

"The soul of man bears the image of God; so nothing can satisfy it but He whose image it bears." —Thomas Gataker

Most people are not seeking to escape from the wrath to come--they are busy in worldly things while Hell is near them. They are like idiots catching flies on board a ship which is in the very act of sinking! We see them busy adorning their bodies, when their soul is in ruin. They are like a man painting the front door, when the house is in flames!

--Charles Spurgeon

BENJAMIN KEACH'S CATECHISM

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

Q. 61. What is forbidden in the third commandment?

A. The third commandment forbids all profaning and abusing of any thing whereby God makes Himself known. (Malachi 1:6,7; Lev. 20:3;19:12; Matt. 5:34-37; Isa. 52:5)

Q. 62. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that howsoever the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment. (Deut. 28:58,59; Malachi 2:2)

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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

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MAGNIFYING THE LORD

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt his name together. Psalms 34:2-3

In attempting to address the issues of this wicked and perverse generation many devices are both proposed and employed. All such methodology seems to be tainted with the addition of human ideas and that which will preserve the pride of men. This pride is sadly mistaken for sanctimonious dignity and misses the mark completely. In maneuvering through the various biblical precepts and finding them incompatible with that which appeals to men, adaptations are made and a downward spiral into a sea of confusion begins. Soon it is, as it has been before when, “...there was no king in Israel: every man did that which was right in his own eyes.” Such is the muddled scene in accepted Christianity today.

The title of this psalm reveals the historical connection as being in a time of great trial in the life of David. Where true faith abides, it is in the deepest of trials that the richest of praises appears. The invitation given here to the humble, such as himself, arises and a most valuable experience is shared – not so much the deliverance as the enabled and enlarged view of the Lord that was given him here. It has been said that from the deepest wells the stars may be seen at midday. It has been shown that such cannot be the case both from reason and experiment. The thought has often appeared down through the centuries and is mentioned by Aristotle and much later Charles Dickens. While they may not have verified their claim, they may have had some incidental reference to

that which often occurs with believers. From the depths of darkness and despair, when all the glare of the things of this world are no longer visible the glory of the Lord is seen in ways that may not be otherwise known.

The Apostle Paul wrote to the Corinthian church of his concern that they might be drawn away from magnifying the Lord. *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2 Corinthians 11:3.* That simplicity would entail having a singular view of the greatness of our Lord and so to be found among the humble. By contrast, Old Testament Israel was accused of taking a much lesser view of the Lord: *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Psalms 50:21.* The reasonings of men conditioned by their proud fallen natures will invariably lead them to a lesser view of God. In so doing they perceive that they retain control of the situation and at best appeal to such a god of their own making for help in pursuing their own ends and that to their own destruction.

Their problem is that their god is too small and too weak and they elevate thoughts of themselves to the point of sovereignty. We are reminded of the question of the Psalmist: *Why do the heathen rage, and the people imagine a vain thing? Psalms 2:1.* I recently heard a dear

brother preacher discuss the idea of just how big does God appear to us. The issue is critical in that there is no good news when the message is of one who cannot carry out what he promises. The infinite greatness of our God in every way must be found in the warp and woof of all that we preach and to all of which we bear witness. And, as David did here, we should be inviting others to do so as well. Many years ago, as a dear brother pastor introduced me to come and preach in his pulpit he used these words: "Brother, come up here and brag on Jesus." These words from over forty years ago I have never forgotten.

As the thoughts for this article emerged I reflected on ways that we might "magnify the Lord." At that point I realized that there is no method for something like this. It is evident that I cannot make God greater than He is, or that I could say too much about Him. In Psalm 50, the Lord said to Israel, "if I were hungry I would not tell thee." We use a magnifying glass to enlarge our view of things we would see in greater detail. Even so, we recognize the limitations of vision and know that we have not seen all that is there. Certainly then, we can "Tell of His excellent greatness" while expressing that there is infinitely more to see and to know. To magnify the Lord is to have our hearts of love and adoration for Him run out in every word we speak of Him.

Every believer should be a theologian in the sense of pursuing the study of God. But, we normally think of the Theologian as one who has studied extensively to the point of knowing more about God than others. Yet, if theology is dealt with as one would any other science, we might give the appearance of having mastered the knowledge of God. At that point the attainment becomes the object of attention rather than He who is studied. We will never be able to master such knowledge (Psalm 139:6), but we may certainly grow in the grace and in the knowledge of our blessed Lord and the sights of our heart will show forth in our every expression of Him.

We may well take this as mandate to Magnify the Lord as opposed to the petty activities pursued by men in the name of religion that is both meaningless and only supports their high thoughts of themselves. With Paul may we rather express ourselves thusly, *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; Ephesians 3:8.*

May we pray with the Psalmist: *Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! Psalms 107:8.* May we join with David in Magnifying the Lord. *bhs*

When Will I Be Satisfied? – John Piper

"I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them." (John 17:26)

Imagine being able to enjoy what is most enjoyable with unbounded and increasing energy and passion forever.

This is not now our experience. Three things stand in the way of our complete satisfaction in this world.

Nothing in this world has a personal worth great enough to meet the deepest longings of our hearts.

We lack the strength to savor the best treasures to their maximum worth.

Our enjoyment of things here comes to an end. Nothing lasts.

But if the aim of Jesus in John 17:26 comes true, all this will change. He prays to his Father about us, "I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them." God does not love the Son the way he loves sinners. He loves the Son because the Son is infinitely worthy of love. That is, he loves the Son because the Son is infinitely lovely. Which means that this love is totally pleasure. Jesus prays that this pleasure that God has in his Son will be the same pleasure we have in the Son.

If God's pleasure in the Son becomes our pleasure, then the object of our pleasure, Jesus, will be inexhaustible in personal worth. He will never become boring or disappointing or frustrating. No greater treasure can be conceived than the Son of God.

But add to this what Jesus prays for; namely, that our ability — our energy, our passion — to savor this inexhaustible treasure will not be limited by human weaknesses. We will enjoy the Son of God with the very enjoyment of his omnipotent Father.

God's delight in his Son will be in us and it will be ours. And this will never end, because neither the Father nor the Son ever ends. Their love for each other will be our love for them and therefore our loving them will never die.

Absolute Dominion

John 13:2

God's dominion over all things is absolute. Even the most base, vile, and despicable acts of reprobate men and women are under the absolute rule of our God and heavenly Father. Nothing more clearly displays this fact than Judas's betrayal of our blessed Savior. That son of perdition did what he did because of the greed and malice of his own evil heart, according to the purpose of God to save his elect by the redemptive accomplishments of his dear Son. Even the work of Satan himself is under the rule and control of our God and Savior (Psalm 76:10; Proverbs 16:4).

The 18th century Scottish Presbyterian preacher, Ralph Erskine, wrote: "He employs the wicked themselves to carry on his work, and make their wicked designs to contribute to advancement of his holy and glorious design; as he did make the treason of Judas, the sentence of Pilate, the malice of the Jews, to contribute for the work of redemption." That is precisely what God the Holy Ghost tells us in Psalm 76:10. — "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Our great God, our heavenly Father, wisely and sovereignly uses his enemies and ours, contrary to their will, to do that and only that which will advance his cause and serve his purpose of grace for his elect (Psalm 57:2). —Don Fortner

Find a man (no easy task today!) who has . . .

the doctrine of Christ on his lips,

the Spirit of Christ in his heart,

the example of Christ in his life,

and you find one of His genuine ministers. All others are but thieves and robbers!

--Arthur Pink