

The least sin should humble the soul — but certainly the greatest sin should never discourage the soul, much less should it work the soul to despair. Despairing Judas perished — whereas the murderers of Christ, believing on Him, were saved!

--Thomas Brooks

THE BAPTIST CATECHISM
AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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62. Q. What is the fourth commandment?

A. The fourth commandment is, 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, nor thy man-servant, nor thy maid-servant, 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 Sabbath day and hallowed it (Ex. 20:8-11).

63. Q. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word, expressly, one whole day in seven to be a holy sabbath to Himself (Ex. 20:8-11; Deut. 5:12-14).

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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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DARE WE ASK?

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 2 Kings 2:14

What a trying day it had been for Elisha. It seems that he had sensed that this would be the day of departure for Elijah and he was filled with dread and sorrow. He had been the minister to the prophet for some time and was aware of the working of God through him and considered himself privileged to be in that position. So, when Elijah began to tell Elisha to wait, first at Gilgal and then at Bethel, he would have none of it. He was not going to let him out of his sight. Furthermore, when the sons of the prophets, first at Bethel and then at Jericho, told that his master was going to be taken away it added to his distress. Elijah again bade him to wait at Jericho as the Lord had sent him to Jordan. Elisha was adamant. He would not leave the man of God or the God of this man.

The scene which followed is most exciting and yet seems to be relegated to biblical lore rather than the living truth it displays. First Elijah smote the river with his mantle and they crossed on dry ground. Elijah solicited a request from Elisha and Elisha did not hesitate. He had witnessed the mighty works of God in and through this man and had rejoiced in it. His request for a double portion was not that he might be of greater renown; it was that God might be the more glorified. He had rendered service to God in serving Elijah and now he would seek to bring the same service directly to the Lord.

It is at this point that we must question ourselves. The Lord had posed the question to

Abraham: “Is anything too hard for the Lord?” Elijah considered the request of Elisha to be a hard one, but provided a response and gave hope to the man. If Elisha saw him when he was taken up the prayer would be granted. We must believe that the gaze of Elisha never left his master and that he did not so much as blink lest he miss the miraculous event. It seemed to provoke a mixed feeling in Elisha. He saw the departure of the man he loved and delighted in, but the fact that he saw it held the promise that his prayer for a double portion of the Spirit would indeed be granted. First, he rent his own clothes as a sign of his grief, or perhaps humility at the wondrous sight. But, the mantle fell from Elijah and he quickly picked it up.

We would ask the question at this point. Dare we ask as Elisha did? Do we have the same view of the sovereignty and glory of God that He did? Do we desire the same powerful working of God in and through us as he did? Dare we ask for a life of extreme separation unto God through Christ and for single-eyed devotion toward Him?

As the narrative continues we encounter the second prayer of Elisha. “Where is the Lord God of Elijah.” It was not that he did not know where the Lord was. He was reigning from on high as He always had. The question was, in essence, “is the Lord with me as He was with Elijah?” We note that first he acted. He smote the waters as he had seen Elijah do and then cried out for Him. What he received was the confirmation

that the Lord was truly with Him as well and so it was witnessed by the sons of the prophets. Again, I turn the question to us: "Dare we ask?"

He was, no doubt, conscious of the relationship that Elijah had known with the Lord. The New Testament commends this relationship thusly: *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5:17-18.* He had been fed by ravens, sustained by a widow and had raised her child. He had witnessed a mighty display of the power of God on Mount Carmel. He had prayed for and received rain. He had confronted King Ahab and the king was intimidated by him.

But, the Lord would allow Him to know that same power within as he had seen without. He would flee from the wicked Jezebel and be humbled. In his flight he was brought to the place where God would speak most decisively to him. He would hear the "still small voice" and learn that salvation was of the Lord. This was the relationship Elisha wanted with the Lord and he boldly asked for it. Dare we ask?

We move to a scene not unlike this one. The Lord is gathered with His Apostles and has given them their charge: *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Luke 24:47-48.* They visually then witnessed Him ascending up into Heaven. The mantle fell to them – the Gospel of our Blessed Lord. Ten days later we would find these men who has so witnessed His departure boldly preaching with the Spirit and with power. The refrain would continue: *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts 4:13.*

In view of what we witness today dare we ask of His presence and the workings of His Spirit? The opposition seems to be formidable, but not greater than He that is in us. Where is the display of the power? Do we dare pray for revival in the scriptural sense of the Word? Are we ready for the effect it might have on us? Dare we ask? *bhs*

On the Supremacy of God – A. W. Pink *The Attributes of God*

The "god" of this twentieth century no more resembles the Supreme Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The "god" who is now talked about in the average pulpit, spoken of in the ordinary Sunday school, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside of the pale of Christendom form "gods" out of wood and stone, while the millions of heathen inside Christendom manufacture a "god" out of their own carnal mind. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God at all. A "god" whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits nought but contempt. The supremacy of the true and living God might well be argued from the infinite distance which separates the mightiest creatures from the almighty Creator. He is the Potter, they are but the clay in his hands, to be molded into vessels of honor, or

to be dashed into pieces (Ps. 2:9) as he pleases. Were all the denizens of heaven and all the inhabitants of the earth to combine in revolt against him, it would occasion him no uneasiness, and would have less effect upon his eternal and unassailable throne than has the spray of Mediterranean's waves upon the towering rocks of Gibraltar. So puerile and powerless is the creature to affect the Most High, Scripture itself tells us that when the Gentile heads unite with apostate Israel to defy Jehovah and his Christ, "He that sitteth in the heavens shall laugh" (Ps. 2:4). The absolute and universal supremacy of God is plainly and positively affirmed in many Scriptures. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all in heaven and all in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all. . . . And Thou reignest over all" (1 Chron. 29:11-12)—note, "reignest" now, not "will do so in the millennium." "O Lord God of our fathers, art not thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none (not even the Devil himself) is able to withstand thee?" (2 Chron. 20:6). Before him presidents and popes, kings and emperors, are less than grasshoppers.

Faith in Christ, is faith in the declarations of the Gospel concerning Christ; and it is faith in these as coming from God. It is the receiving of God's testimony concerning his Son; and, in this view of it, we see the great sinfulness of unbelief; for he who believeth not, hath made God a liar. [1 John 5:10] We see, also, how firm a foundation is laid for strong faith. The Gospel is the Word of God that cannot lie. Our senses may deceive us and the deductions of our reason may be false. Relying on these, we may err, in things pertaining to the present life; but, in laying hold on life eternal, we may believe the truth of God with unwavering confidence. His word cannot fail.

—John Dagg *Manual of Theology*

It is often said, and truly, that the theme of the New Testament is salvation. But the New Testament salvation is of grace from first to last (Eph. 2:5, 8); it is the grace of God that brings it (Titus. 2:11), and the praise of the glory of God's grace that is the end of it (Eph. 1:6). It thus appears that, rightly understood, this one word 'grace' contains within itself the whole of New Testament theology. The New Testament message is just the announcement that grace has come to men in and through Jesus Christ, plus a summons from God to receive this grace (Rom. 5:17; 2 Cor. 6:1), and to know it (Col. 1:6), and not to frustrate it (Gal. 2:21), but to continue in it (Acts 13:43), since 'the word of his grace ... is able to build you up, and to give you the inheritance among all those who are sanctified' (Acts 20:32). Grace is the sum and substance of New Testament faith. — J. I. Packer *18 Words*

Those in Christ must be content to be regarded as the scum of the earth. To love and not complain even in face of the heaviest criticism from the world. The opinions of men will serve to winnow out false converts but those the Holy Spirit has set aside for Himself will embrace these as but light, momentary afflictions which are preparations for eternal glory.
--Monergism