

The best way to reconcile two disagreeing families is to make some marriage between them: even so, the Word became flesh, and dwelt among us in the world that He might hereby make our peace, reconciling God to man and man to God. By this happy match the Son of God is become the Son of Man, even flesh of our flesh, and bone of our bones; and the sons of men are made the sons of God. John Boys

GADSBY'S CATECHISM

by William Gadsby (about 1800)

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

Question LIV. Which is the fourth commandment?

Answer. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

Ex. 20.8-11; Deut 5.12-15.

Question LV. Which is the fifth commandment?

Answer. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Ex. 20.12; Deut. 5.16.

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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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REMEMBER THY CREATOR

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: Ecclesiastes 12:1-2

The atheist and the evolutionist would have us believe that who we are is the impersonal result of a long series of chance happenings. While they have no explanations for much of what they know to exist such as personal consciousness they violently reject the only reasonable explanation. That God created the heavens and the earth is not mere supposition on the part of believers; it is fact and certainly received by faith. Even so, it appears that the more scientists uncover in this marvelous creation the more they are frustrated at much of what appears that could only point to intelligent design. In the study of man, both his physiology and his mind, the more they tend to confirm the wonder of the Psalmist in: *I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. Psalms 139:14.*

As we contemplate the whole of creation we are made to behold a physical world of order to such a degree and a universal operation of such magnitude that it defies understanding that any should doubt the being, existence and power of God. Yet, the pride of man persists in clinging to the idea of a chance universe. In so doing they confirm both the depravity of man and the rebellious attitude toward God or any idea of His sovereignty. To we, who not only marvel at the God of Heaven and all the wonderful attributes He has revealed to us in a measure, He is infinite in all of them. We are finite and

severely limited in our ability to comprehend. We can only gaze into a starry heaven and worship the One who both created it all and who, also, attends the likes of us with such care. *The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands. Psalms 138:8.*

The wise man demonstrates that in the realm of human reason and fallen humanity, all is vanity. He concludes the previous chapter with the observation that even childhood and youth are vanity. The thought here sets forth that which yields profit for a lifetime – that one should remember his creator. The leap is made here from youth to the old age. How many of us, who have come to experience some of the rigors of old age, would have benefited greatly by giving greater attention to the admonition of the preacher here at an earlier time? So it should be that such a message should be pressed upon our youth and those at all ages. It is in the remembering of our creator that we begin to understand the reason He created.

Thus, we are enjoined to think upon Him. That is we are to be mindful of Him, to recount our experience with Him and certainly to make mention of Him in both prayer and witness. *Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Psalms 100:3.* Only of God can we properly apply the title Creator. Only He can bring substance out of

nothing and so He did. So, it is well that this be brought to mind as we think upon this vast creation (It appears to go on without limit). But, of no less importance is that we should apply the possessive pronoun here in a very personal way. He is the creator of all things in general and of me in particular. There can be no doubt that the writer intended to make a statement here that was to be personalized. If I ask myself the question, "who am I," I might be frustrated in attempting to answer. But, I can know this that God is my creator and that I am no accident of nature or the end of an evolutionary process. I belong to Him, as do all, by right of creation. I should remember Him with the intent of responding to Him in an appropriate way.

According to the scholars, the word Creator here is plural – Creators! We are thus directed to another and very special aspect of creation. While we are made to stand in awe at the contemplation of the material universe, we are no less held in fearful wonder at the thought of spiritual creation. Paul preciously applied the thought in: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians*

5:17. We marvel at the intricate function of the creation as seasons unfold, the tides continue, the flowers bloom and none of these things are without an essential purpose. How much more so as we think of the operation of Father, Son and Holy Spirit bringing a new life and order to a dead and unresponsive sinner? The old things are no longer viable (they never were) and all things take on a divinely energized and eternal freshness – the work of the Master Designer and Creator. And, He did it in Christ Jesus our Lord. We marvel each spring at the emergence of new life from the drab conditions of winter. Do we see the same ongoing and ever increasing working of Spiritual growth and renewal in us?

Not only should our Creator be remembered in youth, but also in every stage of our life and existence. It was God who purposed and carried out the material creation. So it was His purpose that we should be new creatures in Christ. But the work was much more difficult and exacting. It required the suffering and death of our Redeemer and life from the dead that we might be able to "Remember our Creator" and that all our days be filled with true pleasure. *bhs*

Lead me in your truth, and teach me. Psalm 25:5

What wonderful things does God sometimes show us in his word! How our eyes sometimes seem to be anointed with eye-salve to behold wondrous things out of God's law! (Psalm 119:18.) Sometimes in reading a chapter we see such beauty, such fullness, such sweetness, such glory in it, that it seems, as it were, to fill our very hearts. And what our souls need (I am sure my soul needs it, and it is my frequent cry to the Lord in secret that I may feel it) is to have this blessed truth taken out of the word of God, and applied to and sealed upon our hearts by the Spirit of God.

I need no 'new revelation'. Day by day I seem more satisfied of this, and more established in it--that all saving truth is in the word of God. I seek no visions, I desire no dreams, I want no airy speculations; but when my heart is brought to lie at the footstool of mercy, this seems to be the panting and breathing of my soul--to know experimentally and spiritually the blessed truths that my eyes see in the word of God, to have them opened up to my understanding, brought into my heart, grafted into my

soul, applied to my conscience, and revealed with such supernatural and heavenly power that the truth as it is in Jesus may be in me a solemn and saving reality, that it may bring with it such a divine blessing as to fill me with grace, enlarge my heart into the enjoyment of the gospel, gird up my loins with spiritual strength, give and increase faith, communicate and encourage hope, shed abroad and draw forth love, and fill me with joy and peace in believing. J. C. Philpot

On Affliction

"Sir, look at the subject again, and see whether it does not challenge your highest admiration and praise, when you discover that the afflictions of the Lord's people are among his tenderest mercies?—in that they are so admirably contrived, that not a single trouble shall ultimately do them harm; but, on the contrary, shall as positively work for their good. Set down this as an everlasting maxim, and compare with it either your own experience or your observation of others. Let us suppose now, for example's sake, that in the great mass of characters in the Lord's tried family, some are laboring under heavy afflictions of body, and some under anguish of mind—some impoverished in worldly circumstances—some smarting under the lash of false tongues—some groaning under the pains of sickness—some bitterly bewailing the effects of sickness in others; yet, be the trial what it may (and wisely ordered it is, exactly suited to everyone's necessities) look only forward to its final outcome, and you will find that not a single individual of the Lord's household is injured by it. Each affliction becomes to them a messenger of sanctification and wisdom, and acts medicinally on the mind, as much as medicine on the body; and can those things be properly called evils, which minister good? Will any man blame the physician, because the medicine he administers is found somewhat nauseous to the taste, and operates roughly? Robert Hawker *Zion's Pilgrim*

God does not display his work in abstract terms. He prefers the concrete, and this means that at the end of your life one of three things will happen to your heart: it will grow hard, it will be broken, or it will be tender. Nobody escapes. Your heart will become coarse and desensitized, be crushed under the weight of disappointment, or be made tender by that which makes the heart of God tender as well. God's heart is a caring heart. As the writer of the letter to the Hebrews reminds us, our infirmities deeply touch God. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.* ¹⁵ *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* Hebrews 4:14-15. Ravi Zacharias, *The Grand Weaver*

The reason we pray so little is that we do not plan to pray. Wise planning will ensure that we devote ourselves to prayer often, even if for brief periods: it is better to pray often with brevity than rarely but at length. But the worst option is simply not to pray—and that will be the controlling pattern unless we plan to pray. If we intend to change our habits, we must start here. D. A. Carson, *Praying With Paul*