

"There is no rowing to paradise except upon the stream of repenting tears. Till sin be bitter, Christ will not be sweet." Thomas Watson

"If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me." - Robert Murray M'Cheyne



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. 82. Which is the ninth commandment?

A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbor."
(Exodus 20:16)

Q. 83. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.
(Zech. 8:16; Acts 25:10; Eccles. 7:1; 3 John 12; Prov. 14:5, 25)

Q. 84. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is pre-judicial to truth, or injurious to our own, or our neighbor's good name.
(Eph. 4:25; Ps. 15:3; 2 Cor. 8:20-21)

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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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HE PLEASED NOT HIMSELF

*For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
Romans 15:3*

In scripture we are often confronted with what many would call Christian duty. These things are often approached in that way. The rules are learned and a sincere effort is made to obey them – often for the wrong reasons. But, such duty is the context of this observation. The strong are to bear the infirmities of the weak. That is, those who are strong in the faith and are well taught should be caring and supportive toward those who are not so strong. This weakness may come for several reasons. They may be new in the faith. They have not learned as perhaps they should. Or, perhaps they have fallen from grace (see Galatians 5:4). In any event we do not engage ourselves in judgment or condemnation. It is not that they are lost. They are weak and there is no reason to feel superior, rather we lend what strength we have. The unregenerate will exhibit more than weakness. Many are religious and lost, but their contempt for Christ will be obvious.

Whatever constitutes Christian duty is enforced to us in two ways. There is, of course, the mandate or directive. This is so that we may know. But, we have a greater motive given us by example. This is what is brought to bear here. There is nothing required of us for which grace has not been provided and there is nothing that we are to do that has not been done by Christ Himself. We are not directed to determine, “what would Jesus do?” It is rather that we are pointed to what Jesus has done. We witness these things in the course of His earthly

ministry. We have those things prophesied to us in the Old Testament. We have the testimony of those who walked with Him. And, we have the manifestation of the hatred and contempt of the wicked for these things. These are proof that we should be in imitation of Christ and to be attentive to the things of Christ and delight in the way of obedience. But, as we see here, the example of Christ is more than mere outward appearance. His examples look to redemption itself.

So, as we are directed to please our neighbor we are taken to the example of how He has dealt with us who believe. We are reminded that the whole Law is fulfilled in two things: To Love God and to Love our neighbor *as we love ourselves*. Love is more than lip-service. Love acts and moves to please its object. So it is that we desire that God be glorified and that He be pleased with us. Furthermore we desire that our actions toward our neighbor should be *for his good to edification*. See the preceding verse. Thus we look at the example of Christ *Who pleased not Himself*.

We must ask, is He not God manifest in the flesh? Did He not deserve that all things should come to Him. To which we must answer with a resounding yes. But, as the Man Christ Jesus He did not seek His own pleasure in the sense of attending to His personal needs or comfort. He did not seek after such things as men do. They justify their quest for self-gratification by attributing their good fortune to grace. That

may well be, but He did not defer to Himself. "...He sought not his own ease, pleasure, profit, honour, and glory, but to do his Father's will and work..." John Gill. He was obedient to His Father in all ways and always sought to please Him. What He did was accepted by the Father as we read, "this is my Beloved Son in Whom I am well pleased." He took the place of a servant and as such claimed nothing for Himself.

The Apostle points then to an Old Testament passage (Psalms 69) that tells us that there were things that He did take to Himself that were anything but pleasing to Him. This Psalm is generally accepted to be a Messianic Psalm. That is, it was intended by the Spirit to be a picture of Christ. So it was when Christ came into the world, those who loved their own righteousness more than that of God reproached Christ. All that God required of man was displayed in Christ and contemporary religion hated it and still does and so they hated Him and that without a cause. From the time of the fall men have reacted in rebellion against the claims of God's sovereignty and against the standard of righteousness He established. Christ

became the focal point of all rebellion against God. The reproaches of such men fell on Him. But, we look even further in that all the sins of man are counted a reproach against God. That includes mine and yours. Sin is the transgression of the Law. David would confess that it was against the Lord and only against Him that He had sinned. That which is a reproach to God will bear a just recompense of reward. "The soul that sinneth it shall die." Yet, such is the mercy of God that the sins of those who come to believe on Him and fall on His mercy are found to have fallen on Christ. So, the penalty for sin and the death and eternal punishment that come as a result, fell to Him to bear in order that we be saved.

What an example! How can we not be willing to bear the burdens of others in this world when it is because He pleased not Himself that we have been brought to obtain forgiveness? Our most powerful example is that of Christ in obtaining our redemption. We who know Him are "Born of His Spirit, washed in His blood." Oh that the mind of Christ and His nature may be fully realized in us. *bhs*

WHOSOEVER

"Whosoever"-there is no limitation in it-"Whosoever believeth in Christ shall be saved." You, as well as any other man. If you trust Christ, your sins shall be forgiven, your iniquities blotted out. O may the Holy Spirit breathe the new life into you. Bowing the knee, I beseech you, kiss the Son lest he be angry. Receive his mercy now, steel not your hearts against the gracious influence of his love; but yield to him, and you shall then find that you yielded because he made you yield; that you come to him because he drew you; and that he drew you because he had loved you with an everlasting love. May God command his blessing for Jesus' sake. Amen. Spurgeon

"A man who has no knowledge of his cancer will not seek the aid of medicine, and a man will not flee from a burning house unless he knows of a fire. TO the same degree, a man will not seek salvation until he knows that he is thoroughly lost, and he will not flee to Christ until he knows that there is no other means of salvation." - Paul Washer

IT OPENS THE EYE OF THE MIND

Conversion is a deep work, a heart work. It makes a new man in a new world. It extends to the whole man—to the mind, to the members, to the motions of the whole life.

Conversion turns the balance of the judgment, so that God and His glory outweigh all carnal and worldly interests. It opens the eye of the mind, and makes the scales of its native ignorance fall off, and turns men from darkness to light. The man who before saw no danger in his condition, now concludes himself lost and forever undone—except renewed by the power of grace. He who formerly thought there was little hurt in sin, now comes to see it to be the chief of evils. He sees the unreasonableness, the deformity and the filthiness of sin; so that he is affrighted with it, loathes it, dreads it, flees from it, and even abhors himself for it (Rom 7:15; Job 42:6; Ezek 36:31). He who could see little sin in himself, and could find no matter for confession, now sees the rottenness of his heart, the desperate and deep pollution of his whole nature. He cries, 'Unclean! Unclean! Lord, purge me with hyssop, wash me thoroughly, create in me a clean heart.' He sees himself altogether filthy, corrupt both root and branch. He writes 'unclean' upon all his parts, and powers, and performances. He discovers the filthy corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery, that is in his heart, of which before he was ignorant.

His hatred boils, his anger burns against sin. He has no patience with himself; he calls himself 'fool' and 'beast'; and thinks any name too good for himself—when his indignation is stirred up against sin. He could once wallow in it with much pleasure; now he loathes the thought of returning to it, as much as of licking up the filthiest vomit!

Hitherto he saw no form nor loveliness in Christ, no beauty that he should desire Him; but now he finds the Hidden Treasure, and will sell all to buy this field. Christ is the Pearl he seeks. Joseph Alleine (*Alarm to the Unconverted*)

What vain toys – J. C. Philpot

Compared with spiritual and eternal blessings, we see how vain and empty are all earthly things—what vain toys—what idle dreams—what passing shadows! We wonder at the folly of men in hunting after such vain shows, and spending time, health, money, life itself, in a pursuit of nothing but misery and destruction. We care little for the opinion of men as to what is good or great—but much for what God has stamped His own approbation upon—such as—a tender conscience—a broken heart—a contrite spirit—a humble mind—a separation from the world and everything worldly—a submission to His holy will—a meek endurance of the cross—a conformity to Christ's suffering image—and a living to God's glory.