

Quotes from Monergism:

"As long as a man thinks he can save himself, he remains lost.." - Martyn Lloyd-Jones

"Faith abandons hope in man's own accomplishments, leaves all works behind, and comes to Christ alone and empty-handed, to cast itself on His mercy." - J. I. Packer

"If Christ didn't die in our place, then we would have to die for our sins, and that would result in eternal death." - John MacArthur

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)

114. Q. What doth the conclusion of the Lord's prayer teach?

A. The conclusion of the Lord's prayer, which is, For Thine is the kingdom, and the power, and the glory, forever. Amen (Mt. 6:13), teacheth us to take our encouragement in prayer from God only (Dan. 9:4, 7-9, 16-19), and in our prayers to praise Him, ascribing kingdom, power, and glory, to Him (1 Chron. 29:10-13). And in testimony of our desire and assurance to be heard, we say, Amen (1 Cor. 4:16; Rev. 11:20; 22:20, 21).

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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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BY PRAYER AND FASTING

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. Mark 9:28-29

The words, “all you have to do is,” roll easily off the lips of those who consider themselves to have mastered the topic at hand. Certainly, there are many simple tasks requiring little effort or expertise. Yet, many lacking a true sense of the absolute necessity of grace and power, endeavor to submit Gospel issues and spiritual needs to some simple methodology. As a matter of fact, many claim a universal answer to all things. It is often one of their own devising with little basis in Scripture. The assumption is that there is something that men can do to successfully dispatch the enemy, satisfy the divine requirements for godliness, and then go merrily on their way. Of course, such a manner of life has no need of daily interaction with Christ and certainly need not spend time delighting in the Word of God.

This passage was the text for the first message in the compilation of D. M. Lloyd-Jones messages on *Revival*. These were preached in the mid-twentieth century but are timely in any age. The reference here is to the case of the failed attempt of some of the Apostles to cast a demon out of a child. The problem confronted the Lord on the return from the Mount of Transfiguration. Many of us are given to identify with the desperate father and his tearful appeal to the Lord. First came the challenge to the man with regard to the necessity of faith. *Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mark 9:23.* But then, came the plaintive cry of the father saying,

“Lord I believe; help thou mine unbelief.” It is noteworthy that while faith was in evidence with the man, there was a confessed consciousness of personal unbelief. A. T. Robertson noted that this was a cry for continual help in experiencing full and complete faith in Christ.

What followed was a violent departure of the evil spirit at the command of the Lord. It would seem that both the child’s father and the disciples had relied upon the outward appearance of what they had seen in the past and attempted to confront the enemy with a method. The subsequent answer to the disciples gives us to know that the power of the enemy is great and nothing short of the power of God prevails in any case.

What transpired had an intimidating effect on the disciples. To their credit, they recognized that the failure was theirs and appealed to the only One who could provide them with proper means. It was not what they expected. Their failure is betrayed in asking, “why could not we cast him out?” They would never be able to do such things. Their agency in this matter would be as channels through which the power of God would be expressed. Peter never claimed to heal the lame man at the Temple; rather he deferred all credit to the Name and power of Christ.

What then of prayer and fasting? The father of the child had prevailed with Christ. His plea was redirected to Christ personally along with the cry for additional faith. He was, indeed, a

desperate man. And, He recognized that his hope could only be realized in Christ. Christ did as He willed to do in delivering the child, but He also did so in response to a desperate prayer. It may be that He was pointing the disciples to observe the child's father. What a teachable moment!

The 1828 Webster's defined prayer thusly: "...a solemn address to the Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfections, confession of our sins, supplication for mercy and forgiveness, intercession for blessings for others and thanksgiving..." Simply put, prayer is not a method. It only truly occurs in the presence of God and that through Christ. In expressing the necessity of faith, the writer of Hebrews described the supplicants as those coming to God believing that He is. God is addressed, not as a last resort, but as the only recourse, and that with great delight and assurance. Again, the issue here is to attain to a deeper sense of the presence and power of God and so to express our desperation. (If our prayers and praying are not out of desperation we are merely subscribing to a routine).

John Piper, in his book on fasting proposes that true spiritual fasting occurs when we are so focused on God that physical needs are pushed into the background. Again, the attention is directed to the Lord and the need to become

fastened on Him. I do not think the Lord had ritual fasting in view in the Sermon on the Mount when He said, "When you fast." He did not say, "if you fast." Being sensitive to the presence of the Lord and under the empowering of the Holy Spirit, we tend not to think in ritualistic fashion. Two things become obvious then. The need which has brought us to Him, having despaired of any personal ability, is of extreme importance to us. And, at this point it is realized that all worldly considerations are laid aside and we unashamedly cry out to Him as did the father of the child.

We recognize many desperate situations today. We tend to look with alarm to the moral quagmire into which our nation has fallen. We note a decline in those who would preach the pure Word of God rather than look to devices for which there is no scriptural mandate. Yes, we need revival in the most extreme way. With Lloyd-Jones we see a contemporary application for this lesson from our Lord.

With the prophet of old we pray for the melting of the mountains at His presence; for the revival of His people that they might rejoice in Him. O that we would engage Him with prayer and fasting, looking for that which would be honor and glory unto Him alone. It is He alone that can cause "this kind" to come to come forth." *bhs*

Revival for "the Doctor" meant more than evangelism that brings in converts, and more than cheerfulness, enthusiasm, and a balanced budget in the local church. What he was after was the new quality of spiritual life that comes through knowing the greatness and nearness of our holy, gracious Creator—something that in former days would have been called enlargement of heart, and heart usually starts with a deepened sense of the power and authority of God in the preaching of the Biblical message. He had known a touch of this in his South Wales congregation, and had studied it in the recorded ministries of such as Whitefield and Edwards, and in the annals of revival in Wales in 1859, and again in his childhood in 1904; and supremely he had perceived it in the New Testament witness to the intensity and depth of the post-Pentecost era out of which the apostolic writings came. This, and nothing less than this, was what revival meant to him. --J. I. Packer in the Foreword to *Revival* by D. M. Lloyd-Jones

When you accept the limits of your wisdom, however, you immediately do two things. First, because you can no longer assume you are as wise as you need to be, you seek true wisdom in the only place it can be found. Here is where Christianity makes one of its most audacious claims. We believe that wisdom isn't first a philosophy or theology. No, we believe that wisdom is a person and his name is Jesus! (See Colossians 2:1-5.) When I come to Christ, I am brought into relationship with the ultimate source of insight, wisdom, understanding, and truth. His wisdom is without comparison and without limits! Ultimately, you don't get wisdom by experience and research; you get wisdom by relationship. God puts his Spirit of Wisdom within you, opening your eyes to see what you never before could have seen, and opening your heart to understand what you could not have previously known. God also gifts you with his Word, which is able to make you wise. In it are revealed all the mysteries of the universe that you must understand in order to live as you were designed to by your Creator.

--Paul David Tripp in *Broken Down House*

THE GLOOMY VOICE OF UNBELIEF

Now faith is the substance of things hoped for, the evidence of things not seen. — Hebrews 11:1 The voice of unbelief says, "Yes, I'm a believer. I believe the Bible. I don't like those modernists, liberals and modern scientists who deny the Bible. I would not do that for the world. I believe in God, and I believe that God will bless." That is, He will bless at some other time, in some other place and some other people. Those are three sleepers that bring the work of God to a halt. We are believers and we can quote the creed with approval. We believe it, but we believe that God will bless some other people, some other place, some other time—but not now, not here and not us.... If we allow the gloomy voice of unbelief to whisper to us that God will bless some other time but not now, some other place but not here, some other people but not us, we might as well turn off the lights because nobody will get anywhere.... The average evangelical church lies under a shadow of quiet doubting. The doubt is not the unbelief that argues against Scripture, but worse than that. It is the chronic unbelief that does not know what faith means. Lord, today I claim three words to take with me through the day—now, here, us. Thank You that I can claim these and they can change my life. Amen.

--A. W. Tozer in *Tozer on Christian Leadership*

True Happiness

When I believe ultimate happiness is found only in God, then I will shut out distractions and open His Word. If I buy into the lie that happiness is to be found in wealth, beauty, fame, or any number of endless pursuits besides Christ, I'm doomed to unhappiness because I'm pursuing the wrong things. But when I believe that ultimate happiness and transcendent joy are to be found only in God, then I will turn off the TV and turn off talk radio and sports radio. I will back away from the Internet and video games, open the Word of God and ask His Spirit to speak joy into my life. It takes work to set the Lord always before you and to find your happiness in Him. But when you do, the payoff is huge. --Randy Alcorn in *Seeing the Unseen: A Daily Dose of Eternal Perspective*