

Let it be a settled principle again in our religion, that when a man's general conversation is ungodly, his heart is graceless and unconverted. Let us not give way to the vulgar notion, that no one can know anything of the state of another's heart, and that although men are living wickedly, they have got good hearts at the bottom. Such notions are flatly contradictory to our Lord's teaching. Is the general tone of a man's communication carnal, worldly, irreligious, godless, or profane? Then let us understand that this is the state of his heart. When a man's tongue is extensively wrong, it is absurd, no less than unscriptural, to say that his heart is right. ~ J.C. Ryle



KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

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Q. 31. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

(Luke 2:7; Gal. 4:4; Is. 53:3; Luke 22:44; Matt. 27:46; Phil. 2:8; Matt. 12:40; Mark 15:45-46)

Q. 32. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

(1 Cor. 15:4; Acts 1:11; Mark 16:19; Acts 17:31)

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Sunday Evening 6:00 PM

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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REMEMBERING WITH CONFIDENCE

Some trust in chariots, and some in horses: but we will remember the name of the LORD our God. Psalms 20:7

The word *trust* in this passage of Scripture is supplied by the translators. However, that which is suggested in this verse certainly implies trust. Throughout this Psalm confidence is expressed in the Lord and this is contrasted with the misplaced trust of others. In fact, it is thought that the contrast is with the boasting of the unbeliever and the ungodly. It is in remembering the Lord that confidence is expressed by believers. *My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. Psalms 34:2.*

It is interesting to note that David was forbidden by law to employ horses and chariots. *But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Deuteronomy 17:16.* It would seem that Egypt was a primary source of horses and therefore they were not to look back to Egypt for any help. This may seem strange to us in that the enemies of the Lord's people measured their strengths by their chariots and their mounted cavalries. These are presented as formidable armies to be sure. But war-chariots of old were indeed frightening machines. They were equipped to protect both the driver and the warrior while enabling the driver to fire at will from behind a shield. They often had scythes installed along the sides so that they literally mowed down foot soldiers as they drove among them. It would appear that the armies of Israel were essentially made up of

foot-soldiers and would seem to be at a clear disadvantage against such foes. The result was that enemies often threatened with such a show of force and boasted of their ability to conquer.

The intent of the Lord seems plain. He would not have his people to trust in the devices of man no matter how fearsome they appeared. And, time after time we read in the Old Testament Scripture that stronger enemies fell before the Lord's armies. When the Lord was sought after and obeyed no enemy was able to withstand. It has ever been the Lord's design that is people should look solely to Him. David was very aware of the history of the victories and defeats of his people. He would have them to follow him in invoking the name of the Lord and being exercised in trusting the Lord exclusively.

It is quite common in the realms of religion to invoke the name of the Lord. Often it is done in such a way as to be constituted as taking the name of the Lord in vain. But, with the Lord's people the name of the Lord is their only source of strength. Several thoughts come to mind with regard to this. One might acknowledge the claim of the Lord on them by right of redemption. They profess that the Lord's "brand" is upon them. In that they are sent unto particular tasks, invoking the name of the Lord is a claim to right and authority. In fact, we are directed to do all that we do in the name of the Lord. That is, with the awareness that all that we do is subject to Him. His name is not to be used as an oath or in a form of incantation. Rather, it is declared by

true believers in an attitude of submission.

David, however, calls attention to another approach to the name of the Lord. He declares we will remember. Such remembrance is called up in the face of those who trust in chariots and horses. So it would be that we would engage in such remembrance when confronted with whatever might oppose. In so doing, we do not merely think of that by which He is called; rather, we are reminded of all that He has shown us of His person and his work. At the name of the Lord David would have remembered the account of redemption from out of Egypt in a great display of power. He would have been made to think upon the eternal person of God and His Majesty and his Holiness. David would have also thought of personal deliverances. He would call to remembrance his "song in the night." He would be encouraged at thinking upon "the years of the right hand of the most High." After all, he had often been snatched from the jaws of apparent defeat.

To a true believer the name of Jesus inspires

the greatest of confidence. Paul tells us that our Lord has been given a name that is above every name and that at the name of Jesus every knee will bow and every tongue would confess that Jesus Christ is Lord. This declaration was made following Paul's account of the voluntary humility of Christ in accomplishing the salvation of his people. It is fitting indeed that he should be called Lord and that His name should remind us of the greatest victory of all. It is He who has conquered death, hell and the grave. All of the forces of evil arrayed themselves in opposition to our Lord as he went about the work of saving His people from their sins. But, His position at the right hand of power on high assures us that, in the words of Martin Luther, "On Earth is not His equal."

In this day we hear the boasts of those who trust in chariots and horses. But, although the obstacles loom large and the enemy seems fierce and victory seems a faint hope, by faith we see Jesus. We remember the conquests of old and we rejoice in the greatest of all at the Cross of Christ. Our boast is in Him alone. *bhs.*

"These things, therefore, are openly proclaimed for the sake of the Elect: that, being by these means humbled and brought down to nothing, they might be saved. The rest resist this humiliation; nay, they condemn the teaching of self desperation; they wish to have left a little something that they may do themselves. These secretly remain proud, and adversaries of the Grace of God."--Martin Luther

"This is the doctrine that we preach; if a man be saved, all the honour is to be given to Christ; but if a man be lost, all the blame is to be laid upon himself. You will find all true theology summed up in these two short sentences, salvation is all of the grace of God, damnation is all of the will of man." --Charles Spurgeon

"...only by an act of SOVEREIGN GRACE ... Christ becomes VITALLY UNITED to the soul. Without this VITAL UNION there is, there can be, no faith. This being the case, a VITAL UNION is formed before faith can have any ground of existence; and consequently a justification which is a necessary result of this union takes place." --Jonathan Edwards

False Religion

Man has always treated sin as a misfortune, not a crime; as disease, not guilt; as a case for the physician, not for the judge. Herein lies the essential faultiness of all mere human religions or theologies. They fail to acknowledge the judicial aspect of the question, as that on which the real answer must hinge; and to recognize the guilt or criminality of the evildoer as that which must first be dealt with before any real answer, or approximation to an answer, can be given.

It seems strange, after all, that man should be...easily misled, and that, among thousands who profess to seek for truth, so few should reach it. But man's bias is on the side of error, just as it is on the side of sin; for all error is sin. Darkness is loved rather than light, and the bondage of the evil one preferred to the liberty of God. Hence, it is so easy to seduce men from the path of truth. God and truth are so closely linked together that they cannot have the latter without the former. A false religion without God they may have, but a true religion without Him they cannot have. And thus, they who have no relish for Divine companionship here and an eternity in the presence of God hereafter will be certain to turn away from a religion whose essence is communion with God; nay, will only the more deeply hate it because it is heavenly and Divine.

There is nothing almost of which man is so tenacious, as his right of thinking for himself (as he calls it) in matters of religion. In so far as this means merely that his fellow men have no right to think for him or to prescribe a religion for him, he is right. But in so far as he is claiming for himself a right of forming opinions independent of God, he is wrong—awfully wrong. Man has no right to think for himself apart from God or independent of the revelation of God. God's declarations are to be received in unquestioning simplicity. What we are to believe, what we are to do, how we are to worship are not matters of opinion or speculation: they are truths—truths not reasoned out or demonstrated by man, but dictated by God and coming to us, therefore, with a certainty which man cannot add to or improve, and which no strength of mathematical demonstration can surpass.

This thinking for one's self independently of God and His revelation is not merely an evil, but a sin. Nay, it is a sin of more than common darkness—it is so audacious, so contemptuous towards God. It places man on a level with God or at least sets Divine truth and human opinion on the same footing. It strips the former of all innate authority, while it gives to the latter an authority to which it has no claim!...There can be no authority save that which is infallible and Divine, that is, God speaking to us directly in His Word. – From *Treasures of Bonar (Horatious)*



We bless You especially for the tokens of Your mercy in Jesus. We bless You for His full, free, everlasting Redemption. Oh set us in the Clefts of the Rock—and hide us there! Let us feel the all-sufficiency and security of His covenant love. For our infinite need--there is Your infinite fullness! For our infinite danger--there is Your infinite salvation! Lord, give us grace to live worthy of our high calling. Enable us to adorn the doctrine of our God and Savior. Let His love be the animating principle in our actions. Let our chief delight be to serve Him. May our greatest pain be to vex and grieve Him. May our affections be more elevated--our eye more single--our lives more consistent--true religion more the one thing needful. Excerpt from *Family Prayers* John MacDuff.