

With the goodness of God to desire our highest welfare, the wisdom of God to plan it, and the power of God to achieve it, what do we lack?

—A.W. Tozer

The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

30. Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition (Luke 2:7), made under the law (Gal. 4:4), undergoing the miseries of this life (Heb. 12:2, 3; Is. 53:2, 3), the wrath of God (Luke 22:44; Mt. 27:46), and the cursed death of the cross (Phil. 2:8); in being buried (1 Cor. 15:3,4), and continuing under the power of death for a time (Acts 2:24, 25, 26, 27, 31; Mt. 12:40).

31. Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day (1 Cor. 15:4), in ascending up into heaven (Mark 16:19), in sitting at the right hand of God the Father (Eph. 1:20), and in coming to judge the world at the last day (Acts 1: 11; 17:31).

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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

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### MIGHTY TO SAVE

*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. (Isaiah 63:1).*

It is good, at times, that as we enjoy the tender loving-kindness of our Lord that we should look to such depictions of Him as we see here. We should be in remembrance of all that is true of Him and to stand in awe of Him. Several of the latter chapters of Isaiah begin with a declaration of certain victory (see also the opening verses of Isaiah 58-66). We witness the earthly ministry of Christ Jesus as the submitted Lamb of God. He declares Himself to be “meek and lowly in heart.” This is part of that which we should learn from Him. We rejoice in that His submission carried Him to the work of sacrifice. But victory was His to claim and so it was accomplished. He came forth as the mighty conqueror of all His enemies. Isaiah wrote here of a conquest that would be soon forthcoming, but we clearly see the Christ and His work set forth here. He is our King who has gone forth conquering and to conquer. Salvation is described in two aspects. He has redeemed His own, and He shall destroy His enemies and the enemies of His people. He was coming from Edom, the heritage of Esau. They were arch enemies of the Lord’s people. That conquest is described in the Book of Obadiah.

Who is this? We note that this is a fair question. And yet, He does not name Himself. We are reminded here that when John the Baptist sent his disciples to question Christ as to His identity, He did not answer the question directly; rather He pointed to what He was

doing. So, in our text here and the verses following He describes His attributes and actions – He who “speaks in righteousness, mighty to save.” So, we would follow His description as to who He was.

The first thing called to our attention is His majesty. His apparel is that of the conquering King, He is coming from battle. The reference to “dyed garments” is further explained as follows: *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (Isaiah 63:2-3).* Several things are to be noted here. The victory was accomplished with much effort. It was something that only He could do. His victory would be complete, the work is described as done.

He was travelling in the “greatness of His strength.” His demeanor is one of pure confidence. He knows Himself to be Omnipotent, Omniscient, and Omnipresent. There is no thought of failure with Him. *To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*

(*Isaiah 40:25-26*). It is He that speaks in righteousness and that is, in fact, the personification of the righteousness of God. We delightfully read that God, *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (Hebrews 1:2)*.

And He is “mighty to save.” This is a key thought in this passage. The price that He paid required a “Mighty One.” The writer of Hebrews bids us to “consider Him,” and this we would do. Who else could have silently endured the abuse and humiliation inflicted on Him by His enemies and His enemy? Who else could have endured the wrath of God poured out without measure at the demand of justice? Even now we are shown Him enthroned as a Lamb as it had been slain. The enemy to be conquered was deeply entrenched and in possession of great weapons of destruction. But then Jesus was mighty to save and conquered death, hell, and the grave. There was a vast number of people to secure from danger. Men are advised to count the cost before going to battle. Yet, our Lord knew those who were to be delivered. And we read further that, *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7:25)*.

And final salvation demands the conquest of a rebellious world. We are constrained to ask with the Psalmist, *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands*

*asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. (Psalms 2:1-4)*. He is the only One who is “Mighty to save.” The Psalmist observed that the animosity of the world, the flesh, and the devil is directed towards the Lord’s Anointed. But it is declared to be to no avail owing to Him who is “mighty to save.”

Centuries before the first advent of Christ the prophet Isaiah was given several views of the final outcome of our Lord’s determinations. We note that the Lord was and is driven by His own fury: *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. (Revelation 14:19-20)*.

We often hear Christ depicted as weak and accepting of whatever man has to offer or what they will allow Him to do. These characterizations are far from seeing Him as “mighty to save.” His tenderness toward His redeemed does not compromise His anger and fury that will be finally executed. We rejoice and are elated at the thought of enemies of righteousness being banished forever from our sight, never be able to disturb again that which we have in the presence of Christ Jesus our Lord. The shout of our victorious King is among us. He has come, He is come, and He is coming. Amen.  
*bhs*

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CHRIST to be fed upon

WHAT is the use of bread if it is never eaten? If you go to the Orphanage, you will see a large batch of bread there kept upon the shelves. It must not be eaten the first day, you know; it would go too fast, and would not be very wholesome for the youngsters. It must get rather staler by being kept a little while. Now suppose that I were to go down there, and say to the baker, “Lock that door: I want to keep that

bread. I am going away to Mentone, and I shall take the key with me, that I may save that bread.” Suppose I were to do so, and come back in a couple of months’ time. Should I say to myself, “I have saved that batch of bread”? I am afraid that it would turn out to be very bad economy. Let us go and look at the loaves which we have kept from use! Come away at once! The sight is not pleasant. Decay and corruption have fallen upon what we have hoarded. It would be a poor matter for the bread. Why, it is the very end of bread, the object of bread, the portion of bread, to be eaten. It is honoured in being eaten; it would be degraded by being left to grow stale and mouldy. Now the Lord Jesus Christ is never so famous a Christ as when sinners come and feed upon Him. This precious bread must be eaten, or it has not answered its design. –C. H. Spurgeon, *Barbed Arrows*

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### Worship Is No Means

But talking about worship as a means of grace is tricky, because, as John Piper cautions us, true worship is not a means to anything. Worship is an end in itself. We do not eat the feast of worship as a means to anything else. Happiness in God [which is the heart of worship] is the end of all our seeking. Nothing beyond it can be sought as a higher goal. . . . True worship cannot be performed as a means to some other experience.<sup>3</sup> What, then, do we mean when we say that corporate worship is an essential means of God’s grace? Can it really be such?

–David Mathis, *Habits of Grace*

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Christ himself set up his kingdom. Christ himself established his church. Christ himself gave us Christian law. And the men whom he inspired furnish us the only reliable record of these institutions. They had no successors in inspiration. The record is complete. Prophecy and vision have ceased. The canon of revelation and the period of legislation are closed. Let no man dare to add to it or take from it, or dilute it, or substitute for it. It is written. It is finished.

–B. H. Carroll, *Baptists and Their Doctrine*

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Let us never forget that God's character before the world is committed to you, it is committed to me, committed to His people. If we fail, in the eyes of the world, He fails. If we fail, His name is beclouded, His luster is dimmed and men are not drawn to Him, but rather are driven from Him. Yes, God's character before the world is committed to you, and maybe you have made this discovery, that you have been a poor representative, and you are gripped by a sense of failure.

–Duncan Campbell, *The Price and Power of Revival*