

We don't love our neighbors to convert them; we love our neighbors because we are converted. —Jay Pathak & Dave Runyon

Be slow to believe an accusation against another! One false mouth can destroy the reputation won by a lifetime of worthy deeds! —J.R. Miller

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

40.Q. What did God reveal to man for the rule of his obedience?

A. The rule which God first revealed to man for his obedience, is the moral law (Deut. 10:4; Matt. 19:17), which is summarised in the ten commandments.

41.Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves (Matt. 22:37-40).

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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

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“The Pillar and ground of the Truth” -- 1 Timothy 3:15

Volume 16, No. 34

August 20, 2023

A PERSPECTIVE ON PERSEVERANCE

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(Galatians 6:9-10)

This whole passage is directed to an active pursuit of the faith of God’s elect. It is clear that well doing has its application to others in the presence of God. We are directed to seize opportunity as it appears to do good in the interest of others. That which is directed here is explained in such things as endeavoring to restore those overtaken in a fault and to do so in the spirit of meekness. See the first verse of this chapter. In the second verse we are directed to “Bear ye one another’s burdens, and so fulfil the law of Christ.” It is in this context that the warning is issued to “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

At every discussion of good works, it seems that a clarification must be made. The tendency is to select what we prefer to call good works, and we tend to be selective as to who the recipients of such works might be. But with the right point of view that is unnecessary. The child of God delights in God and in that way, he does not seek to profit by doing the will of God. We are reminded of the revelation to Abraham: *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (Genesis 15:1).* The work of grace in the heart of true believers manifests itself in that which glorifies God and brings joy to the one possessing such grace. He freely directs all to the

Lord. Even persecution becomes a privilege.

The tendency in human nature is toward weariness in any task, especially in one that is drawn out without an immediate result. Perhaps Paul’s admonition here finds its basis in the fact that the Galatians had despaired of seeing the result they had anticipated and thus succumbed to the deceptions of the Judaizers. They had begun with their eyes fixed on Christ and Him crucified. They had begun in the Spirit and were now seeking to be made perfect in the flesh (See chap. 3:1-3). There is no doubt that continued spiritual activity is resisted and results in physical or mental weariness. The wise man wrote, *And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. (Ecclesiastes 12:12).* That perseverance is the mandate of our Lord is manifested by His example in that there was no letup until the rigors of the cross had been endured. And it is the means whereby we are preserved. The life of grace in evidence must be lived out. *And he spake a parable unto them to this end, that men ought always to pray, and not to faint; (Luke 18:1).*

The thought of “well doing” is expressed in other places in the scripture. Paul wrote to the Romans with eternal life in view. Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality,

eternal life... The well doing then is the key to all that pertains to glory and honor. Peter saw well doing as the answer to persecution because of the faith. 1 Peter 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men... 1 Peter 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 1 Peter 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

We are clearly told here that a time of reaping will come. But it will be in His time, not ours. Paul had reminded the Galatians of what had gone before: *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Galatians 4:4-5)*. Paul wrote of divine timing to Timothy in this way: *Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:6)*. And we are left with such glorious thoughts as: *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; (1 Timothy 6:15)*. In fact, we reap as we go and are entered into the joy of our Lord. (The ox that treads the corn is not muzzled). As Boaz provided for Ruth, so, our Lord leaves for us "Handfuls on Purpose." The example of Christ is ever before us -- *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. (John 8:29)*.

We are presented daily with opportunity. As

we see from the perspective of all that has been done for us, and the love shown to us while we were yet sinners, we will sense such opportunities. But such as this is underwritten by such things as meditation, praying without ceasing, and *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. (Psalms 19:14)*.

Paul introduces a concern in this passage. The condition is "if we faint not." The question in the minds of many will surely be "what if I do faint?" As we said earlier these words do not suggest that there is merit. What it does say to us is that true believers will continue in "well doing." Many teach a system that allows a one-time profession of faith and salvation no matter what. We have many scriptures such as this in which we learn that where there is true belief there is continuance in well doing. If there is no continuing in this manner, then the profession must have been false. Faith is the gift of God and the gifts and calling of God are without repentance. God does not fail in His purpose, and this is borne out when those He saves continue in well doing. It was not the intention of Paul to condemn or call one's salvation into question nor is it mine. He is here encouraging believers. These words would have no meaning to those without Christ since you cannot continue what you never started. That which we shall reap is an eternity with Christ. He who has begun a good work in us will see it through to the day of Jesus Christ our Lord. *bhs*

Paul Washer, *Gospel Assurance and Warnings*

The evidence that we have become children of God is that when we become aware of our sin we respond with humility, brokenness, contrition, mourning, and trembling at the law we have spurned. That God presents this truth to us at the beginning of our self-examination demonstrates the greatness of His wisdom. If the truth of this text had come later, we may have been too severe with our self-examination and fallen under a false condemnation leading to hopelessness. We could easily have

misinterpreted and misapplied the first test that we considered, leading us to believe that our all-too-frequent wanderings from the light prove our unconverted state. Yet here at the very beginning of our self-examination, God proves to us that our frequent struggling against sin does not disprove our profession of faith but rather confirms it. We know that we have come to know Him not because we are without sin but because our attitude toward sin has been radically altered: we have a growing hatred for it, are broken over it, and confess it. –Paul Washer,

Holiness as Evidence

Excerpted from a message by Evangelist Rolfe Barnard – What is Holiness?

And a man who calls himself a child of God who does not have the one evidence that the work of grace is real in the heart, and that evidence is practical obedience to the will of God – a man who doesn't have that evidence, doesn't have evidence! That is the evidence that God saved you; that is the evidence that you are one of God's children. This is working in your life. Without holiness, no man would be capable of serving God in heaven. Without holiness, no man would be capable of beholding the glories of Christ here. Without holiness no man can serve God, now or later! Without holiness no man can have fellowship with God now or then. We are chosen, not because we are holy, but that we might be made holy. What then is Bible holiness? It is not heathen asceticism; it is not that you draw off from the world. It is not that you get down like Elijah under the juniper tree and everybody is wrong about you. It is not the absence of something. Bible holiness is not pharisaical self-righteousness. Listen to Rolfe Barnard! Any man on earth that sets himself up to judge the other fellow as to what makes him tick shows that he is an unsaved Pharisee, and he had never seen his own rotten heart! And you never did get saved without a look at your own rottenness, did you? And if you have ever seen yourself in the mirror of God Almighty's holiness, you never saw a man that you didn't think was better than you. It is not pharisaical self-righteousness. If there was anything my Lord hated, it was the fellow that was always talking about "I DO THIS" and "I DO THAT" Ah! He never had a kind word for that fellow who had such a small glimpse of God that he had a good opinion of himself. It is dead certain that the greatest saint of God you ever met had the most terrible opinion of himself, and he experienced something like Paul who started out by being just an apostle but would up by saying he was "the least of the apostles." And by the time he was old man, he said he was the "chief of sinners." It was simply because the closer you walk with God, the blacker he saw himself. The more he saw perfection in Christ, the more he saw of the imperfection of his life. It's not advertising that your life has been touched by the grace of God if you have a high opinion of yourself. That's right.

2 Corinthians 10:17-18: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved but whom the Lord commendeth."