

Some years ago I prayed that God would show me more of His love. He answered that prayer by showing me more of my sin—not just specific sins I’d committed, but the sinfulness of my heart. Then I began to appreciate more His love to me. This is when we really start to enjoy fearing God: when we realize in the depth of our being that we justly deserve the wrath of God, then see that wrath poured out on Jesus instead of on ourselves. We’re both awed at His wrath and astonished at His love. –Jerry Bridges

BENJAMIN KEACH’S CATECHISM

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Q. 15. What are God's works of providence?

A. God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions. (Neh. 9:6; Col. 1:17; Heb. 1:3; Ps. 103:19; Matt. 10:29,30)

Q. 16. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, He entered into a covenant of works with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. (Gen. 2:16,17; Gal. 3:12; Rom. 5:12)

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WXTH-LP 101.7 FM– In Richwood

Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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

Volume 11, No. 6

February 11, 2018

AGGRESSIVE FAITH

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matthew 7:7-8

Some scriptures are easily remembered without thinking much on the substance. It is good that they are remembered but remembering should lead to meditation thereupon and reaction should follow. Such things enhance the soul's attachment to our God and encourage us in the pursuit of His will, and holiness especially. Inevitably proper thoughts on the Scriptures bring us to Christ as the very reason we can appreciate the Word of God.

One aspect of our failure in a casual approach to the Word of God is a failure to claim what is given us. We are reminded of the warning of James that “faith without works is dead.” Of course, with many this is the idea of good deeds. We should remember that our Lord declared that “...This is the work of God that ye believe on Him whom He hath sent.” To believe on Christ our Lord is to take that which He has provided. Are we aware that resources backed by the infallible promises of God are left unused by so many? Are our prayers mere words uttered in an attempt to fulfill some sense of obedience vaguely understood? Or shall we become aggressive in recognition of the will and purpose of God.

The words of our Lord here are imperatives. That is, He is not merely informing us of resources that we may or may not choose to use. In the manner used here, we may understand them as commandments to be obeyed along the course of our earthly

pilgrimage. The Sermon on the Mount is not a series of quaint sayings meant to inspire pleasant thoughts. The thoughts are profound, and the orders are clear. In this instance it is that we should ask, seek, and knock.

Of need – we ask; of discovery – we seek; and of opportunity – we knock. True belief is aggressive and sensitive to its needs. It, also, realizes that God alone, in Christ, is our only resource. That being said, we are never left to our own devices. The avenues through which divine ability and gracious provision are provided and obtained are here given us. We are ever aware of the workings of the Spirit within us and so give no thought to the possibility of the will of man superseding that of God. Thus, we acknowledge that needs are providentially placed before us; that the desire for discovering more of Him who has saved us by His grace are worked in us; and the inclination to search for opportunities to do service for our King are a reaction to the love of God shed abroad in our hearts.

And so, we ask. The most important issue in asking is in the matter of salvation. Jesus would have it be so in all who come to know Him. *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John 4:10.* He revealed, she asked, and He gave! Amazing! Jesus questioned the absence of the faith of the disciples but encouraged them and

us to ask: *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21:22.* We would certainly remember the request of Solomon for wisdom and are reminded of the Lord's answer every time we open Proverbs and Ecclesiastes. We would ask for preparation as did the Psalmist: *LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: Psalms 10:17.* We are to pray for deliverance from all things that oppose whether of affliction or persecution and again the Psalmist is our example: *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalms 50:15.*

The example of the Laodiceans in The Revelation is ever before us and we would not have it so. Are we as the prophet lamented, "At ease in Zion?" He has bidden us to ask and dare we not in that it is His will to grant what we ask?

And so, we seek. Our Lord set our priorities for us when He declared: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33.* We might take slight exception to that only in that it is He that must first be sought. *When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Psalms 27:8.* Our hearts would join with that expressed by David: *Blessed art thou, O LORD:*

teach me thy statutes. Psalms 119:12. And we are further encouraged to seek Him: *The humble shall see this, and be glad: and your heart shall live that seek God. Psalms 69:32.* Paul urged this on the Romans in this way: *Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: Romans 2:6-7.* See also, Romans 3:11.

And so, we knock. Paul often spoke of open doors of opportunity and so sought the prayers of the Colossians: *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: Colossians 4:3.* He also spoke of the adversaries, and we have them within and without. That is why we must knock looking for the response of Him who opens doors that no man shuts (Revelation 3:7).

Perhaps it was in anticipation of the complacency we often witness and experience that our Lord left us with these three simple yet profound mandates. As surely as these orders are given us, obedience brings a divine response. Needs are met at the throne of grace. Further revelation of Him in all His power and glory is unfolded. Opportunities to render acceptable service to our worthy King are provided. Shall we so pray? *bhs*

The Lord's Prayer is the prayer that turns the world upside down. Are you looking for revolution? There is no clearer call to revolution than when we pray "Your kingdom come, your will be done on earth as it is in heaven." But this is a revolution only God can bring . . . and he will. This short prayer turns the world upside down. Principalities and powers hear their fall. Dictators are told their time is up. Might will indeed be made right, and truth and justice will prevail. The kingdoms of this world will all pass, giving way to the kingdom of our Lord and of his Christ. It all comes down to one of the shortest prayers found in the Bible. The Lord's Prayer takes less than twenty seconds to read aloud, but it takes a lifetime to learn. Sadly, most Christians rush through the prayer without learning it—but that is to miss the point completely. --Albert Mohler

PRAYER THAT IS FAITHLESS IS FRUITLESS – THOMAS WATSON

Oh, Come Let Us Adore Him – Dr. Ron Rumburg

“Our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” 1 Timothy 6:15-16

As we read this passage, God’s servant Paul takes us, by the inspiration of the Holy Spirit, into the adoration of our Lord Jesus Christ. The Lord’s servants have the glorious opportunity of leading His people in the adoration of their glorious God and Saviour. Yes, as the well known phrase in the previous hymn puts it, “Join me in glad adoration.” The Lord’s ministers would have His people to join them in this “glad adoration.” Like Isaiah the prophet, “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory” (Isa. 6:3). Oh, what adoration!

“Adoration” is the act of paying highest honor and reverence to the Triune God of the Bible. Dr. B. M. Palmer wrote, “Adoration may be defined the homage rendered to God in the immediate view of his majesty, blessedness and glory, filling the soul with corresponding emotions of veneration and awe. Subjectively ... it is the entire prostration of the spirit before God, under its conception of the grandeur and holiness of the divine nature itself. Objectively ... it is the out pouring of these conceptions and emotions in the language of direct worship to him in whom these consummate perfections reside.”

Adoration consists in internal affection and external homage given to God in worship which is accompanied with the highest reverence of which one is capable. Internal adoration is the devotion of heart, mind and soul or the spiritual part of our being. Exterior adoration consists of acts of the body in kneeling, speaking (singing hymns, psalms and spiritual songs and prayer), reading Holy Scripture in public worship. Internal adoration is essential to perform external adoration to God’s satisfaction. Akin to “if you love me keep my commandments.”

A minister’s faithful leading of a congregation in adoration or worship does not destroy the efficacy of his adoration even though some in the congregation do not have their hearts in the worship service. Adoration or its correlative divine worship mean the same thing. Some of Thomas Goodwin’s dying words described his adoration; he was overwhelmed by the majesty of Christ and His imputed righteousness, “I could not have imagined I should have had such a measure of faith in this hour; no, I could never have imagined it.... I am found in Him, not having my own righteousness which is of the law, but the righteousness which is of God by faith of Jesus Christ, who loved me and gave himself for me. Christ cannot love me better than he doth.... I am swallowed up in God.”

Thomas Goodwin (1600-1679) wrote of the adoration of some men he had known “who came to God for nothing else but just to come to Him, they so loved Him. They scorned to soil Him and themselves with any other errand than just purely to be alone with Him in His presence.”

A SAINT IS TO PUT FORTH HIS FAITH IN PRAYER, AND AFTERWARDS FOLLOW HIS PRAYER WITH FAITH – VAVASOR POWELL