

"It was the priest's office in the time of the law, to keep the fire in the sanctuary from going out; and it is the office of our Lord Jesus, as he is our high priest, our head, our husband, our mediator — to keep alive that heavenly fire which he has kindled in any of our souls."

- Thomas Brooks, (Leviticus 6:9-13), The Unsearchable Riches of Christ

GADSBY'S CATECHISM

By William Gadsby, about 1800

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

Question XVI. What special act of providence did God exercise towards man in the estate wherein He created him?

Answer. When God created man He gave him a law, promising him a continuance of the life and blessings which he then possessed on condition of his perfect obedience; forbidding him to eat of the tree of knowledge of good and evil upon pain of death.

Gen. 2.15-17.

Question XVII. Did our first parents continue in the estate wherein they were created?

Answer. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Gen. 3; Ecc. 7.29.

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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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THE VOICE OF THE LORD

The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. Psalms 29:3-5

There is no greater joy experienced by believers than that which occurs in true worship and praise. Such times provide escape from the rigors and cares of this present world and that is especially so as we are able to share with Fanny Crosby “a foretaste of glory divine.” Perhaps it is of even greater importance that we are thus engaged in that for which our salvation is designed. Praising and acknowledging God is not just what we should do; it is what we will do. The divine aim is sweetly stated in the words of the Apostle: *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephesians 1:5-6.* What a wonderful provocation to worship is found in this passage as the attributes of the Voice of the Lord are given as powerful and full of majesty.

The Voice of the Lord is to believers both powerful and majestic and its most powerful and majestic manifestation is in the Word made flesh. The Lord’s people will be the most distinguished by the heights to which they lift Him up.

David begins the Psalm with a call to worship (verses 1 and 2) and with the exhortation to give unto the Lord the glory due His name and so to worship Him. It is a strong call to action which is followed by the words of our text as reason for such submission unto praising Him. Specifically

addressed is the mighty of this world and we fully expect the mighty to bow before the Almighty. Sadly, in spite of such declarations, the “heathen rage and imagine a vain thing.”

As we contemplate the Voice of the Lord, we are reminded of the “acts of God” in the realm of human existence. Who has not felt the earth shake at a clap of thunder? And that preceded by a majestic display of lightning flashing across an otherwise dark sky. We tremble at the realization of such displays of power and yet the Voice of the Lord is infinitely more powerful. It is He who has spoken the worlds into existence, and it is He that is able to speak and to bring the most calming power to bear on the most troubled soul. With ease He spoke and quieted the storm and with the same voice calls an end to the kingdoms of this world.

We are often reminded of the scene at Mount Sinai. What a display of power and majesty such that the people trembled at getting a glimpse of the Mighty God they served. And we take note of the fact that the earth quaked, and the rocks were ripped apart, and graves were opened at the dying voice of our Lord from the cross.

Most have a limited sense of the meaning of power. It is to be feared that the concept of majesty may be lost to many. We again appeal to the Webster’s 1828 dictionary for a most wonderful definition of majesty. “Greatness of appearance; dignity; grandeur; dignity of aspect

or manner; the quality or state of a person or thing which inspires awe or reverence in the beholder; applied with peculiar propriety to God and his works. 'Jehovah reigneth; he is clothed with majesty. Psa 93.'" The majesty of God in the Trinity of His persons is something this world does not know. They would bestow the quality on mere mortals. It is from the perspective of eternal life that true believers see Him as High and lifted up and know true majesty. We may not be able to describe it fully, but we know it when we see it and we sense fully the majesty of God in the Voice of the Lord.

The Scripture bears witness again and again to the power and majesty of the Word of the Lord. As previously mentioned, it begins with creation itself. But it is discovered again in the beginnings of regeneration and redemption. It was the Voice of the Lord that found the fallen couple in the Garden of Eden. It was from there that the scene was set for redemption that was to come in the prophecy pointing to Christ, who is the Word made flesh. Abraham would hear and bow to that Voice which declared: *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Genesis 17:1.* Jacob acknowledged that voice as the only source of blessing and would not let go of the One who wrestled with him and spoke to Him.

No less majestic was that "still small voice"

that came to Elijah after the awesome displays of divine power over creation (wind, earthquake, and fire). To that voice Elijah bowed and there heard of great power and majesty over the souls of men.

There was great power and majesty on display at the raising of Lazarus. That voice penetrated the realm of death and commanded His servant to come forth. And there was power and majesty in that Voice that killed Paul on the road to Damascus and brought him to new life and service. That Voice continued for years to come in the words the Apostle would speak to many.

That power and majesty are constant in all its mediums. The written Word comes to us as being "God Breathed" in divine inspiration. The Holy Spirit brings it to the hearts of His own in the taught Word. And then, God works a wonder in that He enables "earthen vessels" to powerfully sound forth the Word in such a way as to call attention to its power and majesty.

It is certain that we see the effects of the Voice of the Lord in all of nature with its wonders. It is also that it is heard among men: Balaam declared that the "shout of a King is among them." But we rejoice most that the Voice that breaks the cedars breaks the hardest of hearts and manifests His tender mercy to them through the merits of our crucified and Risen Lord. *bhs*

BY WHAT RULE TO JUDGE BOTH MINISTERS AND DOCTRINE – John Flavel

Certainly that is the highest commendation of a minister, to be an able minister of the New Testament; not of the letter, but of the Spirit, 2 Cor. 3:6. He is the best artist, that can most lively and powerfully display Jesus Christ before the people, evidently setting him forth as crucified among them; and that is the best sermon, that is the most full of Christ, not of art and language. I know that a holy dialect well becometh Christ's ministers, they should not be rude and careless in language or method; but surely the excellency of a sermon lies not in that, but in the plainest discoveries and liveliest applications of Jesus Christ. Works Vol. 1 Pgs. 38-39

Life on Earth matters,

not because it's the only life we have but precisely because it isn't—it's the beginning of a life that will continue without end. It's the precursor of life on the New Earth. Eternal life doesn't begin when we die; it has already begun. With eternity in view, nearly any honest activity—whether building a shed, driving a bus, pruning trees, changing diapers, or caring for a patient—can be an investment in God's kingdom. God is eternal. His Place is eternal. His Word is eternal. His people are eternal. –Randy Alcorn

The excellency of the privilege,

“All things work together for good.” This is as Jacob's staff in the hand of faith, with which we may walk cheerfully to the mount of God. What will satisfy or make us content, if this will not? All things work together for good. This expression “work together” refers to medicine. Several poisonous ingredients put together, being tempered by the skill of the apothecary, make a sovereign medicine, and work together for the good of the patient. So all God's providences being divinely tempered and sanctified, do work together for the best to the saints. He who loves God and is called according to His purpose, may rest assured that everything in the world shall be for his good. This is a Christian's cordial, which may warm him — make him like Jonathan who, when he had tasted the honey at the end of the rod, “his eyes were enlightened” (I Sam. 14:27). Why should a Christian destroy himself? Why should he kill himself with care, when all things shall sweetly concur, yea, conspire for his good? The result of the text is this. All the various dealings of God with His children, do by a special providence turn to their good. “All the paths of the Lord are mercy and truth unto such as keep his covenant” (Psalm 25:10). If every path has mercy in it, then it works for good. –Thomas Watson

PRAYER CHANGES THE MAN –A. W. Tozer

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. —John 14:13-14 In all our praying, however, it is important that we keep in mind that God will not alter His eternal purposes at the word of a man. We do not pray in order to persuade God to change His mind. Prayer is not an assault upon the reluctance of God, nor an effort to secure a suspension of His will for us or for those for whom we pray. Prayer is not intended to overcome God and “move His arm.” God will never be other than Himself, no matter how many people pray, nor how long nor how earnestly. God's love desires the best for all of us, and He desires to give us the best at any cost. He will open rivers in desert places, still turbulent waves, quiet the wind.... All these things and a thousand others He has done and will do in answer to prayer, but only because it had been His will to do it from the beginning. No one persuades Him. What the praying man does is to bring his will into line with the will of God so God can do what He has all along been willing to do. Thus prayer changes the man and enables God to change things in answer to man's prayer. Somehow You have given me the awesome privilege of communing with You, bringing my requests and waiting upon You to bring my will in line with Yours. Then somehow You work in answer to my prayer! Thank You. Amen.