

We please Him most not by frantically trying to make ourselves good, but by throwing ourselves into His arms with all our imperfections, and believing that He understands everything and loves us still. —A.W. Tozer

### The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813 *(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)*

7. Q. What is God?

A. God is a Spirit (John 4:24), infinite (Job 11:7, 8, 9), eternal (Ps. 110:2), and unchangeable (Jas. 1:17) in his being (Ex. 3:14), wisdom (Ps. 147:5), power (Rev. 4:8), holiness (Rev. 15:4), justice, goodness, and truth (Ex. 34:6).

8. Q. Are there more gods than one?

A. There is but one only, the living and true God (Deut. 6:4; Jer 10:10).

9. Q. How many persons are there in the Godhead?

A. There are three persons in the godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory (1 John 5:7; Mt. 28:19).

#### 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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### CONSIDERING CHRIST JESUS

*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. (Hebrews 3:1-3).*

It is declared in Scripture, known by all who love Him, and will be known to all, that there is none more glorious than our God and Christ Jesus our Lord. It only follows that Moses would be among those worthy of infinitely less glory than that of Christ Jesus. That being said, in reading his history, we might well conclude that no other man received as much honor from the Lord as did Moses. We take note of his preservation as a baby, the leadership manifested in him, the close encounters with the Lord on the Mount, his burial by the Lord, and even his appearance with the Lord on the Mount of Transfiguration. He was designated as a prophet that none but Christ would excel. *My servant Moses is not so, who is faithful in all mine house. (Numbers 12:7).* Even in our text, Moses is commended.

The objective of the writer of Hebrews here is not to dishonor Moses; it is rather to show the excellence of Christ and His worthiness of greater honor. It has been suggested that these Hebrew Christians were either clinging to aspects of the old covenant and drifting away from the better things that were set forth in Christ. These better things are emphasized throughout the book.

All will do well to consider the One who far excelled Moses and all others. The thought conveyed here is that looking to Christ there should be full observation, looking to discover,

and attentive consideration. Christ Jesus is not to be looked upon as a mere object of fascination or studied in a cursory manner. Consideration of Him and His glory is lifelong and eternal for true believers. He is the object of their affections and their devotions and so are found seeking first the Kingdom of God. We do so by being faithful to “consider Him” in all aspects of His person and His presentation to us.

The “wherefore” at the beginning of this chapter calls our attention to the reason of consideration of Him. It may well look back to the first two chapters in which He is shown to be superior to both the prophets and the angels. In the first chapter we are reminded that God has spoken to men in various ways and especially by the prophets. But in these last days it is by His Son that he has spoken. All attention is directed to Him as having first been the subject of the prophets and now as the Word made flesh. And further declares Him as having accomplished salvation on His own. He is further declared to be superior to the angels having never honored one of them as the Son. *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Hebrews 1:5).* In chapter 2 it is declared that He has never put the angels in charge of the world to come.

Then, the writer having declared all things put under His feet, points us to the strong identity Christ Jesus has with his brethren. And so, the call to them (the Hebrews) as well as all who believe as “Holy Brethren.” See Hebrews 2:11. In the latter part of chapter 2, it is set forth that Christ took on our own nature (without the sin) and made Himself subject to the same temptations and suffering we face. As our representative He rejected the offer of Satan to give Him the kingdoms of this world. He rather quoted the Scripture, chose the way of the cross, and thus provided for us to claim the Kingdom of God in Him. Thus, we are declared to be “partakers of the heavenly calling.” Partakers here indicates a partnership with Christ and all who are identified with Him. Peter similarly declared us to be “partakers of the divine nature.” How precious it is to be addressed in this manner!

He it is that is fully identified with us and so it is declared, *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Hebrews 2:17-18).*

So, as Holy Brethren, we are called to consider The Apostle and High Priest of our profession. We are accustomed to think of the twelve when we hear the term Apostle. Christ Jesus here is called “The Apostle.” The thought of ambassador is implied here and as such indicates One sent with power to act and credentials to prove identity. See Acts 2:22.

Jesus often made reference to being sent and that the words that He spoke were from the Father who had sent Him. His were the words of the Father which were declared to be “Spirit and life.” He was received by the disciples as “thou hast the words of eternal life (John 6:68).”

And He is declared to be The High priest of our profession. There is much in the Book of Hebrews that compares the priesthood of Christ to that of Aaron. The article (the) encompasses both offices. He has made the perfect offering and the offering that has perfected forever them that are sanctified (Hebrews 10:14). He is the Lamb of God and the High Priest that offered Himself and was so accepted on the behalf of His Holy Brethren who “consider Him.” Thus, as “The Apostle,” He represents God to us, and as “The High Priest,” He represents us to God. He was and is faithful in all things to Him that appointed Him.

Moses was faithful over all to the house of Israel and was recognized as such. But Moses was of the house whereas Christ is declared to be the builder of the house. We are declared to be of the house as well: *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Hebrews 3:6).* He is indeed the Apostle and High Priest of our profession, and He is the Son of God and God the Son who is over all.

It is certain that the prophets, the angels, and God the Father considered Him worthy of more honor than Moses or any other. How then shall we not render such honor unto Him and how shall we not “consider Him” in the manner of which He is worthy. *bhs*

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Amidst the multitude of supplicants who daily and hourly present their various petitions (Arthur Pink)

The omniscience of God is an encouragement to prayer. There is no cause for fearing that the petitions of the righteous will not be heard, or that their sighs and tears shall

escape the notice of God--since He knows the thoughts and intents of the heart. There is no danger of the individual saint being overlooked amidst the multitude of supplicants who daily and hourly present their various petitions, for an infinite mind is as capable of paying the same attention to millions, as if only one individual were seeking its attention.

So too the lack of appropriate language, the inability to give expression to the deepest longing of the soul--will not jeopardize our prayers, for "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

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HOW DO I KNOW – Simon J. Kistemaker

*(2 Peter 1:10-11) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

How do I know that I am a child of God? When I search my spiritual life, I know that the certainty of salvation does not come to me through dreams, visions, and revelations. I have assurance of salvation because God has given me his Word, has revealed himself in Jesus Christ, and has worked and continues to work in my heart through the Holy Spirit. God has created faith in my soul so that I put my complete confidence and trust in him.

I know not how this saving faith  
To me he did impart,  
Nor how believing in his Word  
Wrought peace within my heart.  
But "I know whom I have believed,  
and am persuaded that he is able  
To keep that which I've committed  
Unto him against that day." [2Ti 1:12, KJV]  
—Daniel W. Whittle

What is the effect of this gift of faith? When I obediently listen to God's call and do his will, when I experience God's nearness in my soul, then I begin to understand that God's calling and election are an unspeakable source of comfort to me. I realize that as long as I reflect God's virtues in my life, I shall never fall. I know that God is able to keep me from falling and to present me faultless before him in love and with great joy (Jud 1:24).

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Alexander MacLaren On the death of Abraham:

So when our turn comes, we may rise thankfully from the table in the wilderness, which He has spread for us, having eaten as much as we desired, and quietly follow the dark-robed messenger whom His love sends to bring us to the happy multitudes that throng the streets of the city. There we shall find our true home, our kindred, our King. 'So shall we ever be with the Lord.'