

All truth, that is, all our knowledge of reality at every level, enters our heart through our mind, as our minds receive and process the products of different modes of awareness of various sorts of things—animate and inanimate, good and bad, beautiful and ugly. This is how we come by such knowledge as we have of our own selves, other selves, and God. In the case of God, it is through the impact of his works in creation, providence, and grace, plus the input of his Word, made effective to us by his Spirit, that we come to know what we do in fact know of his reality (which knowledge, though much in itself, is, we may be sure, not much in relation to all that he is and knows himself to be in himself). All the knowledge of God we have is given to us by God, and has as its purpose our responsive obedience to him in worship and work. Then, as we give God pleasure by obeying his will revealed to us and by matching our works and ways to his as our sovereign Creator, royal Covenanter, and universal Companion, we bear his image and display his likeness. Thus, at least, it was meant to be; but this, unhappily, is not what actually goes on.
by J. I. Packer, Gary A. Parrett in *Grounded in the Gospel*

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)

68. Q. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee (Ex. 20:12).

69. Q. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and relations, as superiors (Eph. 5:21), inferiors (1 Pet. 2:17), or equals (Rom. 12:10).

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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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DISCOVERED REST

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Jeremiah 6:16

Our Lord chose apt and profound illustrations to describe the believing life. In particular we are drawn to the declaration of Himself as the “Way.” *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6.* Even as we think on these precious words, we are, also, reminded of words of the many as they vainly describe “the way” as a method to obtain the favor of God in salvation. There seems to be no end to the clichés, devices and guile used to appeal to human logic or sense of personal accomplishment. The objective seems to be compliance to a system rather than a capitulation to the mercy of God as it is in Christ Jesus the Lord. The mandate of our Lord was to “repent ye and believe the Gospel” and He is the Gospel. The “way” declared by our Lord was not a systematic performance of some ritual obedience – it was eternal life in Him and with Him.

We often hear of a reference made to the “way of salvation” and quickly understand that the reference is to how to be saved. Thus, that way is often packaged for easy preparation and consumption in devices such as the “Romans Road.” Certainly there is nothing wrong to be found in any or all of the scriptures used. It is the fact that they are pulled from context and applied to reason rather than to shut men up to the mercies of God and direct them to Christ. Essential truth is omitted that would confound that method. The method is to ask a question

with a scripture reference that can only be reasonably answered in one way. Since the answers are all correct then the person may conclude that they have just travelled the “way to salvation.” If this were all there were to it then we might be the optimistic pragmatist and conclude that whatever works must be good. But, the way herein referenced is not a method, it is a relationship with Christ Himself and the way continues on forever.

The tearful appeals of Jeremiah demonstrate that there is a way that is not of man’s own choosing. And, it is not a way that is hidden in the sense that we are left to wonder as to a destination or an objective. Their repeated slides into idolatry and their repeated defeats and failures should have been ample evidence of wrong ways chosen. His instruction to them is valuable to us even as we observe much of the same kind of decline in our day. It was that they should go out where many paths diverge and observe as much as possible. We are often reluctant to ask for directions when we think we know the proper route literally or figuratively. But, this is what he would have them to do. What of the path to “vanity fair” or the path to legalism or any other path that pride finds desirable. To ask about the “Old Paths” was not a mere reference to age as it was to the times of old when there was demonstrated presence of God in the midst and there was rest in the Land.

The paths referenced were those of Enoch of whom it was written that he walked with God.

These were the paths of Noah who also “walked with God.” Abraham was called the “friend of God.” David was called a man after God’s own heart. The examples of these and many others are preserved in the Word that we might observe those literally walking in the “good way” with God. David would thus pray, *And see if there be any wicked way in me, and lead me in the way everlasting. Psalms 139:24.* To the child of God this way is not of this world or its methods. They rather live *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Hebrews 10:20.*

The choices of Israel and all others who reject Christ and the good way never come to a good end. The rebellion of the Israelites began in the wilderness and the writer of Hebrews documents the outcome. Theirs was an error of heart that provoked the wrath of God. See Hebrews 3. They had been brought out of Egypt with a testimony to His redemption in the Passover. It had been attended with mighty displays of His power which was engaged not only to prove Himself to them but also to protect and preserve them in the way. That way was a way of faith which claimed the rest of

God. The end was that they died in the wilderness because of unbelief. The story would be oft repeated down through the ages. *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:12.* Thus, we hear the finality of it all in the reply to Jeremiah – “We will not walk therein.”

There was promise extended to those who did walk in that “good way.” They would find rest. Such is the blessedness of all found on that way. They are able to claim that rest of which our Lord precious spoke. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matthew 11:29.* He spoke there of a given rest – justification accomplished. In taking “His yoke” we find ourselves travelling with Him in the way and rest is discovered and experienced. We sense completeness, enjoy fullness of life and are, by faith, able to cease from our own works knowing that He has lifted the burden of sin from us forevermore. All other ways are woefully lacking. *Good understanding giveth favour: but the way of transgressors is hard. Proverbs 13:15. bhs*

THE MAKER OF THE UNIVERSE

The Maker of the universe, as man for man was made a curse.

The claims of law which He had made, unto the uttermost He paid.

His holy fingers made the bough which grew the thorns that crowned His brow.

The nails that pierced His hands were mined in secret places He designed.

He made the forest whence there sprung the tree on which His body hung.

He died upon a cross of wood, yet made the hill on which it stood.

The sky that darkened o’er His head, by Him above the earth was spread.

The sun that hid Him from God’s face, by His decree was poised in space.

The spear which spilled His precious blood was tempered in the fires of God.

The grave in which His form was laid was hewn in rocks His hands had made.

The throne on which He now appears was His from everlasting years.

But a new glory crowns His brow, and every knee to Him shall bow.

–F.W. Pitt

Prayer Is This— Matt. 6:9-13 —

“After this manner therefore pray ye: Our Father, which art in heaven, Hallowed by thy name.” — Matt. 6:9 —

The American psyche has coddled itself for so long it has created the most self-absorbed culture since the heyday of the Roman Empire. No collective people have combined the vices of selfishness and sloth more efficiently. So, it comes as no surprise that, except he be taught, the native Christian is liable to bring such deep-seeded habits into his prayer life.

With the help of the Charismatic movement, prayer in America has become, for the most part, the constant whining of a people who demand to be pampered and indulged. Whatever bothersome annoyance lies in the path of their perfect existence must be removed immediately, lest they die.

So their prayers are offered to that end.

James nailed it when he said, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:3). Because we are prone to serve ourselves (for it’s all we have ever known prior to salvation), our Lord gives us a pattern for prayer. This gracious instruction is the antithesis of what the natural man believes prayer to be, for it emphasizes God’s sovereignty and man’s dependence.

A notion foreign to prideful, self-serving men.

“...For thine is the kingdom, and the power, and the glory, for ever. Amen.” — Matt. 6:13 —

Paul Osborne – Pastor in Lima, Ohio



Getting There

Come ye after Me. — Mark 1:17

Where the selective affinity dies and the sanctified abandon lives. One of the greatest hindrances in coming to Jesus is the excuse of temperament. We make our temperament and our natural affinities barriers to coming to Jesus. The first thing we realize when we come to Jesus is that He pays no attention whatever to our natural affinities. We have the notion that we can consecrate our gifts to God. You cannot consecrate what is not yours; there is only one thing you can consecrate to God, and that is your right to yourself (Romans 12:1). If you will give God your right to yourself, He will make a holy experiment out of you. God’s experiments always succeed. The one mark of a saint is the moral originality which springs from abandonment to Jesus Christ. In the life of a saint there is this amazing wellspring of original life all the time; the Spirit of God is a well of water springing up, perennially fresh. The saint realizes that it is God Who engineers circumstances, consequently there is no whine, but a reckless abandon to Jesus. Never make a principle out of your experience; let God be as original with other people as He is with you.

If you abandon to Jesus, and come when He says “Come,” He will continue to say “Come” through you; you will go out into life reproducing the echo of Christ’s “Come.”

That is the result in every soul who has abandoned and come to Jesus.

Have I come to Jesus? Will I come now?

Oswald Chambers