

The more you submit to Christ in humility, the more you can stand for Christ with boldness. —
H.B. Charles Jr.

The Holy Spirit will not allow you to live satisfied on the rubbish heap; he will nurture a longing
for the City of God to beat in your heart. —Gloria Furman

The Baptist Catechism (Keach's Catechism)
1677

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

Q. 37. What is justification?

A. Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as
righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith
alone.

(Rom. 3:24; Eph. 1:7; 2 Cor. 5:21; Rom. 5:19; Phil. 3:9; Gal. 2:16)

Q. 38. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a
right to all the privileges of the sons of God.

(1 John 3:1; John 1:12; Rom. 8:16-17)

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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

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DESCENT INTO HUMILITY

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But 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, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:5-8)

I recently heard someone remark that he was proud of his humility. It was, of course, his intention to be humorous in making the statement. He, as well as we, know well that pride and humility cannot coexist. But attaining to the humility that is set before us in scripture may be more difficult than we might imagine. This text provides us with ultimate example in humility. The world, the flesh, and the devil hate it in any form and seeks in any way to counter it. Especially do these conspire to direct our attention away from the humility into which our Lord descended to conquer pride in us and enable us to humble ourselves under the mighty hand of God that we may be lifted up in His image.

Quite often certain Christian characteristics are claimed but are in fact only relative to what is seen in others, rather than seeing what is in Christ. We, for example, might see the actions of one who is very proud and think ourselves to be humble in comparison. Such a thought counters the very idea of true humility. Sometimes we mistake our charitable looks and actions for humility. Care must be taken that we do not see ourselves as superior to any other and so exhibit a misplaced magnanimity. Like many other definitions there exists an absolute standard for humility, and such is seen in our Lord Jesus Christ. There can be no arbitration in what we

see in His example. It is not merely to be observed and admired; it is to be followed. In verse 5, we read: “Let this mind be in you, which was also in Christ Jesus...”

We would take note of some of the ways the Scripture calls attention to the importance of the mind in our relationship to Christ. It begins with a consideration of its place in obedience to our Lord: *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (Luke 10:27)*. It is said of the ungodly that “God is not in all their thoughts.” It may well be that He is not in any of their thoughts. We are rather encouraged to “think on these things.” And so, to consider Him in all His ways that ours might be found following Him.

Peter would encourage us to regard the work of salvation in us in this fashion as we face the rigors and opposition of the world: *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; (1 Peter 4:1)*. To think properly of ourselves we are bidden to engage our minds as did Christ in going to the cross. We note the contrast with those outside of Christ: *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even*

their mind and conscience is defiled. (Titus 1:15). Paul reminded the Colossians that it was in their minds that they were alienated and enemies (Colossians 1:21). But then, he exhorted them to put on among other things humbleness of mind (3:12). We are ever reminded of the word to the Romans: *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Romans 12:2).*

The mind to which we are to be conformed is that of Christ. We are ever shown the mindset of the Savior in that He would go to the cross and accomplish the purpose for which He was sent. His mind was ever to serve the Father. Our identity with Christ and the thought of His mind in us cannot be separated from what He was minded to do regarding the cross. Men have often characterized earthly burdens as crosses. We do not have many crosses. There is but one cross and His cross must be our cross. We must embrace salvation by way of the cross. We must emulate His attitude of self-abnegation. We are thus to take up the cross exactly as He did and embrace the humility that goes with it. We are to be “crossed out.”

That which defines the mind of Christ may be characterized as a descent into humility. It was certainly a matter of His mind that He thought it not robbery to be equal with God. We consider the glory He had before the world was. He willingly submitted to coming in the form of sinful flesh, yet without sin. He was obedient in every way and made Himself of no reputation –

emptied Himself of personal claims and privilege. He took the form of a servant (literally slave), in voluntary service to God and man. He was found in fashion as a man and as a man He humbled Himself and was obedient even to the death of the cross. There men did their worst to Him and “He who knew no sin was made sin for us.”

He bore the curse for His people! That is our example in humility.

The result of His exercise in humility was that He was highly exalted and given a name above them all. If it be said of Him that He descended into humility, what may be said of us? We could have gone no lower than we were. He made Himself of no reputation; we had no reputation. He took on Him the form of a servant; we were the servants of sin and the devil. Thus, it is that we have ascended into humility. We have been brought to the place where we delight to bow before our blessed Lord and so to be divested of any personal claims to worth apart from the grace of God. Certainly, we have been brought down from the heights of pride and self-gratification and discovered that “All that thrills my soul is Jesus.” We have come down from the illusion of self-sufficiency to the delightful place of full dependency on Him and find Him bidding us to ask for more. As did He, we would humble ourselves under His mighty Hand that we might be lifted up and enabled to go on our way praising God and serving Him and finding all our joy in Him alone. *bhs*

The Psalms and Prophets contain numerous references to the power of right thinking to raise religious feeling and incite to right conduct. “I thought on my ways, and turned my feet unto thy testimonies” (Psalm 119:59). “While I was musing the fire burned: then spake I with my tongue” (Psalm 39:3). Over and over the Old Testament writers exhort us to get quiet and think about high and holy things as a preliminary to amendment of life or a good deed or a courageous act.

--A. W. Tozer

God's passion for His own glory is the clear and unapologetic teaching of Scripture, yet many people, sometimes even sincere Christians, ask whether it is right for God to act for His own glory. To answer this question, we need to consider only who God is. According to the Scriptures, He is infinitely greater than all His creation combined. Therefore, it is not only right but also necessary for Him to take the highest place and make His glory the great reason or chief end of all that He does. It is right for Him to take center stage and work all things so that His glory (i.e., the fullness of who He is) might be made known to all, to the end that He might be glorified (i.e., esteemed and worshiped) above all. For Him to shun such preeminence would be for Him to deny that He is God. For anyone other than God to seek such preeminence would be the grossest form of idolatry. Again, this is the common consensus of theologian and preacher alike. A. A. Hodge writes, "Since God Himself is infinitely worthier than the sum of all creatures, it follows that the manifestation of His own excellence is...the highest and worthiest end conceivable."⁸ Charles Spurgeon writes, "God must have the highest motive, and there can be no higher motive conceivable than His own glory."

A second truth we must understand is that God does not seek His own glory apart from His creatures' greatest good. In fact, the greatest good God could ever accomplish for His creatures and the greatest kindness He could ever show them is to glorify Himself—to direct and work in all things so that He might display the fullness of all that He is before them. If God is of infinite value, splendor, and beauty, then it follows that the most valuable, most splendid, and most beautiful gift He could ever give to His creatures is the revelation of Himself. With regard to this precious truth, Louis Berkhof writes: "In seeking self-expression for the glory of His name, God did not disregard the well-being, the highest good of others, but promoted it.... The supreme end of God in creation, the manifestation of His glory, therefore, includes, as subordinate ends, the happiness and salvation of His creatures, and the reception of praise from grateful and adoring hearts.

Paul Washer, *The Gospel Call and Regeneration*

Facing the fire as we live obedient to God and refuse to worship what our society bows down to is not strange; it is the normal life of the believer—in Daniel's day, in Peter's, and in ours. Faith is still obedience despite the consequences.

Alistair Begg, *Brave by Faith*

"Whether we like it or not," said Charles Spurgeon, "asking is the rule of the Kingdom." Asking humbles us, and it glorifies God.

--Warren Wiersbie, *PRAYER 101*

As the life of a Christian is derived from Christ, so it is directed to him.

--John Fawcett, *Christ Precious to Those Who Believe*