

There is an old adage that says you can give a hungry man a fish, or better still, you can teach him how to fish. Jesus would add that you can teach a person how to fish, but the most successful fisherman has hungers fish will not satisfy.

Only when holiness and worship meet can evil be conquered. For that, only the Christian message has the answer.

Ravi Zacharias

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)

7. Q. What is God?

A. God is a Spirit (John 4:24), infinite (Job 11:7, 8, 9), eternal (Ps. 110:2), and unchangeable (Jas. 1:17) in his being (Ex. 3:14), wisdom (Ps. 147:5), power (Rev. 4:8), holiness (Rev. 15:4), justice, goodness, and truth (Ex. 34:6).

8. Q. Are there more gods than one?

A. There is but one only, the living and true God (Deut. 6:4; Jer 10:10).

9. Q. How many persons are there in the Godhead?

A. There are three persons in the godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory (1 John 5:7; Mt. 28:19).

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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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PRAYING FOR A WORTHY WALK

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Colossians 1:10

Prayer requests are often included in many church services and it is well that they are. It is noteworthy that most of them have to do with illnesses, injury and death. It is good that God’s people first realize that these needs are considered unfulfillable by mere human resource. Thus, it is proper that we should seek divine help from our blessed healer and comforter. This is a case in which there is nothing wrong with what we do; it is rather what is not done that is of concern. Spiritual needs should take priority over all else and we do well to pray for healing of the body and soul as we bring a person of concern before the Lord. Where salvation is not in evidence, we are constrained to ask which is the more important?

I was once asked if I thought it proper to pray for one’s self. My answer was quick. I replied: “would you want someone to pray for something for which you wouldn’t pray?” The answer was as quickly received graciously. It is easy, as we consider our own worthlessness, to consider ourselves as unworthy of prayer. Such would be a vain effort at self-deprecation to gain favor. We must have mercy or all is lost. We are given to know that the Lord knows our state and does not need to be informed by us. It is good that we are able to confess our need. We need the mercy of God to seek mercy for ourselves and others. Ours, that we may be better able to serve the others. A good model to follow is that of the publican in the Temple: *And the publican, standing afar off, would not lift up*

so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18:13.

For what then should we pray? It was revealed to me a long time ago that the prayers of the Bible were specific requests made by men and women under the inspiration of the Holy Spirit. It is wonderful to read that those inspired to write the Scripture were men of prayer so setting a wonderful example. Our Lord did not merely pray; He prayed for specific ends. We do well to read John 17 with a view to all that our Lord desired of the Father. As Paul expressed that his prayers for the Colossians were “without ceasing,” he was careful to specify the things he desired for them. It is well to be able to claim the promises of the Word of God. It is just as well to claim an interest in the prayers that were recorded and preserved for us.

The first thing desired for them by Paul was stated in the preceding verse: *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; Colossians 1:9.* How many seem to be dispatched on a course of life with no sense of direction or purpose. Along with the divinely provided knowledge of His Word, wherein His will is described, comes wisdom. In that Christ is “...made unto us wisdom...” (1 Corinthians 1:30) we may conclude that such understanding of will and purpose is in Christ received.

Spiritual understanding then equips us to “walk worthy” of the Lord. The words imply “so that you may walk.” Simply put, it is a walk appropriate for one identified with Christ our Lord. Paul would elsewhere urge the following: *Only let your conversation be as it becometh the gospel of Christ... Philippians 1:27.*

Paul prayed that they would themselves have a proper objective. It is unthinkable that any should be the beneficiaries of such things as mercy, grace, justification, adoption and all else that pertains to salvation and then not desire to please Him through whom it has all come. In fact, this is that nature of which we are made partakers. This is the manner of the life given us at so dear a cost. Pleasing our Lord is the objective. Again, Christ set the pattern: *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John 8:29.* All other things should be subservient to pleasing our Blessed Lord.

The outcome in the individual is “fruitfulness in every good work.” How shall we characterize a good work. It is one in which the doer exhibits the fruit of the Spirit: *...love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. Galatians 5:22-23.* Only in this manner is

the Lord pleased. The idea of walking here is to be going about with the evidence that one may walk pleasing the Lord. It is not a performance – it is a pursuit of holiness in all our ways.

Paul continued the prayer with the desire for an increase in the knowledge of God. Peter’s desire was that they “grow in the grace and in the knowledge of our Lord and Savior Jesus Christ.” One sure evidence of life is growth. So, we are reminded of the words of our Lord: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.*

Paul was also aware of all that was needed for this to come to pass. The divine answer to this would provide strength derived from His power and would be attended with patience, longsuffering and joy. Such will be found in a way of thanksgiving and not be merely doing – they will be partaking with all the saints in light (verses 11-12).

Should we not be found praying for the things Paul desired for these people and us? Similar prayers were offered for the Ephesians and others. He has set our feet in a large room (Psalm 31:8) and shall we not be praying to walk worthy of Him who has loved us and given Himself for us? *bhs*

Delighting in Him – Randy Alcorn, *Seeing The Unseen*

Time with God is the fountain from which holiness, joy, and delight flow. It reminds us who we are and whose we are. Have you been sitting at the feet of Jesus, as Mary of Bethany did (Luke 10:38–42)? Have you been turning your back on a thousand distractions to enjoy the presence of your Bridegroom, the Carpenter from Nazareth—the One who said He was going to prepare a place for you and is coming back to get you so you can be with Him forever? Time with God is the fountain from which holiness flows...and joy, and delight. It reminds us who we are...and whose we are. Our citizenship is in Heaven (Philippians 3:20). We are “foreigners and strangers on earth,” who are “longing for a better country—a heavenly one” (Hebrews 11:13–16, NIV). If we delight ourselves in God, that will transform the desires of our hearts. We will want what He wants. We will want His closeness, and the desire of our hearts will be to hear

Him say to us, "Well done." And when that day comes He will flood us with more joy that we can imagine. He will say, "Enter into the joy of your master" (Matthew 25:21, 23). Perspectives from God's Word "I long for your salvation, O LORD, and your law is my delight" (Psalm 119:174). "Delight yourself in the LORD, and he will give you the desires of your heart" (Psalm 37:4). Perspectives from God's People "God's greatest interest is to glorify the wealth of His grace by making sinners happy in Him." —John Piper "God cannot give us happiness apart from Himself, because there is no such thing." —C. S. Lewis

IN ANY DOMAIN, we are unlikely to agree as to what the solution of a problem is, unless we agree as to the nature of the problem. The religions of the world offer an enormous range of solutions to human problems. Some promulgate various forms of religious self-help exercises; some advocate a kind of faithful fatalism; others urge tapping into an impersonal energy or force in the universe; still others claim that mystical experiences are available to those who pursue them, experiences that relativize all evil. One of the critical questions to ask is this: What constitutes the irreducible heart of human problems? The Bible insists that the heart of all human problems is rebellion against the God who is our Maker, whose image we bear, and whose rule we seek to overthrow. All of our problems, without exception, can be traced to this fundamental source: our rebellion and the just curse of God that we have attracted by our rebellion.

D. A. Carson, *For the Love of God Vol. 1*

The Sacrifice Has Been Accepted —C. H. Spurgeon *Faith's Checkbook*

If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these thing. (Judges 13: 23) This is a sort of promise deduced by logic. It is an inference fairly drawn from ascertained facts. It was not likely that the Lord had revealed to Manoah and his wife that a son would be born to them and yet had it in His heart to destroy them. The wife reasoned well, and we shall do well if we follow her line of argument. The Father has accepted the great sacrifice of Calvary and has declared Himself well pleased therewith; how can He now be pleased to kill us! Why a substitute if the sinner must still perish? The accepted sacrifice of Jesus puts an end to fear. The Lord has shown us our election, our adoption, our union to Christ, our marriage to the Well-beloved: how can He now destroy us? The promises are loaded with blessings, which necessitate our being preserved unto eternal life. It is not possible for the Lord to cast us away and yet fulfill His covenant. The past assures us, and the future reassures us. We shall not die but live, for we have seen Jesus, and in Him we have seen the Father by the illumination of the Holy Ghost. Because of this life-giving sight we must live forever.