

“No matter how good things get in this world, it’s all Egypt! There will never be enough gold chains, fine linen, praise, adoration, or anything else to satisfy the yearning that God has placed in us. Only his presence in the Land of Promise will satisfy his people.”
— Voddie T. Baucham Jr., *Joseph and the Gospel of Many Colors: Reading an Old Story in a New Way*

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)

113. Q. What do we pray for in the sixth petition?

A. In the sixth petition, which is, And lead us not into temptation but deliver us from evil (Mt. 6:13), we pray that God would either keep us from being tempted to sin (Mt. 26:31), or support and deliver us when we are tempted (2 Cor. 12:8).

114. Q. What doth the conclusion of the Lord’s prayer teach?

A. The conclusion of the Lord’s prayer, which is, For Thine is the kingdom, and the power, and the glory, forever. Amen (Mt. 6:13), teacheth us to take our encouragement in prayer from God only (Dan. 9:4, 7-9, 16-19), and in our prayers to praise Him, ascribing kingdom, power, and glory, to Him (1 Chron. 29:10-13). And in testimony of our desire and assurance to be heard, we say, Amen (1 Cor. 4:16; Rev. 11:20; 22:20, 21).

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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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GREAT POWER AND GREAT GRACE

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Acts 4:33

It is a matter of great delight to read of the nature of the fellowship in the Church at Jerusalem in the days following Pentecost. Doctor Luke provides us with glimpses that are inspirational and exemplary to say the least. How thrilling to read of about three thousand genuine conversions being followed by the true evidences of salvation and the continuing operations of the Holy Spirit. They gladly received the Word, continued steadfastly in the Apostle's doctrine and continued daily in one accord in all the matters of the faith and fellowship. (See Acts 2:41-47). Another such glimpse is afforded us of the manner of preaching and the effect that was registered with the Lord's people here in Acts 4. It is hard to imagine that any lover of the Gospel would not be thrilled over and over again at the reading of such accounts. Furthermore, it should be a matter of consternation and concern that we are not seeing the same things in our day.

Our Lord, in illustrating prayer as a matter of importunity gave to us something that should excite a sense of desperation in us that is greater than one needing a loaf of bread at midnight. He applied the illustration as follows: *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11:13.* Two things are apparent here. First, that the power and presence of the Holy Spirit working effectually in His people is a great necessity and should be a

felt need. Second, there is promise of just such a marvelous gift to them that ask. This gives rise to the questions: do we sense such a need and if so why are we not asking for that which He promised?

H. B. Charles, in his book *It Happens after Prayer* wrote: “Prayer is our Christian duty. It is an expression of submission to God and dependence upon Him. For that matter, prayer is arguably the most objective measurement of our dependence upon God. Think of it this way. The things you pray about are the things you trust God to handle. The things you neglect to pray about are the things you trust you can handle on your own.” Given what our Lord promised in Luke 11:13, could it be that we are praying amiss. The condition described in our text came as a result of the filling of the Holy Spirit. These people had prayed with a distinct reference to and with an interest in the Gospel. They were in one accord when they did so. If then we are not praying fervently for the Holy Spirit, it may be that we are thinking to accomplish the task ourselves.

It is easy enough to look to days gone by, especially biblical times, and to be resigned that it happened, but it is just not for our day. Do we not long for such a work of the Spirit that would cause the resurrection of Christ to be preached with great power and to see the great grace that would attend all the Lord's people? It is to be granted that the Apostles had been face to face with their resurrected Lord. But, does not faith

bring these things into view and are they not believed unto salvation? The use of the terms here tells of much of the force with which they gave witness. "Gave" is very applicable in that the word implies a giving back or a repayment of a debt. They were under a loving constraint to set forth the fact that they were serving a risen Lord. The power to do so was great. In both instances of the word "great" in this verse it is the same used to describe the "great faith" of the Syrophenician woman; applied to our "Great High Priest" and to "Jesus, that great Shepherd of the sheep; and to the "Great voice" heard in Revelation 1:10.

Such power is miraculous and not of man's doing. It is expressed in men, but it is evident to them and those who are the beneficiaries of "great grace" that it is the work of Him, the Holy Spirit. The further implications of the word "great" used here is that is of a very wide application and applies to size, form, degree and intensity. It obviously speaks of rank in that it is applied to our Lord. And, the greatness of this grace is unheard of in our day as is witnessed in the next verse: *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and*

brought the prices of the things that were sold, Acts 4:34. The young man who came to Christ looking for eternal life was so attached to his possessions that he was incapable of relinquishing them. Men tend to develop an identity with their possessions. (*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matthew 16:26*). These folks, however, saw themselves as the possession of Christ and thus were able to see their possessions and lands as belonging to Him as well.

Is just such a condition to be expected where the Holy Spirit is given? Dare we ask? Are we fearful to cry with the prophet of old, "where is the Lord God of Elijah?" The songwriter preciously wrote and we sing the song, "Tis so sweet to trust in Jesus, just to take Him at His word..." Are we able to sing with C. A. Tindley, "Nothing between my soul and my Savior..." O that we might again see great power and great grace attending as we give witness to resurrection of Christ our Lord. He is alive from the dead and eternal life is in His hands. Shall we ask Him for the Holy Spirit? *bhs*

Our Good Is God's Delight

"I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul." (Jeremiah 32:40-41)

God's pursuit of praise from us and our pursuit of pleasure in him are one and the same pursuit. God's quest to be glorified and our quest to be satisfied reach their goal in this one experience: our delight in God, which overflows in praise.

For God, praise is the sweet echo of his own excellence in the hearts of his people.

For us, praise is the summit of satisfaction that comes from living in fellowship with God.

The stunning implication of this discovery is that all the omnipotent energy that drives the heart of God to pursue his own glory also drives him to satisfy the hearts of those who seek their joy in him.

The good news of the Bible is that God is not at all disinclined to satisfy the hearts of those who hope in him. Just the opposite: The very thing that can make us happiest is what God delights in with all his heart and with all his soul.

With all his heart and with all his soul, God joins us in the pursuit of our everlasting joy because the consummation of that joy in him redounds to the glory of his own infinite worth. – John Piper

Orderly Worship

Titus 1:5

Having apostolic authority to do so, Paul left Titus in Crete, to “set in order” things that were lacking in the churches and to oversee the ordination of gospel preachers among them. The Word of God does not lay down any distinct order of service for public worship that must be rigidly followed, and we must be careful to avoid mere religious ritualism and ceremonialism. Yet all things must be done decently and in order. We must do nothing without thoughtful prayer and preparation; and all that is done must be done for the glory of God. In the New Testament we see five things which are essential to public worship. These five things should be regularly maintained in the services of every local church.

1. Prayer — When we come together for worship, we should be led in united, public prayer (1 Timothy 2:1). That doesn’t mean everybody prays out loud! What could be more absurd? Rather, one man at a time leads the congregation in prayer.

2. Reading — Every assembly for public worship should give attention to the public reading of Holy Scripture (1 Timothy 4:13; Revelation 1:3; Acts 15:30-31; Luke 4:16). When the Scriptures are read in our worship services, the man reading should simply read the Word, with very little or no comment, emphasizing the supremacy of Holy Scripture as God’s Word to us. Leave the preaching to the preacher.

3. Praise — United, public praise, congregational singing, is a blessed part of public worship (Ephesians 5:19; Colossians 3:16). Let our songs be songs of praise celebrating the persons, work, and glory of the Triune Jehovah. Let us ever sing about our God, not about ourselves. Praise is not waving your hands in the air, rolling your eyes toward the ceiling, and shaking your hips like barbarians doing a voodoo dance! Praise is speaking to one another about God and speaking to God in “psalms and hymns and spiritual songs.”

4. Preaching — The most important aspect of public worship is the preaching of the gospel (2 Timothy 4:1-2). The House of God is a preaching center. The local church is a sounding board for the gospel. It is not a religious social club, or a place of entertainment. In every true house of worship gospel preaching is supreme.

5. Ordinances — We must regularly observe the ordinances of our Lord in public worship, that is, Believers’ Baptism and the Lord’s Supper, confessing our faith in and allegiance to our crucified Savior, remembering him who loved us and gave himself for us.

Every service of every local church should be a worship service. Whether the congregation is many or few, whether it is gathered on Sunday morning, Sunday night, or in the middle of the week, when God’s people gather in public assembly, they ought to be led in the worship of God by faithful, well-prepared, gospel-preaching pastors. Each service of the church should include prayer, reading of Scripture, praise to God, and gospel preaching. And the services should frequently include the observance of our Lord’s ordinances. Don Fortner



And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. Matthew 6:13