

"Remember, the growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed but surely. Many suns, showers, and frosts, pass upon it before it comes to perfection. And in winter, when it seems dead, it is gathering strength at the root. Be humble, watchful, and diligent in the means, and endeavour to look through all, and fix your eye upon Jesus, and all shall be well."

-John Newton

### BENJAMIN KEACH'S CATECHISM

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

Q. 111. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father, which art in heaven," teaches us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others. (Matt. 6:9; Luke 11:13; Rom. 8:15; Acts 12:5; 1 Tim. 2:1-3)

Q. 112. What do we pray for in the first petition?

A. In the first petition, which is "Hallowed be thy name," we pray that God would enable us and others to glorify Him in all that whereby He makes Himself known, and that He would dispose all things to His own glory. (Matt. 6:9; Ps. 67:1-3; Rom. 11:36; Rev. 4:11)

#### THE RIVERSIDE BAPTIST CHURCH

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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

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### THE POOR IN SPIRIT

*Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matthew 5:3*

In the way of worldly thinking this statement would appear as absurd. The pursuit of happiness is attached to material possessions, health, and a sense of security based on these things. Poverty would, to the masses, be the least desired state of existence. Yet, here our Lord declares such to be in a state of blessedness or happiness. As is the case in much of Gospel application of truth, we are made to understand that conditions in the Kingdom of Heaven have nothing with which to compare in this present world. We rejoice that we have been delivered from it.

Many would translate the word for “blessed” used here as “happy.” That seems to be the better thought here in that it is looking to the experience as much as the state of those in question. According to A. T. Robertson the English word “happy” goes back to the word “hap” which looks to chance or good luck. Perhaps it was in the interest of avoiding any thought of chance with God that the translators here used “blessed.” Robertson continued: “But the term here used by Jesus is ‘happy’, but it looks to happiness identified with pure character.” Using it in connection with the Kingdom of Heaven makes such happiness to attain to a sense of holiness.

John Gill observed that these are “Not the poor in purse.” Admittedly such may be the case with many who are the chosen and called of God. It is rather looking to their spiritual condition as we understand from the text. In fact, all without exception, are found to be in

this state. Of course, not all are happy nor even aware of the Kingdom of Heaven. All of mankind is found without food to sustain life, without proper clothing, and do not have the resources to purchase what is needed. Their outstanding debt is insurmountable and so they are destitute. What makes the matter worse is they are insensible to their condition and often think themselves to be rich and increased with goods. Their happiness is fleeting at best.

The distinction is realized in that these are those who know their condition. The thought here is that they are poor in their own spirit and realize themselves to be subject to judgment and are thus constrained to “...place themselves at the door of mercy, and knock there; their language is ‘God be merciful’; their posture is standing, watching, and waiting, at wisdom’s gates, and at the posts of the door; they are importunate, will have no denial, yet receive the least favor with thankfulness.” Gill. There is an acute sense of their poverty as is normal when one is shown the King and His Kingdom. *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.* And we see further: *But I am poor and sorrowful: let thy salvation, O God, set me up on high. Psalms 69:29.*

The Gospel heard with all it includes is the reason of rejoicing here. David Brown wrote: “The poor in spirit not only shall have – they already have – the Kingdom. The very sense of their poverty is riches begun.” He further

observed that contrary to the way of the world who walk in a "vain show," the poor in spirit "are rich in the knowledge of their real case. Having courage to look this in the face, and own it guilelessly, they feel strong assurance that *unto the upright there ariseth light in the darkness (Psa 112:4)*. "The poor have the Gospel preached to them" is both heard and received in their hearts. The poor in spirit are enriched with the fulness of Christ which is the Kingdom in substance (Brown).

The poor in spirit not only are enabled by the sovereign grace of God in regeneration to see and to enter the Kingdom of Heaven; they are able to see it in contrast with what they were and continue to be. The old nature provides a constant reminder of the poverty that was once theirs (ours) and hidden from view. But we are rather brought from abject poverty to infinite riches. *But my God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4:19*. We are reminded also of: *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Colossians 1:27*.

Is it any wonder that there is happiness where these things are realized? To know the presence of God with us in the person of Christ our Lord sweetly administered by the Holy Spirit exceeds any thought of wealth this world might

imagine. Consider the promise of, *For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. Isaiah 66:2*. We would note also: *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah 57:15*.

The Kingdom of Heaven is a present and future reality to the poor in spirit. Concerning this Gospel truth: "it not only reaches their ears, but their hearts; it enters into them, is applied unto them, they receive and embrace it with the utmost joy and gladness; but eternal glory, this is prepared for them, and given to them; they are born heirs of, have a right unto it, are making meet for it, and shall enjoy it (Gill)."

William Henriksen observed that "Theirs, theirs alone, right now is the Kingdom of Heaven, that is complete salvation, the sum-total of the blessings that result when God is acknowledged as King over heart and life." It is of mercy and grace that we are able to esteem the riches of this world as nothing and to claim heirship with Christ and "rejoice with joy unspeakable and full of glory." *bhs*

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## Intimate With Jesus – Oswald Chambers

Have I been so long with you, and yet hast thou not known Me? — John 14:9  
These words are not spoken as a rebuke, nor even with surprise; Jesus is leading Philip on. The last One with whom we get intimate is Jesus. Before Pentecost the disciples knew Jesus as the One Who gave them power to conquer demons and to bring about a revival (see Luke 10:18-20). It was a wonderful intimacy, but there was a much closer intimacy to come - "I have called you friends." Friendship is rare on earth. It means identity in thought and heart and spirit. The whole discipline of life is to enable us to enter into this closest relationship with Jesus Christ. We receive His blessings and know His word, but do we know Him?  
Jesus said, "It is expedient for you that I go away" - in that relationship, so that He

might lead them on. It is a joy to Jesus when a disciple takes time to step more intimately with Him. Fruit bearing is always mentioned as the manifestation of an intimate union with Jesus Christ (John 15:1-4).

When once we get intimate with Jesus we are never lonely, we never need sympathy, we can pour out all the time without being pathetic. The saint who is intimate with Jesus will never leave impressions of himself, but only the impression that Jesus is having unhindered way, because the last abyss of his nature has been satisfied by Jesus. The only impression left by such a life is that of the strong calm sanity that Our Lord gives to those who are intimate with Him.

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### Our Toothless Enemy

You, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him. (Colossians 2:13-15)

The reason that union with Christ makes a great difference for the believer is that Christ achieved a decisive triumph over the devil at Calvary. He did not remove Satan from the world, but he disarmed him to the extent that the weapon of damnation was stripped from his hand.

He cannot accuse believers of unforgiven sin. Which is the only accusation that can destroy us. And therefore, he cannot bring us to utter ruin. He can hurt us physically and emotionally — even kill us. He can tempt us and incite others against us. But he cannot destroy us.

The decisive triumph of Colossians 2:13-15 is owing to the fact that “the record of debt that stood against us” was nailed to the cross. The devil made that record his chief accusation against us. Now he has no accusation that can hold in the court of heaven. He is helpless to do the one thing he wants to do most: damn us. He can't. Christ bore our damnation. The devil is disarmed.

Another way to say it is in Hebrews 2:14-15: “[Christ became human] that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.”

Death is still our enemy. But it is defanged. The viper's poison has been drained away. The deadly sting is gone. The sting of death was sin. And the damning power of sin was in the demand of the law. But thanks be to Christ who satisfied the law's demand. “O death, where is your victory? O death, where is your sting?” (1 Corinthians 15:55).

From “Satan, World, Providence, Christ” -- John Piper

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**“THOU HAST MADE ME WHAT I AM, AND GIVEN ME WHAT I HAVE; IN THEE I LIVE AND MOVE AND HAVE MY BEING; THY PROVIDENCE HAST SET THE BOUNDS OF MY HABITATION, AND WISELY ADMINISTERS ALL MY AFFAIRS.” - VALLEY OF VISION, GOD THE SOURCE OF ALL GOOD.**