

In justification the sinner stands before God accused but he is declared righteous. In forgiveness, the sinner stands before God as a debtor and receives a cancellation of his debt. In adoption the sinner stands before God as a stranger but he is made a son. In reconciliation the sinner stands before God as an enemy but he is made friend. In redemption the sinner stands before God as a slave and he is receiving his freedom.  
– Dr. John MacArthur

### BENJAMIN KEACH'S CATECHISM

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

Q. 65. Which day of the seven has God appointed to be the weekly Sabbath?

A. From the creation of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. (Gen. 2:3; John 20:19; Acts 20:7; 1 Cor. 16:1,2; Rev. 1:10)

Q. 66. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. (Lev. 23:3; Isa. 58:13,14; Isa. 66:23; Matt. 12:11,12)

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthjs@msn.com](mailto:branthjs@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

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. 31

August 5, 2018

---

---

### TO WHOM WE GIVE THANKS

*And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. 2 Samuel 22:2-4*

We often hear folks express thanksgiving for answered prayers. Indeed, it is well to do so. The fear is that the focus is upon the deliverance more than on the deliverer. In the time when some distress has been alleviated the feelings may well be summarized as relief and the thought being “I am glad that is over.” Such has been the case of the writer on many occasions. How easily we slip back into the routine of the day and soon are distanced from any lingering effects of the trial endured. It is not that grace and mercy are out of sight. It is that an occasion for praise may pass. Not only should we note that the Lord has accomplished the deliverance, but we should also, acknowledge those things which are true about Him that were all engaged in accomplishing that relief. We, as believers, should be aware that every kindness to us has come at a great price – the redeeming sacrifice of Christ our Lord.

David provides us a marvelous reminder that the One who delivers us from all, does so from a position of absolute power and that all that is true of Him is engaged for us. David wrote this song at the end of a long and grueling period in his life and it may have well been near the end of his life. It would seem that his inspiration to write came at the end of the period which had begun with the rebellion of his son Absalom. His own son had wrested the favor of the people from him. He had skillfully marshalled enough force to overthrow the King and David was

driven from the throne and departed under the most abject of conditions with his head covered and barefoot. Insult was added to injury by the likes of Shimei and others. His trusted friend Ahithophel (who prefigured Judas) had betrayed him. He left as a broken man and there seemed to be no hope.

As is so often the case, it was at the end of hope that the mercies of the Lord appeared, and the wheels of deliverance began to turn. First, came the defeat of the armies of Israel and the death of Absalom. Even then David was plunged into the depths of grief and despair. But, at the prodding of Joab he arose from his grief and began to move again as the King was brought back.

Other things followed such as a revolt by the Northern tribes, but in the end the nation was reunited, and the enemies of the Lord subdued, and David was King over all. It was then that he paused to issue this precious song which begins with the acknowledgment of Him who was to be thanked.

As David realized that he and the Kingdom had been fully delivered, he also realized what had been required and who alone was sufficient. It was all personal with him. We note the use of personal possessive pronoun as he takes possession of the Lord in every aspect of His person. Keil and Delitzsch remarked that “This introduction contains the sum and substance of the whole psalm, inasmuch as

David groups the many experiences of divine deliverance in his agitated life into a long series of predicates [stating something about the subject], in all of which he extols God as his defence, refuge, and deliverer. The expression of these predicates is an expression both of the liveliest gratitude, and also of hope for the future.”

The Lord was David’s rock. Having often lived among and been protected by the rocks, the figure of safety and refuge, no doubt, came quickly to mind as it should with us. The Lord was his fortress and the One who delivered him to it. He was the God of his rock, or perhaps God-rock as the One on whom he firmly stood. He is the shield of all who are exercised by faith and by it the fiery darts of Satan are quenched. He is the horn of salvation by which the force of the enemy is repulsed, and by which the enemies are pushed. David had moved against the Philistines and all the descendants of the giant had been dispatched. And, David called the Lord his high tower and “such is the name of the Lord, whither the righteous run and are safe.” Gill.

Robert Hawker urged that we “Do observe how David is laboring for expressions to show

forth the wonderful perfections of God, and God, with all His perfections, is his God in covenant. Oh! It is sweet when faith makes an appropriating right of all that God hath, and is, as our own, when, like the bee, the flowers are not only visited by her, and sipped in the present moment, but she brings home to her little hive constant store for every occasion.” We are certainly grateful for the realization that nothing is too hard for the Lord. But, praise comes quickly as we look to the wonders of His person and the glories of His strength. Had He done nothing for us, these things are still true about Him. But, because He has done all in saving the likes of us, we are given a measure of understanding to view them. But, then, wonder of wonders we are enabled and encouraged to claim them as ours. He is the possessor of all strength and He is my strength. In Him is life, and He is my Life!

O that we might call on the Lord, as did David, and so render praise to Him who is worthy. All these things are brought to view and demonstrated perfectly in Christ Jesus our Lord, our redeemer. All these things that David said are true of Him – Jesus Christ is Lord to the glory of God the Father. *bhs*

---

## Prayer and Praise

An important influence Praise influences prayer for good. Praise enables us to pray with understanding. John Newton captured the thought well in his hymn, ‘Come my soul, thy suit prepare ...’ in the verse which reads: Thou art coming to a King, Large petitions with thee bring: For His grace and power are such None can ever ask too much. Praise causes us to look up into God’s face. Praise brings before our eyes God’s majesty, sovereignty, power and grace, so that we appreciate that whatever we ask or whatever we imagine God can do, He can in fact do far more (Eph. 3:20)! Praise enables us to grasp that God concerns Himself on the one hand with the little things that may bother us – because He is the God of infinite love and care – but that, on the other hand, He wants us to plead with confidence even for the rulers and nations of the world who are but as dust on the scales in comparison with His might (1 Tim. 2:1-4; Isa. 40:15). Praise enables us, therefore, to pray with faith. With my eyes upon myself or upon the Church, my expectation of change, progress and advance will be small and petty. But with my eyes upon God and all that He is to me in Jesus Christ, my

expectation may know no limits. 'Coming to a King', 'large petitions' are specially appropriate. Prayer is one wing and faith is the other to lift us heavenward. Try to fly with only one wing! But when faith fixes its gaze upon God, prayer brings us into touch with the limitless resources of our Lord Jesus Christ, and we know that we can do all things as He strengthens us, in answer to our petitions. –Derek Prime

---

### The Mediator

The mediator is a familiar figure in modern industrial and international negotiations. The pattern of events that calls for his services is depressingly common. Things get tense; both sides feel there is no common ground for continuing the discussion; then one walks out – and at once a mediator has to be found to go to and fro between the estranged negotiators trying to bring them together again. The mediator is thus, as his name suggests (and as the Greek word for mediator, mesites, literally means) the man in the middle. He has links with both sides; he sympathizes with both, and both trust him. He serves the cause of justice, peace and goodwill. His job is to represent each side to the other and find a basis for restoring their friendship. The New Testament uses the word 'mediator' once of Moses (Gal. 3:19, KJV, NIV) and four times of the Lord Jesus Christ. In 1 Timothy 2:5, Paul says: 'there is one mediator between God and men, the man Christ Jesus.' In Hebrews 8:6; 9:15 and 12:24 we learn that Jesus is the mediator of a new and better covenant. It is not too much to describe these passages as the key, not merely to the New Testament, but to the whole Bible; for they crystallize into a phrase the sum and substance of its message. It is a commonplace of modern theology that the Bible is a book of witness to Christ, prophetic witness in anticipation in the Old Testament, apostolic witness in retrospect in the New. This is right; but to give the thought its proper precision and guard it against misunderstanding, we need to say that the Bible is a book of witness to Christ, not as teacher or example merely, nor even primarily, but as mediator. The mediation of Jesus between God and men, whereby the new and everlasting covenant has been established, is the Bible's main theme.

--J. I. Packer

---

### On Prayer:

Martyn Lloyd-Jones wrote: It is the highest activity of the human soul, and therefore it is at the same time the ultimate test of a man's true spiritual condition. There is nothing that tells the truth about us as Christian people so much as our prayer life.... Ultimately, therefore, a man discovers the real condition of his spiritual life when he examines himself in private, when he is alone with God.... And have we not all known what it is to find that, somehow, we have less to say to God when we are alone than when we are in the presence of others? It should not be so; but it often is. So that it is when we have left the realm of activities and outward dealings with other people, and are alone with God, that we really know where we stand in a spiritual sense.

--Quoted by John MacArthur in *Alone With God*

Christian contentment is that sweet, inward, quiet, gracious frame of spirit, which freely submits to and delights in God's wise and fatherly disposal in every condition. –Jeremiah Burroughs