

"Grace is only amazing to you when you realize how much of a wretch you are." -Burk Parsons

GADSBY'S CATECHISM

By William Gadsby, about 1800

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

Question LXXXI. Can you give a proof of the gospel as a rule in case of personal offences?

Answer. Yes; as it is written, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Matt. 18.15-17.

Question LXXXII. Does the gospel require anything of believers towards God?

Answer. Believers are not their own, but are bought with a price. God, in the gospel, requires them to glorify Him in their body and their spirit, which are His, and to worship Him in spirit and in truth; and His grace enables them so to do.

Jn. 4.23-24; 1 Cor. 6.19-20; 2 Cor. 9.8; Tit. 3.8.

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

WXTH-LP 101.7 FM— In Richwood

Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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 13, No. 14

April 5, 2020

OUR EXAMPLE IN FEAR

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered... Hebrews 5:7-8

The opening phrase of this passage calls our attention to the humanity of Christ Jesus our Lord. It is presented in the context of His priesthood being contrasted with that of the priesthood of Aaron. It is essential that His identity with the redeemed be realized. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" Hebrews 2:14. In His humanity, prayers and supplications were offered. We not only see the divine purpose in His pleas, but also see Him as our example. Certainly, we have no illusions of personal efficacy in prayer comparing with His, but we are shown the effects of intensity and as done in the reverential fear of God. Some of the uniqueness of His priesthood is seen here is that those of old were offering sacrifices and performing rituals while He offered up Himself.

Several instances of our Lord praying are recorded in the Gospels. There is enough to indicate that this was way of life to Him and that more praying occurred than is recorded. We may safely assume that, in accordance with His declared purpose to minister to others, He was not praying for Himself. The sinless One needed no intercession for Himself. There is thought here that this reference may be the single exception to that. Was this a reference to Gethsemane? It would certainly fit the

description of the agony He suffered there. But then, what of the reference to fear? It would not have been a fear of death in that He declared Himself to be the Good Shepherd who would lay down His life for His sheep. A consistent explanation of this may be in connection with what He would experience at the cross. A. R. Faussett wrote: "Or what better accords with the strict meaning of the Greek noun, "in consequence of His REVERENTIAL FEAR," that is, in that He shrank from the horrors of separation from the bright presence of the Father, yet was reverentially cautious by no thought or word of impatience to give way to a shadow of distrust or want of perfect filial love." While His fear of the experience may have been personal, His reverence of the Father was in no way compromised. He is our example as we read such passages as, "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.

His prayer and supplication were made unto the only One who could deliver Him from death. That is, deliver Him from out of death. Arthur Pink observed that it was not a deliverance from dying but from death. His was not a crying without meaning — it was to the Lord God: "For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be

ashamed." Isaiah 50:7. At first read this might seem to be about Him, but He is about the redemption of His people. And so, it is a High-priestly prayer of intercession in the end. He must be delivered from death in order to deliver us.

He was borne up and sustained so that He could suffer the full penalty. He fully understood the intensity with which He would suffer and so prayed with great intensity that He be able to endure all that was needed in order to declare "it is finished." He was delivered from death after dying: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebrews 13:20-21.

We are often caused to marvel at the dual nature of Christ. Indeed, we rejoice in the knowledge that He is God manifest in the flesh. We are left without doubt at the declaration of Him as the Eternal Son of God: "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." Psalms 2:7. This prestige did not exempt Him from the necessity to accomplish what only He could do and to do it as a man. He is our perfect example in it all. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:" 1

Peter 2:21. Thus, we are reminded again of the words of Paul to the Philippians to "Let this mind be in you which was also in Christ Jesus." Paul went on to declare that He "...made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man became obedient unto death, even the death of the cross." We would see Him here as both our suffering High Priest Who has prevailed in obtaining our salvation, and as our example of intensity and fear as we would endeavor to intercede before God. Our prayers may be many, but where is the reverential fear of Him who is able to deliver?

I have often been made to wonder at the thought that our Lord learned anything. Yet, we observe His growth through childhood and into manhood. He had to be tempted in all points as we are. And so, we understand that the thought of learning here was not a learning to obey; it was what He learned by experience in obedience. As He served and endured through His earthly ministry and even to the experience of the cross, He learned "by the things which He suffered!"

The question for us is, will we learn of Him — both from Him and of Him. His word to us is "Take my yoke upon you and learn of me." Oh, that we might strive to such submission, reverence, and Godly fear as we aspire to His level of intensity. For it, He was heard. *bhs*

What did Jesus mean when he declared "Thou shalt love thy neighbour as thyself" (Matt. 22:39; Mark 12:31; Luke 10:27)? He said that the law and the prophets hung upon two commandments that represented the first and second table of the Law. Our Lord said the first was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37) and the second regarded the love of the neighbor. We are not to harm our neighbors by violating God's requirements toward them and thus we should do them good and not evil.

What concerns us is "How are true Christians supposed to love their neighbor or anyone else as far as that is concerned, as themselves?" We love them by not breaking the commandments in the second table of the law toward them. How then do you love

in the scriptural sense? Paul described this in Romans 13 where he said, “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself” (Rom. 13:9). Here is how a Christian is to love his neighbor. You can love your neighbor if you do “not covet thy neighbour’s house, not covet thy neighbour’s wife, nor his manservant [or male slave], nor his maidservant [or female slave], nor his ox, nor his ass, nor any thing that is thy neighbour’s” (Ex. 20:17). This is how you love your neighbor. You do not covet what is his; you do not lie against him; you do not steal from him; you do not kill him except in self-defense; and you do not commit adultery with his wife. “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law” (Rom. 13:10). You do not have to particularly like a person to love him in the Biblical sense, but you do need to obey these commandments toward him. So biblically loving your neighbor is to not kill him, lie about him, etc. Sometimes it involves giving a cup of cold water and now perhaps being aware of what relation one takes during the Coronavirus. –Excerpted from an article by Dr. Ron Rumburg

From Jeremy Walker, *Life in Christ: Becoming and Being a Disciple of Jesus Christ*

Do not mistake this: the gospel always carries with it the beauty of an invitation and the weight of a command. When someone hears such words, he either receives or rejects the invitation; he obeys or disobeys the command. Such exhortations and encouragements never leave us in no-man’s-land but either draw us to the side of Christ or disclose our distance from or antipathy to Him. When an awakened sinner hears such words as these, under the influence of the Spirit he feels at least something of their majesty, their compelling force, and their divine authority and understands something of their consuming demand. For what is commanded here is a distinctive way of looking. Here the living Lord requires us to look from something to something else. It is a cry to detach our thoughts, concerns, hopes, and desires from whatever distractions and deviations they have been running after and turn our full attention to some other thing. Whatever we might have been pursuing, we are to leave it and pursue something else entirely. The fact that this is a command demonstrates that it is not something to be trifled with. The nature of the demand shows that it calls for a wholehearted seeking after something, turning our whole attention from all other things into a particular channel. This is not a command that depends upon our physical capacities, as if the farsighted or nearsighted, or even the altogether blind, are somehow disbarred. Indeed, it is notable in Mark’s gospel, for example, that blind Bartimaeus sees far more clearly and looks far more intently than multitudes with 20/20 vision. He will not stop shouting until he has gained the attention of Jesus of Nazareth: “Son of David, have mercy on me!” (Mark 10:46–52).

First, I must say to myself, ‘God has not changed.’ Secondly, I must say to myself, ‘Forget not all his benefits’ (Ps. 103:2). Thirdly, I must say to myself, ‘Remember God’s promises.’ Fourthly, I must say to myself, ‘Look for God’s purpose in the trials.’ Finally, I must say to myself, ‘Remember God’s dealings with others in the past.’--Derek Prine