

The revealed will of God contains not his purpose and decree, but our duty,—not what he will do according to his good pleasure, but what we should do if we will please him.
~John Owen

"There is a common, worldly kind of Christianity in this day, which many have, and think they have enough - a cheap Christianity which offends nobody, and requires no sacrifice - which costs nothing, and is worth nothing." ~ J.C. Ryle



KEACH’S CATECHISM – Benjamin Keach 1640 - 1704

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

Q. 44. What shall be done to the wicked at the day of judgement?

A. At the day of judgement, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever.

(Dan. 12:2; John 5:28-29; 2 Thess. 1:9; Matt. 25:41)

Q. 45. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to His revealed will.

(Micah 6:8; Eccles. 12:13; Ps. 119:4; Luke 10:26-28)

THE RIVERSIDE BAPTIST CHURCH
55 Avenue A
P. O. Box 628
Richwood, WV 26261
B. H. Seacrist, Jr., Pastor

Phone 304 846 6406
Email: branthsj@msn.com
Website: www.riversidebaptistchurchwv.com

Services:
Sunday Morning 11:00 AM
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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BEHOLD MY SERVANT

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isaiah 42:1

It is immediately obvious that the Lord speaks to the Prophet Isaiah about our Lord Jesus Christ. The verses that follow confirm that it is Him in that they are quoted in the New Testament in direct reference to Christ. The way of identifying Christ here may be of difficulty to some. First of all, seeing the station of Christ as a servant may be troublesome to some. And, the use of the term “mine Elect” suggests thoughts that are offensive to some who insist on the idea of “free will” as opposed to divine sovereignty. While the divine election here referred to is not of individuals, the reference in this way has a definite connection to the election of grace that is unto the holiness in which God delights. If, indeed, Christ is His elect (chosen) then so are all that are in Christ.

We would take special note here of the importance of this text in that the Lord says “Behold.” There are various means employed in Scripture to call attention to things that are essential to a saving knowledge of Christ Jesus, our Lord. When our attention is drawn in this manner to the person and work of Christ we dare not be careless. So, we would pay close attention to just such a text as this is. The Lord is bidding us to look at His Son -- To see, His character and submission to HIM. To note the essence of Him in Whom My soul delights. And, to notice the work that He will do – that which we now know that He has done.

The word servant is often looked upon as demeaning. It is the term used to denote one

who is owned by another. Yet, this is not an oppressive relationship. Jesus willingly and gladly submitted Himself in this role and served God perfectly in all His ways. Though He were a Son, yet He learned obedience. Although He “thought it not robbery to be equal with God,” He took on Him the form of a servant. That obedience took Him to the death of the cross in accomplishing the will of God. Matthew Henry wrote that “He learned the will of God and practiced it, and laid out Himself to advance the interests of God’s Kingdom.” Jesus Christ is God manifest in the flesh. 1 Timothy 3:16. It is difficult to reconcile the thought of divinity and servitude. But, in that the redeemed of the Lord are the servants of God it was necessary that our mediator be a servant as well. Not only then is He God, but perfect man always doing the things which pleased the Father. This is of great interest to all who come to God. We are directed to trust that the merit of Christ and His righteousness is that which is given to believers in salvation. If we see the perfection that God demands we must “behold” His servant. He is the One whom God upholds. *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Corinthians 5:19.*

Jesus was very careful to insist that He was not doing His own will; rather that He was doing the will of the Father. He saw Himself as called to the tasks before Him. This Peter would

declare at Pentecost that He was “delivered up by the determinate counsel and foreknowledge of God.” This same Christ who is called God’s servant is also God’s choice as the Lamb of God that would be the price of redemption. He was declared to be the “Lamb slain from the foundation of the world.”

This reference to Christ as His Elect (chosen) cannot be separated from the character that God demands in His people. In the Epistle to the Ephesians Paul describes the choice of God to salvation as being unto holiness such as does not exist among men. *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ephesians 1:4.* The absence of qualification among men is why it was necessary that the choice be in Christ. He then is the standard to which all are called to account. He is the absolute of perfection that God demands. That is why none can come unto God but by Him.

Two things exclude men from acceptance with God. It is not in the character of man to submit to servitude to God or any other. A change must be wrought if the character of

Christ in that regard is to be found in us. Secondly the infinite standard of righteousness and qualification is not to be found among men. Therefore acceptance with God can only come by a regenerating work of Grace and the imputing of the righteousness of Christ.

Here we have precious reference to the Holy Trinity. Here the Father entrusts the Son Who has the Holy Spirit upon Him. Salvation is a Trinitarian work. We baptize in the Name of the Father, the Son and the Holy Spirit. It is He then that brings forth judgment to the Gentiles. This is not the judgment upon the Gentiles. It is the manifestation of the wisdom of God, the Gospel of God, the truth of God and the righteousness of God as it is in Christ. The judgment here refers to the rule of Christ in the world. All who come to Christ are submitted unto His rule, His wisdom and His government. With the conversion of the household of the Roman soldier, Cornelius, the declaration was made that “God also to the Gentiles granted repentance unto life.”

Election is not salvation; it is unto salvation and such salvation invariably manifests the character of Christ, His Elect. *bhs*

It Becomes Mutual

(C. H. Spurgeon – from *Faith’s Checkbook*)

I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (2 Corinthians 6:16)

Here is a mutual interest. Each belongs to each. God is the portion of His people, and the chosen people are the portion of their God. The saints find in God their chief possession, and He reckons them to be His peculiar treasure. What a mine of comfort lies in this fact for each believer!

This happy condition of mutual interest leads to mutual consideration. God will always think of His own people, and they will always think of Him. This day my God will perform all things for me; what can I do for Him? My thoughts ought to run toward Him, for He thinketh upon me. Let me make sure that it is so and not be content with merely admitting that so it ought to be.

This, again, leads to mutual fellowship. God dwells in us, and we dwell in Him; He walks with us, and we walk with God....

Oh, for grace to treat the Lord as my God: to trust Him and to serve Him, as His Godhead deserves! Oh, that I could love, worship, adore, and obey Jehovah in spirit and in truth! This is my heart’s desire. When I shall attain to it, I shall have found my heaven. Lord, help me! Be my God in helping me to know Thee as my God, for Jesus’ sake.

A Trap Into Which We Fall

Worldliness is not the trap that most endangers us as Christian workers; nor is it sin. The trap we fall into is extravagantly desiring spiritual success; that is, success measured by, and patterned after, the form set by this religious age in which we now live. Never seek after anything other than the approval of God, and always be willing to go "outside the camp, bearing His reproach" (Hebrews 13:13). In Luke 10:20, Jesus told the disciples not to rejoice in successful service, and yet this seems to be the one thing in which most of us do rejoice. We have a commercialized view- we count how many souls have been saved and sanctified, we thank God, and then we think everything is all right. Yet our work only begins where God's grace has laid the foundation. Our work is not to save souls, but to disciple them. Salvation and sanctification are the work of God's sovereign grace, and our work as His disciples is to disciple others' lives until they are totally yielded to God. One life totally devoted to God is of more value to Him than one hundred lives which have been simply awakened by His Spirit. As workers for God, we must reproduce our own kind spiritually, and those lives will be God's testimony to us as His workers. God brings us up to a standard of life through His grace, and we are responsible for reproducing that same standard in others.

Unless the worker lives a life that "is hidden with Christ in God" (Colossians 3:3), he is apt to become an irritating dictator to others, instead of an active, living disciple. Many of us are dictators, dictating our desires to individuals and to groups. But Jesus never dictates to us in that way. Whenever our Lord talked about discipleship, He always prefaced His words with an "if," never with the forceful or dogmatic statement- "You must." Discipleship carries with it an option. *Oswald Chambers*



Each One Had Six Wings!

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Isaiah 6:1-2 There is something unusual and very impressive in the description of the seraphim in this vision. "Each one had six wings!" Wings are for flight--it is the mission of angelic beings to fly on God's errands. The six wings would seem to signify special readiness to do God's will. But they suggest here, more than their normal use--to fly.

The modern Christian would probably use them all for flying--and would be intensely active. We live in an age when everything inspires to activity. We are apt to run, perhaps too greatly, with our 'wings'.

But we should notice that two of the seraphim's wings were used in covering his face when before God--teaching reverence. Two of them also were used in covering his feet--humility. The other two were used in flying--activity. Reverence and humility--are quite as important qualities in God's service, as activity! (J.R. Miller, "Devotional Hours with the Bible")