

We declare on scriptural authority that the human will is so desperately set on mischief, so depraved, so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy Spirit, no human will ever be constrained toward Christ. (Charles Spurgeon, Sermons, Vol. 4, p.139).

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 CII. But will it not be presumption for a poor sinner to venture wholly upon Christ for salvation, without bringing a good heart, or something good, to recommend him to His notice?

Answer. No; it is the privilege of a sensibly poor, helpless, guilty, undone sinner to call upon God in the day of trouble; and He has promised to hear and to deliver him, and he shall glorify Him; "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Psa. 50.15; Isa. 55.1-8; Jn. 7.37; Acts 4.12.

Question CIII. Is salvation wholly of grace?

Answer. Yes; wholly of grace! without money and without price; for, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Isa. 55.1-2; Eph. 2.5,8; 2 Tim. 1.9; Rev. 21.6 & 22.17.

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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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MY EXCEEDING JOY

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Psalms 43:3-4

It is with great delight that we discover that included, in the fruit of the Spirit, is joy. In that it is of the Spirit it stands in stark contrast to that which men pursue. The quest for the things that bring a sense of gladness and jubilation is never ending in that men can never be satisfied with the things or experiences they seek. All sorts of products and services are marketed with the promise of a pleasing and joyous outcome. Yet, we are witness to the often-horrible end of such pursuits and the sadness that is the inevitable end. In the end the adage is true concerning these things – “you can’t take it with you.” The words of the wise man are verified over and over that “all is vanity.” But, that joy, that is here spoken of, has endured forever and will be eternally with those who esteem Him so. He, our Joy, takes us with Him.

How often we note that prayer often becomes praise. This Psalm is a prime example of that. The Psalmist’s prayer does not address the idea of personal innocence before God. It is rather that he believes himself to have been treated unjustly by his enemies and prays to be delivered from them. He quickly acknowledges God as His only resource: “For thou art the God of my strength...” He complains that He seems to have cast him off. (v. 2). It is at this point that he prays for light and truth to lead him and thus be brought to the places of the manifest presence of God. He anticipates the blessed result that would culminate in praise rather than

complaint.

We are particularly drawn to the expression the Psalmist uses for God. It is to be noted that the title of God here is *Elohim* which is the term used in Genesis 1:1. It is significant in that it is plural and indicates the Trinity of persons in the Godhead and brings Father, Son and Holy Spirit into consideration here. It is in this form that David refers to Him as “God my exceeding joy.” It is not merely that he sees God as a possession; he personifies His joy in reference to God. David intensifies his description by calling Him his “exceeding” or fullness of joy. It is not the things that God may bring to him or the privileges he may be afforded or any amount of riches that might be put in his possession. This joy is the person of God Himself in identity with one of His redeemed. God is the joy of all true believers and the expression of all such is praise unto Him who alone is worthy.

It is encouraging and informative to read of the approach of the Psalmist in this passage. His path to praise begins with the realization that apart from light and truth there can be no acceptable movement toward God. It is not only that he would know them; he would be led by them. *Thy word is a lamp unto my feet, and a light unto my path. Psalms 119:105.* The paths appointed of the Lord invariably lead to Him. It is an uncertain sound and a false teaching that leads to any other objective than the presence of the Lord our God. David may have had

physical locations in view as he refers to “thy holy hill, and to thy tabernacles.” But, it is evident in so many places that David’s true desire was to be in the presence of the Lord. He would have identified with the prayer of Job: *“Oh that I knew where I might find him! that I might come even to his seat! Job 23:3.* We are reminded as well of: *My soul thirsteth for God, for the living God: when shall I come and appear before God? Psalms 42:2.* The religious crowd seeks for exhilarating experiences; the child of God wants nothing apart from His presence.

As a result of such leadership he would see two connected outcomes. The first is that he would go to the altar of God. C. H. Spurgeon wrote of David: “His whole heart would go as a sacrifice to the altar, he himself counting it his greatest happiness to be permitted to lie as a burnt offering wholly dedicated to the Lord. With what exultation should believers draw near unto Christ, who is the antitype of the altar!” (*Treasury of David*). Spurgeon went on to say that “clearer light should give greater intensity of desire.” So, His soul desired fellowship with God above all things. The psalmist was not in search of a source of good

things or circumstances that would be joyous. No less than God could satisfy the desire of his heart and soul. We might ask, “where is there such devotion today?”

The second outcome would be to give expression in whatever manner he might. It is well known that the harp is a musical instrument associated with praise in the public worship of old. There is nothing that bears greater witness than does praise to our God. The writer of Hebrews moved from accounting that “we have an altar” in reference to Christ to the exhortation that, *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13:15.*

In the last verse of this Psalm the poet chides with his soul as to why he should be cast down. The hope expressed in the identification of “God my exceeding joy” shines into such thoughts and becomes the “lifter up” of our heads. And so, we are encouraged to commit as did the Psalmist to “praise Thee, O God, my God. And, may we delightfully cry: *My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. Psalms 34:2. bhs*

Are We Looking for the Glory of God? – Dr. H. R. Rumburg

To the sorrowing Martha Jesus reminded, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" John 11:40

The children of God desire that their triune God be glorified. Jesus' words earlier in John 11:4 had been that Lazarus' sickness was "for the glory of God, that the Son of God might be glorified thereby." "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" these were words Jesus spoke to Martha as they arrived at the burial site. The words were a reminder to her of what Jesus had told her by messenger. Do we desire to see the glory of God and Him glorified? Oh, that today in preaching we would glorify Him.

Have you seen the glory of God? Did the Lord say, "No one can see the glory of God?" Remember how Moses begged God, "I beseech thee, show me thy glory" (Ex. 33:18). This request came on the heels of answered prayer. Moses had asked Jehovah to show His way to him (Ex. 33:12-13). Jehovah promised to go with you and give you "rest" (Ex. 33:14). Moses then wanted to know how he and the Lord's people would know if they had "found grace in the Lord's sight" (see Ex. 33:15-16). Jehovah said, "I will do what

you asked" (Ex. 33:17). Then Moses begged Jehovah to show him His glory. Jehovah told Moses He would make all His goodness pass before him and that He would "proclaim the name of the LORD" before him; and would be gracious to whom He pleased, and would show mercy on whom He desired to show mercy. Then He said, you cannot see my face; why? "for there shall no man see me, and live" (Ex. 33:19-20). Then Jehovah protected Moses from death by letting him see only the afterglow of His glory (Ex. 33:21-23). God the Father's "face shall not be seen."

Does Martha believe that she shall see God's glory manifested in Christ? With Jesus it is believing to see and not seeing to believe. Christ Jesus is the conqueror of death, hell and the grave. When you see Christ you "see the glory of God." Christ is the brightness of his Father's glory and the express image of His person (Heb. 1:3). Jesus Christ contains the fullness of the godhead bodily (Col. 2:9). Martha saw the physical person of Jesus with her bodily eyes, and also with the eyes of her understanding, and she believed Him to be the Son of God as well as the true Messiah. However, the text seems to indicate that she had not seen His glory in the sense Jesus spoke of it. Does this mean she shall see Him manifested in the power of the resurrection of Lazarus? Will this give a clearer view of His glory? Later He was declared to be the Son of God, by his own resurrection from the dead. "[H]e was more fully manifested to be that glorious and divine person, by his raising others from the dead, than by any other miracle; and to be indulged with such a sight of him, is a very high favor (see Psalm 63:2); and such who have their faith most in exercise, see much of the glory of God, both in the face of Christ, and in his providences, and the performance of his promises" [Dr. John Gill]. Martha had been fixated on the condition of the corpse of her brother, she was about to see the resurrection of her brother Lazarus from the dead which was illustrious of the glory of God reflected in His Son.

Oh, that today through the preached gospel of Christ we would see the raising of the spiritually dead thus manifesting the glory of God through Jesus Christ.

Augustine once with a great longing offered a very daring prayer when he said, "Lord, hast Thou declared that no man shall see Thy face and live?-then let me die, that I may see Thee!"

When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those truths in my own soul - when they were as John Bunyan says, burnt into my heart as with a hot iron; and I can recollect how I felt that I had grown all of a sudden from a babe into a man - that I had made progress in scriptural knowledge, through having found, once for all, the clue to the truth of God ... I saw that God was at the bottom of it all, and that He was the Author of my faith, and so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make this my constant confession, I ascribe my change wholly to God. (Charles Spurgeon, Autobiography: 1, The Early Years, Banner of Truth, pp. 164-165).

"God knew what we were before conversion - wicked, guilty, and defiled; yet He loved us. He knows what we will be after conversion - weak, erring, and frail; yet He loves us." ~ J.C. Ryle