

God can make the dry parched ground of my soul — to become as a refreshing pool. He can make my thirsty barren heart — to become as springs of water. Yes he can make my heart — this habitation of dragons which is so full of abominable lusts and fiery temptations — to be a place of bounty and fruitfulness unto Himself!

John Owen (1616-1683)

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 CVIII. What will become of believers at their death?

Answer. The souls of believers, at their death, shall enter into immortal glory and be with Christ, which is far better; and their bodies shall rest in their graves till the resurrection.

Luke 16.22 & 23.43; 1 Cor. 15; 2 Cor. 5.6-10; Phil. 1.23; 1 Thess. 4.13-18.

Question CIX. What will become of believers at the resurrection?

Answer. At the resurrection the bodies of believers shall be raised like unto the glorious body of Christ, their Head, and soul and body be for ever with the Lord in that eternal kingdom of felicity which God has prepared for them, where they shall see as they are seen, and know as they are known; and with one immortal tongue sing to the glory of rich, free and sovereign grace, for ever and ever. Amen.

Job 19.25-27; Psa. 17.15; Isa. 25.8 & 26.19; Dan. 12.2; Hos. 13.14; Jn. 5.28-29; 1 Cor. 13.12; 1 Cor. 15; Phil. 3.20-21; 1 Thess. 4.13-18; 1 Jn. 3.1-2; Rev. 5.13-14 & 7.9-17 & 14.1-5.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthj@msn.com

Website: www.riversidebaptistchurchwv.com

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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SOME THINGS GOOD TO KNOW

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Psalms 39:4

It is not uncommon for believers, faced with severe trial or becoming fatigued with the rigors of this present world, to long for their departure. After all, their hope in Christ has directed them to believe that a day of perfect rest and peace, inwardly and outwardly, awaits at the end of the journey appointed them. Paul expressed to the Philippians total contentment with Christ in saying, *For to me to live is Christ, and to die is gain. Philippians 1:21*. But, he revealed to them his uppermost desire in writing, *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Philippians 1:23*. The trials of the Apostle are well-known and none could fault him in his personal desire to go on home. We rejoice that he finished his course.

It is evident here that David was under great stress. The words of the preceding verse, *My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, Psalms 39:3*, describe a condition in which the inward pain was intense. Within ourselves we are ill-equipped to explain or give reason to the providential workings of our Lord. It is certain that He owes us no explanation. Yet, in passages such as this we may precious discover the reason apart from the details of the Lord's all-wise designs. Are we not moved by the example of David in that He takes his complaint to the Lord? May we not conclude that, at least in part, the aim of the Lord was met when David cried out to Him, even if imperfectly?

Many have suggested that David may have been asking the Lord to let him out of his situation. One suggested that David may have been acting in the manner of Elijah who prayed, “O Lord take my life...” There is no doubt that many, including believers, become quite anxious at situations they realize are beyond their control. The distinction among believers is that they know their “friend that sticketh closer than a brother,” does know and understands and will ultimately make it all well.

It would rather seem that the desire of David is to profit from what was happening to him. The life story of David is one of extremes. We follow him with great interest from the victory on the battlefield in slaying Goliath to the terrible defeat in his sin with Bathsheba and against her husband and many “ups and downs” in between. As we witness his departure from Jerusalem as he fled before his own rebellious son, we can only imagine the great grief. In all of this, we are never given cause to doubt the faith of David and his devotion to the Lord. And, we do not see a departure here. He honestly expressed the pain of his heart to the only One worthy of hearing – his Lord. We do well to air all our complaints to our Lord rather than to any in the world.

So, we would examine the things David would know. He would know his own end. It is not that he wanted to know exactly how long he would live, or even how long his present state of misery would continue. It was rather that he

would know as a matter of experienced confidence in the Lord that there was purpose and that it was all in the control of his beloved Lord. He would have this knowledge to affect his valuations of the things of the this present world. He would be brought to the end of pursuits of outward things in the interest of the kind of devotion he expressed in Psalm 23. It was David who wrote: *Before I was afflicted I went astray: but now have I kept thy word. Psalms 119:67.*

Furthermore, he would be reminded of the measure of his days. It is well that at the thought of time periods in this life that we be reminded of their duration in the light of eternity. Such should be the thought of all, especially those who continue without Christ and without hope in the world. But, there is a greater challenge to the true believer. Moses wisely prayed: *So, teach us to number our days, that we may apply our hearts unto wisdom. Psalms 90:12.* Again, we are reminded of the difference between merely knowing that our time here is short at best, and experiencing that the length of our days is a matter of divine appointment and that not apart from purpose. May we be found "Redeeming the time, because the days are evil (Eph. 5:16)"

The third thing David desired of the Lord was to "know how frail I am." Perhaps, Paul had learned this lesson from David and had profited thereby. He wrote: *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 2 Corinthians 12:10.* Such thoughts are certainly not consistent with the thinking of fallen men. If David asked for it, he must have had a painful sense that he needed it. Both David and Paul were quick to seek the Lord in their misery and invariably found strength far greater than their own.

Paul wrote to the Philippians of some very pleasant things with the exhortation to "think on these things. When we think of things good to know these often come to mind. The world, the flesh, and the devil conspire to draw our thoughts away from the things for which David prayed here. The thoughts of the pleasant things are not in conflict with these things in that the knowledge of them makes them more sweet. The glorious life purchased for us by the blood of Christ awaits. And, so with David we pray, "And now, Lord, what wait I for? my hope is in thee. Psalms 39:7. bhs

Who Has the Majority?

And he answered, Fear not: for they that be with us are more than dry that be with them. (2 Kings 6:16) Horses and chariots and a great host shut up the prophet in Dothan. His young servant was alarmed. How could they escape from such a body of armed men? But the prophet had eyes which his servant had not, and he could see a greater host with far superior weapons guarding him from all harm. Horses of fire are mightier than horses of flesh, and chariots of fire are far preferable to chariots of iron. Even so is it at this hour. The adversaries of truth are many, influential, learned, and crafty; and truth fares ill at their hands; and yet the man of God has no cause for trepidation. Agencies, seen and unseen, of the most potent kind, are on the side of righteousness. God has armies in ambush which will reveal themselves in the hour of need. The forces which are on the side of the good and the true far outweigh the powers of evil. Therefore, let us keep our spirits up, and walk with the gait of men who possess a cheering secret, which has lifted them above all fear. We are on the winning side. The battle may be sharp, but we know how it will end. Faith, having God with her, is in a clear majority: "They that be with us are more than they that be with them."

C. H. Spurgeon

“Where jealousy and selfish ambition exist, there is disorder and every evil thing” (James 3:16).

False wisdom ruins lives.

Renowned eighteenth-century theologian Jonathan Edwards said the following about the effect of the Fall on man:

Sin, like some powerful astringent, contracted his soul to the very small dimensions of selfishness; and God was forsaken, and fellow-creatures forsaken, and man retired within himself, and became totally governed by narrow and selfish principles and feelings. Self-love became absolute master of his soul, and the more noble and spiritual principles of his being took wings and flew away.

Edwards’s analysis certainly agrees with what James is saying: man is self-centered (cf. James 3:14, 16). Where self-centeredness exists, there will be negative results. One such result is “disorder” (v. 16). The term refers to disorder that comes out of instability and chaos. Earthly wisdom will never produce harmony or love because it’s proud and self-indulgent. It destroys intimacy, love, unity, and fellowship, and in its place brings discord and chaos. You can see the result of earthly wisdom all over our world today. Anger, bitterness, lawsuits, and divorces are just part of the legacy.

“Every evil thing” also results from earthly wisdom (v. 16). The phrase speaks of something worthless or vile. Greek scholar R.C. Trench said it contemplates evil, “not so much that either of active or passive malignity, but rather of its good-for-nothingness, the impossibility of any true gain ever coming forth from it.” The Greek word translated “thing” implies that false wisdom produces nothing of any practical value. At its best it produces worthless things; at its worst it produces vile things.

Which kind of life do you prefer? One that is characterized by love and unity, or by instability and chaos? A life with fulfillment and meaning, or with emptiness? If you want a life that satisfies and has eternal value, choose divine wisdom!

John MacArthur

If you have not come to faith in Jesus Christ and do not know the forgiveness of sins that God offers, the phrase “But God” should terrify you. It means God has been patient with you thus far in your ignorance and sin, but he will not always be so. One day he will show himself holy and just toward you, and he will punish your sins. The apostle Paul used the phrase “But God” to speak of unbelievers in his day as well. After describing a list of sins they had committed, he said their actions served “as always to fill up the measure of their sins. But God’s wrath has come upon them at last!” (1 Thessalonians 2:16). For the one who does not know Christ, “But God” means judgment and wrath, not salvation and joy. Therefore, take heed. Run to Christ. He will welcome you. --Casey Lute in *But God*