliness, but there is neither power nor Christ in them. The mandate is clear to we who know the Lord. We are to set forth the virtue and glory of Christ and present Him and all that He has done. We must firmly assert that the movement is to Him – the true comer leaves his country and comes over to dwell with Christ on His terms. It is there that the true love of Christ is experienced.

We must be as emphatic as Abraham and insist that Christ be met in the terms of promise and all hope rested in Him. To men of faith the Father says, "this is my beloved Son, hear ye Him." To those who would abide in their own way the Father demands through Abraham: "Bring not my Son thither again." *bhs*

Christ alone is the fulfillment of the promised seed of the woman. Christ alone is the fulfillment of the Abrahamic covenant. Christ alone is the fulfillment of the Mosaic covenant. Christ alone is the fulfillment of the Davidic covenant. Therefore, only by being spiritually united to Christ by faith can any person (Jew, Gentile, or child of either) become a true member of Abraham's spiritual family, an heir to the promised inheritance, and thus a member of the covenant of grace.

--Jeffrey Johnson and Tom Nettles *The Kingdom of God*

THE HALF SHEKEL

“The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.”—Exod. xxx. 15 Pause, my soul, over this sweet scripture, and mark the graciousness of thy God and Father in the blessed truth conveyed in it. What, were all the souls of the redeemed charged equally alike in the account of God? Did God thy Father rate them thus? And did Jesus, thy precious Jesus, purchase all his redeemed with an equal price, when he bought them with his blood? If this be so, my soul, it must follow, that thou, a poor unworthy creature as thou art, overlooked as thou art by the great ones of the earth, and too frequently overlooked in thyself how precious every redeemed soul must be in Jesus’s sight, cost as much to Jesus as the soul of Peter, or of Paul, or of any of the patriarchs, apostles, or prophets. Oh, think of this; write it down in the tablets of thy remembrance. Will not this tend to endear Jesus yet more to thee, and bring home thy Father’s love in the strongest affection? Add one thought more to this precious relation. If to Jesus thy redemption cost as much as any one of the redeemed in glory, think, my soul, after such a purchase, such a price, will he lose his property? will he forego what cost him so dear, and suffer one pearl of his mediatorial crown to be wanting? Add another sweet thought, my soul, to this delightful meditation. If, amidst the various inequalities of life, some poor and some rich, yet whatever difference was allowed, or even expected in other offerings, according to the abilities of God’s people; yet here, as a representation of the offering of the soul in Jesus’ purchase, no one distinction was to be made. Is it not plain that the redemption by Jesus is in him, and him only; and “his righteousness is unto all, and upon all, that believe; for there is no difference.” Dearest Lord may my soul never lose sight of this blessed equality. Here thou art, indeed, no respecter of persons.

--Robert Hawker *The Poor Man’s Morning and Evening Portions*

God does whatever pleases Him. This is the essence of God’s sovereignty: His absolute independence to do as He pleases and His absolute control over the actions of all His creatures. No creature, person, or empire can either thwart His will or act outside the bounds of it. Even the mistakes and failures of other people are under God’s control. Did another driver go through a red light, strike your car, and send you to the hospital with multiple fractures? Did a physician fail to detect your cancer in its early stages, when it was treatable? Did you end up with an incompetent instructor in an important course in college or an inept supervisor who blocked your career? All these circumstances are under God’s controlling hand, as He works them out for our good. Not even the willfully malicious acts of others can sidetrack God’s purpose for us: “No wisdom, no understanding, no counsel can avail against the LORD” (Proverbs 21:30). The Roman governor Felix unjustly left Paul in prison for two years for his own political reasons (see Acts 24:27); Joseph was left in prison for two years because Pharaoh’s cupbearer forgot him (see Genesis 40:14,23; 41:1). These two godly men were left to languish behind bars—one because of deliberate injustice, the other because of inexcusable forgetfulness. Yet both predicaments were sovereignly directed by an infinitely wise and loving God. —Jerry Bridges, *31 Days Toward Trusting God*