

“Let it not be forgotten that God’s providences are but the manifestations of His decrees: what God does in time is only what he purposed in eternity - His own will being the alone cause of all His acts and works.”

~ Arthur Pink, "The Sovereignty of God"

## THE NEW HAMPSHIRE CONFESSION OF FAITH

By J. Newton Brown -- 1833

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

### XVII. Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

Mal. 3:18; Pro. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18,22; I Cor. 11:32; Pro. 11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Pro. 10:24; Luke 12:4-5; Luke 9:23-26; Ecc. 3:17; Matt. 7:13-

14

### THE RIVERSIDE BAPTIST CHURCH

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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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### WHAT THINK YE OF CHRIST?

*While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:41-45)*

Robert Hawker observed that “...in this one question is involved a thousand others.” Regardless of to whom it is asked, the question demands greater detail as to what is meant. It is not merely do you have a good feeling about Christ? Jesus did just that in that He asked two questions with the second requiring a further consideration of the first. In addressing the Pharisees, He well knew of their claim to being expert and authoritative as to the Scripture. He had, as the very topic of the Scripture, a perfect knowledge of all the Word of God and He also knew their hearts. As was often the case, He posed questions that involved the texts they knew and challenged them as to the meaning. Here He quotes David and then challenges them for an explanation of which they had none. Yet, it was of the utmost importance that one in expectation of the appearing of the Messiah should know the answer to His question.

In asking “whose Son is He?” He knew that they would be able to relate to the human descent from David. And they very quickly responded. The typical thought that one is never made subject to his son left them at a loss as to the meaning of the scripture quoted. But that David clearly acknowledged subjection to the One who would be his descendant is obvious. Perhaps the key to understanding their action was the fact that “David in the Spirit” called Him Lord. In that they were given over to their own

traditions and perversions of the Word, they were lacking ability to react to Him as David did. While the passage relates to both the human and divine nature of Christ, they being unregenerate could not relate or understand. Of them we read on and see, *And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (Matthew 22:46).*

In a similar way with a much different response Jesus questioned the disciples as to who men thought He was. He, and they, realized that His mighty works were known as well as the claim that He was the promised Messiah. Of course, men had all sorts of theories as to who He was. They even supposed that a divinely ordained miracle of resurrected prophets and others may explain this mysterious person who was unlike any they had seen. The question took on a powerful spiritual implication when he asked them “But whom say ye that I am?” Peter answered correctly that He was indeed the Christ and was told that this knowledge did not come by any fleshly means. They were looking at a man and were enabled by the Father to acknowledge that He was God also as did David.

What the Pharisees thought of the man who was asking them these things was obvious. They had declared that He had a devil. They had accused Him of using devilish powers to effect works that only God could do. They saw Him as

an impostor in every way. They were sensitive to His words only as He allowed them and then they were angered. When they sensed that a parable was about them, they would go away and scheme as to how they might kill Him. Even as they felt the sting of His convicting words, they would fail to identify with David who readily confessed his sins. They saw Him as only a lowly Sabbath-breaker. Pharisee-ism is the religion of the flesh and accounts only personal self-righteousness.

It seems a proper question to ask of any regarding their relationship to our Lord. It is a proper question to ask of ourselves. Borrowing some thoughts again from Hawker we might ask several things in this way. What do we think of His person? The first response should be that He is God manifest in the flesh. In order that we may bow to Him we must know that He is our creator God and that He is the God of our salvation. We must know that He is man in that He has identified with us in such a way as to perfectly know our needs and take our place in every sense of the word. We must hear Him as our Prophet, depend on Him as our High Priest and our suffering substitute and our intercessor, and we must bow to Him as our King and acknowledge His glory and our delight as we behold His majesty. We delight to know Him in His relationships to us. Do we see Him as did the prophet: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called*

*Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6).* And with all these things we know Him as our friend, our Elder Brother, as our everlasting consolation the peace that passes understanding. We must see Him as our salvation, and ourselves made complete in Him in whom the fullness of the Godhead dwelt bodily. To see Him as the provider of our all-sufficient salvation. In asking “What think ye of Christ,” we should expect an expression of His worth to us in that no greater treasure is to be had. Can we truly sing “He is so precious to me?”

It was for the joy set before Him that he endured the cross and despised the shame and is now set down and is still “God manifest in the flesh.” What think ye of Christ? Is He the sum of all our joy, the expression of all our hope, and the essential topic of our expectations?

At the root of most, if not all of the denials of Christ is that which David clearly saw. When he wrote that “The Lord said unto my Lord, Sit thou on my right hand...” he was seeing God the Son and the Son of God to great delight. It is evident that he was seeing through inspired eyes infinite greatness. This is the view that comes to all who are born again of the Spirit of God and made to behold the Lamb of God. Away with canned professions of faith. Let us rather think of Christ as He is described in the Word of God and declared by all who know Him. What think ye of Christ? *bhs*

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### How To Lead and How To Follow –Tim Challies (Blog 11/02/2020)

Even people who have no use for Jesus affirm the importance of his Golden Rule: “As you wish that others would do to you, do so to them” (Luke 6:31). This is a call for each of us to live thoughtfully, to live selflessly, to live in such a way that we consider not only ourselves, but others. In the Golden Rule we get a glimpse of the world as it ought to be, a glimpse of the world as God made it to be—a world in which our foremost concern is love for others.

This Golden Rule can and should be applied to every area of life. It should impact relationships with friends and enemies, colleagues and neighbors, family members and

strangers. There is no one we could encounter who falls outside of “do so to them.” The Rule applies to our relationships with peers, but also applies to our hierarchical relationships—those that involve leading and following.

And all of us at times need to lead and to follow. God has given us a structured world in which the natural order of things sometimes involves leading and sometimes involves following. In those areas in which we are called to lead, we must embrace our leadership; in those areas in which we are called to follow, we must embrace our following. Obedience to God involves nothing less than willingly leading those who follow us and willingly following those who lead us. The Golden Rule speaks to both.

To those who lead, the Rule says something like, “As you wish that others would lead you, so lead them.” Just as we can be tempted to do to others what we would never want them to do to us, we can lead people in a way we would never want them to lead us. We can lead with harshness, with thoughtlessness, with a censorious spirit. We can be hypocritical, cruel, and arbitrary. In those relationships in which God has called us to lead, whether as a boss or manager, a pastor or parent, God calls us to lead in a way in which we’d be happy to be led. He calls us to extend all the dignity we’d wish to have extended to us, to grant all the forbearance we’d wish to have granted to us. He calls us to lead lovingly, joyfully, peaceably, patiently, kindly, gently, faithfully, and skillfully. He calls us to lead in the ways we long to be led. He calls us to lead like Jesus leads us.

To those who follow, the Rule says something like, “As you wish that others would follow you, so follow them.” Just as we can be tempted to do to others what we would never want them to do to us, and just as we can lead people in a way we would never want them to lead us, we can follow people in a way we would never want them to follow us. We can follow grudgingly, unwillingly, and pridefully. We can deliver the bare minimum and no more; we can grumble to our fellow followers, eroding respect for our common leader; we can complain about every decision, convinced we could do better. In those relationships in which God has called us to follow, whether as an employee or associate, a child or church member, we are to follow with love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control. He calls us to follow in the ways we long to be followed. He calls us to follow like Jesus followed his Father.

Each of us leads and each of us follows. Each of us is called to lead and to follow in a distinctly Christian way. According to Jesus’s Golden Rule, that must look something like this: Lead in the way you’d want to be led; follow in the way you’d want to be followed.

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There can be joy even in the hardest times and hope even in the darkest hours if your eyes are looking to your future. Will you ask the Lord not just to get you through life but to open your heart-eyes to look at your inheritance with God? Will you ask the Lord to do that for Christians you know who are struggling in this life? And will you ask the Lord to do that for Christians you know who are succeeding in this life? Ask God to make your vision, and their vision, himself—to say and sing and mean the great truth that... Riches I heed not, nor man’s empty praise; Thou mine inheritance, now and always. We are richer than we realize. And one day in glory, we will be richer than we can even begin to imagine. We’ll be with God.

--Alistair Begg, *Pray Big*