

I sometimes wonder whether people look at me and say: "Who made you the preacher? What right do you have to stand up in the pulpit and tell people how to worship or what to do?" Actually, any Christian who has tried to bear witness to others has heard that charge: "Who do you think you are?" The greatest answer to that question that I've ever heard is the old answer, "I'm just one beggar telling other beggars where they can find bread." That's really all I am, and that's all any of us are. R. C. Sproul

#### SPURGEON'S CATECHISM

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

28.Q. How are we made partakers of the redemption purchased by Christ?

XXVIII.A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (Jn. 1:12) by his Holy Spirit. (Tit. 3:5-6)

29.Q. How does the Spirit apply to us the redemption purchased by Christ?

XXIX. A. The Spirit applies to us the redemption purchased by Christ, by working faith in us (Eph. 2:8), and by it uniting us to Christ in our effectual calling (Eph. 3:17).

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsi@msn.com](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://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

Volume 7, No. 20

May 18, 2014

---

---

### HAVING LOVED HE LOVED

*Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. John 13:1*

Biblical love as a topic could lead us along numerous pathways all of which would be both delightful and profitable. We are careful to use the phrase “Biblical Love” since love considered apart from the revelations of God’s own love in His Word will be found lacking both depth and delight. Believers are often arrested at the revelation that “God is Love.” We do not understand by this that God is some intangible feeling. It is rather that all the believing conceptions of God are given us in the context of His love. Therefore we might easily conclude that God expresses Himself lovingly to we who believe and love Him. The importance of the word “love” is emphasized to us in that it is used 311 times in the KJV and if we count the 28 times that “charity” (which is translated from the same Greek term) is used the total is 339. Two things immediately come to mind. One is that such divine emphasis reveals its importance to us. The other is that the enemy labors hard to cheapen its meaning and application so that much of what men construe as love falls far short of the mark. This reaches its heights as men try to define the Love of God in human terms and so degrade that which was expressed to us in redemption.

Regardless of where we go with the topic of Biblical love it all has its beginnings with God and expression of it begins and ends in Christ our Lord. Christ is the divine expression of love to us in that we simply read, “For God so loved the world that He gave His only begotten Son.” We

would note that He not only gave Him for us, but also, He gave Him to us as well. By imparting the very nature of Christ to us He became much more than an example in that the ability to love is imparted to us. We would be reminded that “we love Him because He first loved us.”

The pathway we would pursue here is love understood by its actions. The scripture is clear that the Lord did not start or stop loving the objects of His love at any time. The inference is made to the past fact of the love of Christ to His own (we note that the writer is specific about this). While many would make the term “foreknowledge” to be an act of divine “fortune telling” the word clearly indicates an intimate “knowing.” The Williams translation suggests that in Romans 8:29 the thought could be “for whom He did set His love upon...” We are reminded of the Lord’s words through the prophet: *The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31:3.* Perhaps in this passage John expressed things from his own experience in the immediate past in which they not only sensed but experienced the love of Christ to them. In any event, the distinct nature of the love of God is in view here. *But God, who is rich in mercy, for his great love wherewith he loved us, Ephesians 2:4...* The Puritan Thomas Goodwin expressed the thought that: “...the love that a believer takes in, it is a peculiar love, it is a love with difference: ‘I will shew mercy to

whom I will shew mercy' and that is all the reason of it..."

And so, we read, "He loved them unto the end." The writer could have merely stated that He loved them. However, that we might understand that divine love entails action on the part of the one who loves, John indicates to us that not just the feeling of love but the action continued as well. At a time when He knew that the time of His crucifixion was at hand He continued to minister to them. Sensing that they were at a most vulnerable time in their lives He consoled them. Here then is a powerful lesson on how to love. Love itself cannot be self-generated, but it can be directed to the degree that it is sensed by its object. When He had proceeded to wash the feet of the disciples He asked them, "Do you know what I have done to you?" He argues from the greater to the lesser in that He the Master had become the servant. What should be the impact on them and us?

The love of God then is graciously worked in us so that we might follow His active example.

That His love is in us is often expressed... *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5:5.* The contrast is expressed concerning the Pharisees: *But I know you, that ye have not the love of God in you. John 5:42.* The prayer of Christ included these words: *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. John 17:26.*

We experience love in many forms such as marital, parental, and fraternal. In every instance it is Christ who has given the pattern and set the pace. And especially we conclude that if it is God that works in us to will and to do of His good pleasure certainly divine love is in view and is that which we practice. Do we see what He has done to us? He has suffered and died and rose again and He has made us like Him. *My little children, let us not love in word, neither in tongue; but in deed and in truth. 1 John 3:18. bhs*

---

## Zeal

So again we ask, what is zeal? Zeal means priority, passion, and effort in pursuing God's cause. In the second half of the nineteenth century J. C. Ryle, "the best man in the Church of England," according to the Baptist C. H. Spurgeon, produced the following classic statement on the subject: Zeal in religion is a burning desire to please God, to do his will, and to advance his glory in the world in every possible way. . . . A zealous man in religion is pre-eminently a man of one thing. It is not enough to say that he is earnest, hearty, uncompromising, thorough-going, whole-hearted, fervent in spirit. He only sees one thing, he cares for one thing, he lives for one thing; and that one thing is to please God. Whether he lives, or whether he dies—whether he has health, or whether he has sickness—whether he is rich, or whether he is poor—whether he pleases man, or whether he gives offense—whether he is thought wise, or whether he is thought foolish—whether he gets blame, or whether he gets praise—whether he gets honour, or whether he gets shame—for all this the zealous man cares nothing at all. He burns for one thing; and that one thing is to please God, and advance God's glory. If he is consumed in the very burning, he cares not for it—he is content. He feels that, like a lamp, he is made to burn; and if consumed in burning, he has but done the work for which God appointed him. Such a one will always find a sphere for his zeal. If he cannot preach, work, and give money, he will cry, and sigh, and pray. If he cannot fight in the valley with Joshua, he will do the work of Moses, Aaron, and Hur, on the hill (Ex. 17:9–13). . . . This is what I mean when I speak of "zeal" in religion. J. I. Packer *Finishing Our Course With Joy*

John Newton's Letters

Little trials

October 15, 1774.

My dear friend,

I think the greatness of trials is to be estimated rather by the impression they make upon our spirits, than by their outward appearance. The smallest will be too heavy for us if we are left to grapple with it in our own strength, or rather weakness. And if the Lord is pleased to put forth his power in us, he can make the heaviest trial light. A lively impression of his love, or of his sufferings for us, or of the glories within the veil, accompanied with a due sense of the misery from which we are redeemed; these thoughts will enable us to be not only submissive—but even joyful, in tribulations. When faith is in exercise, though the flesh will have its feelings, the spirit will triumph over them.

But it is needful that we should know that we have no sufficiency in ourselves, and in order to know it, we must feel it; and therefore the Lord sometimes withdraws his sensible influence, and then the buzzing of a fly will be an overmatch for our patience. At other times he will show us what he can do in us and for us; then we can adopt the Apostle's words, and say—I can do and suffer all things, through Christ strengthening me. He has said, My grace is sufficient for you.

It is observable, that the children of God seldom disappoint our expectations under great trials; if they show a wrongness of spirit, it is usually in such little incidents that we are ready to wonder at them. For which, two reasons may be principally assigned. When great trials are in view, we run simply and immediately to our all-sufficient Friend, feel our dependence, and cry in good earnest for help; but if the occasion seems small, we are too apt secretly to lean to our own wisdom and strength, as if in such slight matters we could make shift without him. Therefore in these we often fail.

Again: the Lord deals with us as we sometimes see mothers with their children. When a child begins to walk, he is often very self-important: he thinks he needs no help, and can hardly bear to be supported by the finger of another. Now in such a case, if there is no danger of harm from a fall, as if he is on a plain carpet, the mother will let him alone to try how he can walk. He is pleased at first—but shortly, down he goes! A few experiments of this kind convince him that he is not so strong and able as he thought, and make him willing to be led. But was he upon the brink of a river or a precipice, from whence a fall might be fatal, the tender mother would not trust him to himself—no not for a moment! I have not room to make the application, nor is it needful. It requires the same grace to bear with a right spirit a cross word—as a cross injury; or the breaking of a china plate—as the death of an only son.

---

(Leonard Ravenhill)

The greatest miracle that God does today, is to take an unholy man out of an unholy world, and make that unholy man holy, and put him back into that unholy world, and keep him holy in it!

*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17*