

Spiritual pride is very apt to suspect others, but a humble saint is most jealous of himself. He is as suspicious of nothing in the world as he is of his own heart. The spiritually proud person is apt to find fault with other saints and to be quick to notice their deficiencies. But the eminently humble Christian has so much to do at home, and sees so much evil in his own heart, and is so concerned about it, that he is not apt to be very busy with other hearts. Pure Christian humility disposes a person to take notice of everything that is good in others, and to make the most of it, and to diminish their failings, but to give his eye chiefly on those things that are bad in himself.

JONATHAN EDWARDS

SPURGEON'S CATECHISM

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

59.Q. Which is the eighth commandment?

LIX. A. The eighth commandment is, "Thou shalt not steal."

60.Q. What is forbidden in the eighth commandment?

LX.A. The eighth commandment forbids whatever does or may unjustly hinder our own (1 Tim. 5:8; Prov. 28:19; Prov. 21:6), or our neighbour's wealth, or outward estate (Eph. 4:28).

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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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TAKE OFF YOUR SHOES

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Exodus 3:5

The ability to show reverence is a characteristic sadly lacking in much of our culture today. This absence is identified by a lack of respect for any form of authority and in its place we often find the opposite of reverence which is contempt. So it is that we witness contempt for the flag, for government, for the keepers of the peace, and those in positions which were once regarded with respect and appreciation. Where the sole objective is personal gratification, that which seems to oppose or lack support for the personal cause is often met with indifference at best and contempt at the worst.

This is especially true of God, His claim to sovereignty and His demand for Holiness. In that His Son, God manifest in the flesh, advanced the claims of sovereignty, displayed a perfect life of holiness and condemned sin in the flesh, He is hated by the world. In the parable of the wicked husbandmen, the householder, after seeing the rejection of other servants said “surely they will reverence my son.” In the parable they killed the son and in fact those to whom our Lord was sent did not reverence Him. They killed Him.

As Moses approached the burning bush, the extreme demand for reverence was expressed. The attention of Moses was already drawn to a most unusual sight. We read that an Angel appeared in “...a flame of fire out of the midst of a bush...” As Moses turned aside to see this bush that burned but was not consumed, the Lord spoke to him and fully called the attention of

Moses to Himself. First the Lord tells him not to come too close and secondly to put his shoes from off his feet. At that point the Lord fully identified Himself as the covenant God of Israel and Moses hid his face in true reverence and Godly fear. We would examine this event and others like it in contrast to the lack of reverence and the casual approach to worship that we witness in our land.

Moses would have understood the significance of removing his shoes. He had, no doubt, witnessed similar actions among the pagans in Egypt. Such a practice is often carried out to express reverence for some site or building that is sacred to some group or religion. In this country it has been customary for men to remove their hats as a sign of respect. The thought is that the contamination of the paths they have travelled clings to the bottom of the shoes and so they should be removed. By definition, reverence is fear mingled with respect and esteem. The actions of Moses and all who approach God reflect this and more. Our God was about to commission Moses to the task that would occupy him for the rest of his life; it was that for which he had been in preparation for eighty years. It was essential that Moses understand the relationship he would have with God in all this.

The work was the redemption of Israel out of Egypt and it was a monumental task indeed. It was not that Moses did not know who the God of Israel was or that he was unfamiliar with

the promises given to Abraham, Isaac and Jacob. It was that Moses must know that this would be a work of God and that Moses would not be the redeemer. But, he who is arguably the greatest leader ever among men must bow and be fully submissive to his God. Thus, Moses would go with the authority of I AM (v. 14) and his message ever be "thus saith the Lord!" And so he would lead. There was never a doubt in the heart and mind of Moses as to who was to be revered. He would serve the Lord ever deferring to Him in all things. At the outset Moses was shown exactly who was to be revered and he would relinquish any claims to a work of his own.

So it would be in the case of Joshua. We find this command given to Joshua before the conquest of Jericho and the campaign to take the Promised Land. This time the Lord appeared as the Captain or Prince of the Lord's host. *And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Joshua 5:15.* Again, this would serve to show the designated leader of the Lord's people that it would not be him in charge, but the Lord Himself. In neither case did the Lord appear in a

temple or edifice made by hands. There was nothing sanctified in the soil on which these men stood. It was the presence of the Lord that made the ground Holy and it was the presence of the Lord that demanded full submission and reverence before our Holy God.

On the basis of the redeeming work of Christ Jesus our Lord, we are bidden to "draw nigh to God." But even then it is with clean hands and a purified heart. In essence there is never a time that we approach God in any way but with reverence. The work of redemption is wholly of grace. It is the message we preach, but it is God's work to make effectual. There is no place for a casual approach to God. If we would serve it must be by grace and it must be that we remove our shoes (reverence Him) as we approach Him and the tasks before us. Consider: *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Hebrews 12:28.*

God will be served and we must in any endeavor to serve first remove our shoes. *God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Psalms 89:7. bhs*

EVERLASTING ESPOUSALS

"And I will betroth you unto Me forever!" — Hosea 2:19 How wondrous and varied are the figures which Jesus employs to express the tenderness of His covenant love! My soul! your Savior-God has married you! Would you know the TIME of your betrothal? Go back into the depths of a by-past eternity, before the world was; then and there, your espousals were contracted: "I have loved you with an everlasting love!" Soon shall the bridal-hour arrive, when your absent Lord shall come to welcome His betrothed bride into His royal palace! The Bridegroom now tarries — but see that you do not slumber and sleep! Surely there is much all around, demanding the girded loins and the burning lamps. At "midnight!" (the hour when He is least expected) the cry may be — shall be heard, "Behold, the Bridegroom comes!" My soul! has this mystic union been formed between you and your Lord? Can you say, in humble assurance of your faith in Him, "My beloved is mine — and I am His!" If so, great, unspeakably great — are the glories which await you! Your dowry, as the bride of Christ — is all that Omnipotence can bestow — and all that a glorified bride can receive! In the prospect of those glorious nuptials, you need dread no pang of widowhood. What God has joined together, no created power can put asunder! He betroths you, and it is, "forever!" John MacDuff

Pharisees and Sinners Distinguished

Luke 18:9-14

Also [Jesus] spoke this parable to some who trusted in themselves that they were righteous, and despised others: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Note these distinguishing characteristics between Pharisees and sinners.

- Pharisees consider themselves better than sinners; sinners know themselves to be worse than others.
- Pharisees despise sinners; sinners despise their sins.
- Pharisees are proud of what they have done; sinners are ashamed of what they have done.
- Pharisees exalt themselves, and therefore are abased by God; sinners abase themselves, and therefore are exalted by God.
- Pharisees justify themselves, and therefore are not justified by God; sinners pray to be justified by God, and He justifies them.
- Pharisees trust in their own righteousness – but in God’s sight “we are all like an unclean thing, and all our righteousnesses are like filthy rags” (Isaiah 64:6); sinners trust in God for righteousness – and pray to be “found in Christ, not having my own righteousness, ... but that which is through the faith of Christ, the righteousness which is from God by faith” (Philippians 3:9).
- Pharisees pray with themselves, for God shuts His ears to their prayers (e.g., Psalm 66:18; Proverb 28:9); sinners pray to God, and He grants their request (cp. Psalms 51 & 32).

O that you and I might be delivered from Pharisaism, and acknowledge ourselves as sinners!
– Daniel E. Parks



Proverbs 28:9

He that turneth away his ear from hearing the law,... Not merely the moral law, but the word of God in general, and any and every doctrine of it; though the law is to be heard and attended to, what it commands and forbids, its precepts, menaces, and curses: indeed the Spirit of God is not received by the hearing of the law, nor does faith come by that; but by hearing the word of God, particularly the Gospel; which yet then turn away their ears from, and are turned ...to fables, and choose to hearken to anything rather than that; and, like the deaf adder, stop their ears to the voice of the charmer, charming ever so wisely; the folly and sad effects of which will be seen when too late; even his prayer shall be abomination; that is, to God; not only his ungodly actions, but even his outward exercises of religion, which carry in them some show of goodness and holiness; and particularly his prayer to God, which in upright persons is the delight of the Lord; yet in such an one it will be abhorred by him; when he is in distress, and shall pray to the Lord, he will not only turn a deaf ear to him, as he has to his law or word, but he will despise and abhor him and his prayer; because he has set at nought his counsel, and despised his reproof, Proverbs 1:24.

JOHN GILL



We have more mercies every day to bless God for than what is set on our tables.
We wear mercies; we breathe mercies; we walk upon mercies; our whole life is
but a passage from one mercy, to be entertained by another. -- William Gurnall