

Rest Is a Gift

Come unto me, all ye that labor and are heavy laden, and I will give you rest. (Matthew 11:28) Jesus gives rest. It is so. Will you believe it? Will you put it to the test? Will you do so at once? Come to Jesus by quitting every other hope, by thinking of Him, believing God's testimony about Him, and trusting everything with Him. If you thus come to Him the rest which He will give you will be deep, safe, holy, and everlasting. He gives a rest which develops into heaven, and He gives it this day to all who come to Him.
– Charles Spurgeon

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 LX. Which is the tenth commandment?

Answer. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Ex. 20.17; Deut. 5.21.

Question LXI. Is man, in a state of nature, bound to obey this law?

Answer. Yes; and every act of disobedience deserves God's righteous wrath and indignation; for the law is holy, just and good.

Ezek. 18.4, 20; Matt. 5.19 & 22.37-40; Rom. 6.23 & 7.12; Heb. 2.2.

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WXTH-LP 101.7 FM – In Richwood

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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A PROMISE TO SEEKERS

And ye shall seek me, and find me, when ye shall search for me with all your heart. Jeremiah 29:13

These are among the words that Daniel discovered as he read the book of Jeremiah in captivity and began to pray for the deliverance of the people from Babylon. In the tenth verse of this chapter Jeremiah set forth the word of the Lord regarding the duration of the captivity as being seventy years. The Lord went on to declare that His thoughts toward them were of peace and not evil and that He would bring them to an expected end. The Lord sovereignly determines the outcomes and often the objects of His affection are blessed even though manifestly undeserving of any good from the Lord. In this context, and many others, it is the “I wills of the Lord” that assures the intended outcome.

That being said, the terms of this blessedness are set forth. That visitation would involve a change of heart wrought by the Lord so that His terms might be met. He had spoken of what He would do and then follows with what they “shall” do. First, they would call upon Him (see verse 11). Implied here is that there would be a consciousness of a need that only the Lord could supply. It would be necessary that a change be effected in the minds of their captors. This would appear unlikely since they were an ungodly and heathen sort. Not only that, but the land that the Lord would return to them was inhabited by those who would resist their return. Add to that the distance separating them from their ultimate destination and the prospect of a return seemed hopeless.

Their focus, however, would be turned to

the Lord and they would “go and pray unto me!” There would be no fatalistic presumption regarding the issue. They would pray! They would pray specifically unto the Lord. This would be no mere repeating of words having form but lacking substance. This would be full submission to the Lord having forsaken hope in all others. It is then that the Lord declares, “I will hearken unto you.”

Thus, we are brought to this text with two things in view. First, there would be the sovereignty of God and the absolute declarations of the Lord. Secondly, there would be the essential of active participation out of hearts that “believe that He is and that He is a rewarder of them that diligently seek Him.” It often defies our understanding as to how all things are determined of the Lord and yet, we are given a conditional statement such as we find here. Finding the Lord will only come when He is sought after with the whole heart. Those in whose interest the Lord acts are the same who are desperate seekers. Perhaps here we should look again at, *For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13*. Even then it is well that we should look at the preceding verse there: *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Philippians 2:12*.

Men are inventors of methods which are fruitless in accomplishing either their needs or

God's glory. Unfortunately most of these things put the matter of needs first. But, we are reminded so often that the object is to come unto and be accepted by the Lord. We are reminded of the words to Abraham of old: *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.* We must be often reminded that the Lord Himself is, in us, with us, for us; and we in Him is the stated object of Christ in salvation. The true seeker is not looking for things or earthly status. His singular object is the Lord. David's cry is exemplary: *As the hart panteth after the water brooks, so panteth my soul after thee, O God. Psalms 42:1.*

The Lord's exhortation to Israel through the prophet Hosea seems to parallel the thought here even though it preceded it. *Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. Hosea 10:12.* Here the issue of a personal awareness and subsequent action is even more to be urged. It was indeed time to seek the Lord with a persistence that honors Him. The mandate to "break up your fallow ground" must precede the sowing. That which is to be sown is the Word of God and looks to the righteousness of Christ that is

declared therein. (See parable of the Sower). The implication is that their hearts had long been missing the cultivation that leads to fruitfulness. Fallow ground is that which has been cultivated in the past but had become unprofitable through neglect. The weeds of earthly things and the cares of this world have overgrown it. Vance Havner said that "if the ground could speak it would surely cry out at the insertion of the plow." Yet such plowing and preparation is essential to the seed of the Word bearing fruit. But, of special note is that the seeking does not stop until the Lord rains righteousness upon you.

Neither is there any end to the searching for the Lord until He is found and that requires the intensity of a heart sold out to the search. Our Lord echoed the thought in: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matthew 7:7-8.*

The promise is confirmed in, *And I will be found of you, saith the LORD: and I will turn away your captivity... Jeremiah 29:14.* For what, or should I say, for Whom are we searching. It is the Lord to whom we must come with all our hearts. *bhs*

AN INFIDEL AND HIS DYING DAUGHTER

Pastor Ron Rumburg

Today we have many infidels in America and many more who live as though there were no God to answer in the judgment. Many have no clue who God's Son the Lord Jesus Christ really is and they prove it by their religious ignorance. So many have a distorted infantile view of the Lord Christ. Perhaps you know the story of the Colonial patriot Col. Ethan Allen who was an infidel.

The well-known story of Col. Ethan Allen is a striking illustration of the utter insufficiency of infidelity in the hour of death. Col. Allen was a gallant patriot, but an avowed infidel. He had an only child, a beautiful daughter on whom he lavished every care. When in the flush of early womanhood, this daughter sickened and was dying. As

she lay, awaiting the approach of death, she took her father's hand and said: "Father, mother has told me to take Jesus as my Saviour, while you have told me that Jesus is no Saviour. Which must I believe now?" The heart of the strong man was moved to its profoundest depths. He had faced the cannon's mouth without fear, but he trembled like an aspen before his dying child, as with choked utterance he replied, "My daughter, believe your mother."

"By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him.... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10, 12).

Forty days after the resurrection, the Scriptures affirm that Christ ascended into heaven in the presence of a large company of His disciples. In the book of Acts, we read, "He was taken up, and a cloud received Him out of their sight." The gospel of Luke testifies, "Now it came to pass while He blessed them, that He was parted from them and carried up into heaven." Mark declares, "He was received up into heaven, and sat down at the right hand of God." The apostle Paul described it this way: "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory." Christ's resurrection and ascension were the precursors and proofs of His coronation and enthronement at the right hand of God. According to the Scriptures, the Father has glorified the Son together with Himself with the glory that He had with Him before the foundation of the world. However, the glory that has been regained is greater than the glory that He had set aside when He came into the world. For now, He sits at the right hand of the Father not only as the fullness of deity but also as the glorified Man; not only as Ruler but as Redeemer and High Priest. He is God the Son and the second Adam; He is the lionhearted King and the Lamb that was slain; He is the Judge of all the earth and the Great High Priest who offered Himself as a propitiation for the sins of His people.

Paul Washer in *The Gospel's Power and Message*

How Can I Know God? We can know God for one reason only: God has made himself known. If God had not chosen to do this, we could not have known him. That is, God is not accessible through our senses, our reason, our experience, or any other means apart from his willingness to be accessible. Our knowledge of God is absolutely dependent upon divine revelation; and not only is he willing to be known, he desires to be known. The term revelation comes from the Greek word *apocalupsis* (also the title of the New Testament's last book), which means an "uncovering" or "revealing" of something that was previously unknown. The doctrine of revelation, then, means we can know God because he has chosen to make himself and his works known.

Daryl Aaron

The soul of man bears the image of God; so nothing can satisfy it but He whose image it bears. Our soul, says Augustine, was created by God, so for God, and is never quiet till it rest in God.

Thomas Gataker