

"The whole of my life stood open to His view from the beginning. He foresaw my every fall, my every sin, my every backsliding; yet, nevertheless, fixed His heart upon me. Oh, how the realization of this should bow me in wonder and worship before Him!"

- A. W. Pink

"Never trust the theology of one who almost never speaks of the sinfulness and unworthiness of man and of the electing grace of God"

- Nick Batzig

THE BAPTIST CATECHISM
AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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68. Q. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee (Ex. 20:12).

69. Q. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and relations, as superiors (Eph. 5:21), inferiors (1 Pet. 2:17), or equals (Rom. 12:10).

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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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THE EYE OF THE LORD

¹⁸ Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; ¹⁹ To deliver their soul from death, and to keep them alive in famine. Psalms 33:18-19

Often, we are preciousy reminded of those things that are true about God – His attributes. Usually heading the list are omnipotence, omniscience, and omnipresence. These are often referenced under the topic of His sovereignty as we think of infinite power, infinite knowledge, and His presence everywhere at all times. We who love the Lord and rejoice at His sovereignty delight in declaring these things to those having a lesser view of God. Many pay lip service to the might and power of God but fail to submit to Him let alone worship Him. It is to be feared that we, having been convinced of the truth of divine presence and all that attends it, become proud in such knowledge. This takes the intimacy out of the profession of these precious truths and rather gives the appearance of possessing superior knowledge. If the knowledge of the sovereignty of God and those wonderful things that are true about Him do not bring us to humility in the presence of the One we preach we are missing the purpose of God in revealing them. These things are all engaged in the care and provision of the Lord for His redeemed and are only properly known in the context of redemption.

Before the Lord was pleased to reveal Himself to me and His Son in me I understood the mechanics of the doctrines of grace – the five points. Furthermore, I was convinced that those things were the true teaching of the Scripture. I could recite them, provide proof

texts, and even debated them with those believing in salvation by works or was dependent on the will of man in any form. The problem was that the things I was arguing did not affect me. And, on being confronted with the issues of salvation and a personal relationship with Christ, I knew I was not saved and even feared that I was not one of the elect. It is to be feared that many, believing the doctrines of grace consider that as proof of salvation. Salvation is not found in the ability to articulate sound doctrine. It is to be brought to know Christ Jesus our Lord and to be found so worshipping God. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.*

This portion of Psalm 33 deals with the omniscience of God in both a general and a particular way. From a little child, I was taught that the Lord knew all about me and that He saw everything I did. Perhaps, it is here that we understand the extent of man’s rebellion. In both knowing and believing these things I proceeded in my own willful way as do all apart from the grace and knowledge of Christ our Lord. It is to this particular way of seeing that arrests our attention here. When understood in the context of redemption, we learn that He sees in order to know and to provide for the redeemed. It is to see of the dangers that confront them. It is to see of their needs as they deal with the rigors of this present world. It is to see to their proper training and upbringing in

the faith of God's elect. It is to rejoice in them as His redeemed: *And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Malachi 3:17.*

These are a special people indeed in that they fear the Lord. The priority and benefits of the fear of the Lord are well-documented in the Word of God. Here that fear is given further definition. These are they that hope in His mercy. These have seen the awful price paid to redeem them. They have realized that they are fully deserving of His wrath and certainly not His favor. They have despaired of any acceptable virtue being found in them. These are they who have embraced the death of Christ as being theirs and these are they for whom Christ died. It is easy to be lumped under the general category of "God knows everything." While we do not know the author of this Psalm, it is evident that David knew of the relationship described here: *But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. Psalms 40:17.* C. H. Spurgeon quoted William Day thusly: "The eyes of God's knowledge are upon them. The eyes of His affection are upon them. The eyes of His providence are upon them."

David wrote the following: *The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. Psalms 11:4.* The discovery in the case of Belshazzar was that he had been weighed in the balances and found wanting. In the case of these, who "hope in His mercy," they are tried in Jesus Christ. And, He has seen to every need in effecting so great salvation. Certainly, we know that we are fully visible to the eye of God and nothing shall be missed. It is this very fact that brings comfort to us in that every sin was accounted for on the cross and nothing was left with which to charge His elect – those found so trusting and hoping in Christ.

Robert Hawker sweetly wrote: "If unfolded in a gospel strain, do they not in effect say, Behold and take notice, every individual of you that are the Lord's heritage, the eye of Jesus is always upon you; His arm is stretched forth to your protections, help, and deliverance. In times of temporal and spiritual famine, Jesus will keep both body and soul alive; your bread shall be given and your water shall be sure. He that is your God, will be, and is all that you can need." Amen. *bhs*

Divine Omniscience and the believer – A. W. Pink

But to the believer, the fact of God's omniscience is a truth fraught with much comfort. In times of perplexity he says with Job, "But he knoweth the way that I take" (23:10). It may be profoundly mysterious to me, quite incomprehensible to my friends, but "he knoweth"! In times of weariness and weakness believers assure themselves, "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). In times of doubt and suspicion they appeal to this very attribute, saying, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23–24). In time of sad failure, when our actions have belied our hearts, when our deeds have repudiated our devotion, and the searching question comes to us, "Lovest thou me?", we say, as Peter did, "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). Here is encouragement to prayer. There is no cause for fearing that the petitions of the righteous will

not be heard, or that their sighs and tears shall escape the notice of God, since he knows the thoughts and intents of the heart. There is no danger of the individual saint being overlooked amidst the multitude of supplicants who daily and hourly present their various petitions, for an infinite Mind is as capable of paying the same attention to millions as if only one individual were seeking its attention. So too the lack of appropriate language, the inability to give expression to the deepest longing of the soul, will not jeopardize our prayers, for “It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear” (Isa. 65:24).

Prayer is abandoning my addiction to other glories and delighting in the one glory that is truly glorious—the glory of God.

Sadly, prayer for many of us has been shrunk to an agenda that is little bigger than asking God for stuff. It has become that spiritual place where we ask God to sign our personal wish lists. For many, it is little more than a repeated cycle of requesting, followed by waiting to see if God, in fact, comes through. If he does, we celebrate his faithfulness and love; but if he doesn't, we not only wonder if he cares, we are also tempted to wonder if he's there. In this way, prayer often amounts to shopping at the Trinitarian department store for things that you have told yourself you need with the hope that they will be free. But consider the Lord's Prayer for a moment. It doesn't look anything like what I've just described. This prayer is a prayer of worship and surrender. It recognizes, at the deepest level, the war that still goes on in my heart between the kingdom of self and the kingdom of God. It faces the fact that I can be so blind to the glory of God, and as I am, I become captured by the small glories of the created world. It does more surrendering and celebrating than it does asking. And the asking that it does is in the context not of self-glory wishing, but rather in the context of submission and worship. How does this prayer begin? It begins by reminding you of the most astounding reality of your life. It begins with a celebration of grace: “Our Father in heaven . . .” (Matt. 6:9a). You and I must never stop celebrating this reality. God, the Creator, King, Savior, and Lord, exercised his power and grace so that people like us would become his children. What's next? “Hallowed be your name” (v. 9b). Here I surrender myself to the agenda of agendas. It is the reason the world was made. It is why you and I were created. It was all brought into being so that God would get the glory that he is due. Here I let go of all the other glories that may lay claim to my wandering heart. Here I find my motivation for all that I do. Here I cry out for rescuing grace for my disloyal heart. Then this model prayer hits its bottom line. The next words contain a comfort and a call: “Your kingdom come, your will be done, on earth as it is in heaven” (v. 10). The comfort is that the Father, in redeeming love, has graciously chosen to give us his kingdom. He blesses us with his rule, which is always wise, loving, faithful, true, gracious, and good, and in so doing, rescues us from our little kingdoms of one. The call is to let go of our Vise-Grip hold on our Lilliputian kingdoms and give ourselves to his kingdom of glory and grace. It is only when our hearts have been protected by the worship and celebration of these requests that we are able to properly pray what comes next. Paul David Tripp *New Morning Mercies*.