

God wants us to worship him because we become like what we worship. If we worship God in spirit and truth, we'll become more spiritual and truthful. —David Murray

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. 85. Which is the tenth commandment?

A. The tenth commandment is, "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

(Exodus 20:17)

Q. 86. What is required in the tenth commandment?

A. The tenth commandment requires full contentment with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his.

(Heb. 13:5; 1 Tim. 6:6; Rom. 12:15; 1 Cor. 13:4-7; Lev. 19:18)

Q. 87. What is forbidden in the tenth commandment?

A. The tenth commandment forbids all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

(1 Cor. 10:10; James 5:9; Gal. 5:26; Col. 3:5)

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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

Volume 16, No. 2

January 8, 2023

MUTUAL FAITH

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me. (Romans 1:11-12.

It was typical of Paul to express his affection for those to whom he wrote. In the case of the Roman epistle, he was writing to a people he had never met. Yet, the same depth of longing towards them seems to be as intense as to those of long acquaintances. He does not hesitate to present his credentials as the servant of Jesus Christ, called to be an Apostle. He further declared his full devotion to the Gospel of our God in the declaration of Christ Jesus our Lord. It was “for the obedience to the faith among all nations, for His name.” His very endearing words to them were, “Among whom ye are the called of Jesus Christ,” and then identifies them as those “called to be saints.” (See Romans 1:1-7).

It has now been several years since I heard a dear brother preach an entire message on verse 8 of Romans 1. It was one of those messages that will stick with me ever. The thrust here was that, before moving into the main purpose of the epistle, he would have them know of his personal interest in them, his love, and his desire for them to experience such grace and peace as attended those who are so called of God. This was more than a common courtesy; it is an acknowledgement of the success of the Gospel and a reason to give thanks for them. Thanksgiving to God in Christ is always in order in all that we do. It takes on a unique form when thanksgiving is for people and what the Lord has done in them and through them.

A valuable lesson learned early has served me well. In the preparation of messages, it is important to state a purpose or an aim for why it is being delivered. Paul did just exactly that here. Most commentators agree that his intent was not to impart some charismatic gift. It was rather that he was referring to their spiritual encouragement and growth. His words here take on a tone of humility in that it is through sharing that he aspires to accomplish that goal. Paul is passive and would have the Lord work in him to bring the desired result. How easily could he have spoken with authority rather than with a tenderness that comes to expression in the next verse. This was often the tone of Paul’s writing as he would seek the anchoring of folks in the Gospel. Peter expressed the same type of desire in writing, *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (1 Peter 5:10)*. By the time of this writing he had, doubtless, witnessed the unsettling of many such as the Galatians and some of the Corinthians. It is always the desire of those who minister in the Word to see its indwelling in those they serve. *I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. (2 John 1:4)*. Thus, he would reinforce to them the knowledge of their safety in Christ, the effects of

His love to them, the providential care of God, and the surety of the promises of God in Christ.

The humility of Paul shows forth most profoundly as he expressed the desire to be comforted together with them. He places himself on the same level as them. Early on I often encountered older professors who seemed to be more interested in showing what they knew rather than to share it with me in spiritual expression of faith. I was asked such things as “did you not know that...” followed by the relating to me of some obscure fact or a questionable interpretation. I remember trying to share some thoughts with an elderly lady whose retort was “young man, I have forgotten more bible than you will ever know.” There is no mutual benefit in such reactions. As a result, I have greatly benefited over the years in listening to younger believers sharing their faith. Paul sought the same benefit from them.

Albert Barnes made some interesting observations here. First, “That one effect of religion is to produce the desire of the communion of saints. It is the nature of Christianity to seek society of those who are the friends of Christ.” To this he added the thought that “Nothing is better suited to produce growth in grace than such communion.” And “The Apostle did not disdain to be taught by the humblest Christians. He expected to be strengthened by the faith of those just beginning the Christian life.” I have often attended Bible conferences in which great biblical knowledge was put on display. The expertise of the speaker was very evident and many of these were of great profit to me. But the most profitable were those in which the experience of the speaker and his faith in Christ

was as evident as his knowledge. I have sat under the preaching of younger men and was greatly blessed as they shared their faith in Christ and the Gospel.

F. B. Meyer wrote that, “Long before Paul saw the faces of these Christians in Rome, he had been led out in prayer for them. He had won the battle before entering the battlefield. How noble it was on the Apostle’s part to say that his faith was strengthened by their faith, as theirs was by his. There is a wonderful give-and-take in the service of God. Each of us helps or hinders. None is neutral.”

So, the desire of Paul was to see them – literally yearning after them with intensity. He was not just looking for another place to preach. He would endeavor to impart a spiritual gift – to give over to sharing in full fellowship with them. And he would expect the same benefit to come to himself as such fellowship was had. We would carefully note the loving tie with them that he desired to bring to full expression in seeing them personally: he would encourage them, and they would encourage him. We read Paul later: *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:15-16).*

O that we might be quick to identify the expressions of the faith in others and may we respond in the expression of our own faith that we may be comforted together by our mutual faith. *bhs*

The longer you wait to confess, the more likely it becomes that you never will... Sin is a cancer—it must be rooted out as quickly as possible before it spreads. — Garrett Kell

To Do His Will

We are not naturally inclined to do the will of God. To the contrary, until God intervenes, we take joy in contradicting and disobeying him. But once God saves us we come to understand the pleasure of carrying out his commands and submitting ourselves to his will. And that's what F.B. Meyer reflects on in this sweet passage.

God is love; to do his will is to scatter love in handfuls of blessing on a weary world.

God is light; to do his will is to tread a path that shines more and more unto the perfect day.

God is life; to do his will is to eat of the Tree of Life, and live forever, and to drink deep draughts of the more abundant life which Jesus gives.

God is the God of hope; to do his will is to be full of all joy and peace, and to abound in hope.

God is the God of all comfort; to do his will is to be comforted in all our tribulation by the tender love of a mother.

God is the God of peace; to do his will is to learn the secret inner calm, which no storm can reach, no tempest ruffle.

God is the God of truth; to do his will is to be on the winning side, and to be assured of the time when he will bring out our righteousness as the light, and our judgment as the noonday.

--From Tim Challies Blog

"BUT THE SCRIPTURE SAYS"

2 Corinthians 5:21 declares concerning Jesus Christ, "God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

This may come as quite a shock to you, but there are professing Christians who take this Scripture at face value. They whole-heartedly believe that God actually made Christ to be sin for His people and that God actually makes believers in Christ to become God's righteousness in Christ.

Some try to tell them that the first part of this Scripture means God imputed our sins to Christ. They reply, "But the Scripture says God made Christ to be sin for us. This Scripture does not say God imputed our sins to Christ, or charged Him with our sins. Imputing sins to Christ and making Him to be sin are two different things."

Some try to tell them that the second part of this Scripture means God imputes Christ's righteousness to us. They reply, "But the Scripture says God's people become God's righteousness in Christ. This Scripture does not say God imputed Christ's righteousness to us, or charged His righteousness to our account, nor that He made or declared us to be righteous. Imputing righteousness to us and making us to be righteousness itself are two different things.

It is well-nigh impossible to dissuade these Scripture-quoters. I know this from personal experience. For when one tells me that what the Scripture says and what the Scripture means are not exactly the same, I reply, "But the Scripture says what it means, and means what it says: 'God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.'" – Daniel E. Parks