



The Christian life consists of sitting with Christ, walking by him and standing in him. We begin our spiritual life by resting in the finished work of the Lord Jesus. That rest is the source of our strength or a consistent and unfaltering walk in the world. And at the end of a grueling warfare with the hosts of darkness we are found standing with him at last in triumphant possession of the field. [Sit, Walk, Stand](#), Tyndale House, 1957/1977, 78

**Watchman Nee**



#### KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

*(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.

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#### Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

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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### MEDITATION

*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Psalms 19:14*

Men tend to be concerned about their outward behavior in that it shapes the views of others toward them. Most want to appear favorable in the sight of friends and associates. There are those whose outward actions seem to intentionally create a bad image in the minds of their observers. The hypocrite will manipulate his outward appearance in ways that will bring profit, praise or acceptance to him. Yet the scripture cuts to the heart of the matter in declaring: *For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. Proverbs 23:7.*

While the prayer of David here is for outward conduct that would honor God, he shows awareness that it is his heart that is most visible to God. He would have his heart so ordered that the ponderings and wonderings of his heart would find a place of acceptance with God. He would have his innermost thinking to reflect those things that are pleasing in God's sight. So it is that we are encouraged to meditate on things good and profitable and God-honoring in every way. Paul would submit a list of things that should be pleasant to the sanctified heart and then enjoin that we "...think on these things." Philippians 4:8. Of the "Blessed Man it would be said: *But his delight is in the law of the LORD; and in his law doth he meditate day and night. Psalms 1:2.*

The ability to meditate is a precious gift. It is not enough that we received the precious revelation of Jesus Christ to ourselves in

salvation -- Ye must be born again! It is the further design of God that we should look upon Him and contemplate Him and wonder at the greatness of all that He is and all that He has done. Much of what is passed off as religious activity today only encourages a cursory glance and an empty claim to an interest in Him. But, the true men of God took time to meditate. Consider Isaac as he anticipated his bride. *And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. Genesis 24:63.* As Paul would relate essential doctrinal truth to Timothy he placed stress upon their importance in this way: *Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 1 Timothy 4:15.* Thus, the Spirit of David's prayer was directed to Timothy (and to us) in that by continual thinking on and review of the precious truths of the Gospel others would see it as well.

Elsewhere the Psalmist declared: *My meditation of him shall be sweet: I will be glad in the LORD. Psalms 104:34.* We are enjoined by the prophet that we should "consider our ways" with a view toward turning to the Lord. In those who have turned to the Lord the thoughts become most pleasant. The meditations of such hearts will certainly include all that is praiseworthy in Him. "Yea, He is altogether lovely." But, such thoughts will also turn to what has been obtained by His grace and mercy. How easily the words "Christ died for my sin" roll off

the lips of many. But, who of us considers what all His death entailed? Do we think of the depths of His redeeming love for His own that would move Him to suffer so intensely that we might have life and have it more abundantly? Do we think with wonder at the glorious discovery of His resurrection on the third day? Do we reflect on the greatness and completeness of His victory over death, hell and the grave? Do we think longingly of things to come in our eternity with Him? Are these mere passing thoughts or do we take the time to mull them over and over again in our hearts as well as our minds?

Such meditations will invariably lead to an increased desire to be pleasing unto God. In thinking of Christ in us and us in Him we know of God's design that He would dwell with us and that we should be His people and He would be our God indeed. Thus, our daily walk becomes a matter of careful thought. Again, we read of David, *My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Psalms 119:48.* The child of God recognizes the wisdom of God in all that is set before him. And, in that the love for

God drives our thoughts there is no drudgery in those things. They two become a matter of meditation in that they display the holiness of God and the character of Christ Jesus our Lord.

Like so many other things related to the grace of God the flesh opposes true meditation. The "old man" will try to lay claim to our time and introduce whatever distractions he can. He would occupy our thoughts and our time with the things of this world. Paul taught us to redeem the time in that the days are evil. His meaning is that we should fill our time with the things of the Lord. A portion of this should be given to meditation. And, meditation on the things of the Lord should accompany all that we do. It is important that we review all that we have at His hand over and over again. Our reflection should take us to His Word and remind us of such grace that brought salvation. We should delight in the knowledge of His power and relish the fact that He so tenderly attends our way. May we say with the Psalmist: *I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. Psalms 143:5. bhs*

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### Jesus' Fuel

We believe that the closer we get to godliness, the fewer needs we will have. Yet nothing could be further from the truth. There's nothing more heartwarming to a father than to express his love when asked for something He longs to provide for his children... He not only loves it when you ask, but He waits with expectation for you to ask because your asking fulfills his desire to provide for the one He loves. Any time you admit your helplessness, God is inspired the same way I am with my children. Your vulnerability shakes Him at the deepest, most inner part of his heart. Jesus told the people that He came not for those who didn't need Him, but for those who did. The thing that compels Him to come was needs. Helplessness was the fuel that drove Jesus to do what He did. *Darin Hufford*

*When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. Mark 2:17*

From THE PLAN OF GOD – J. I. Packer (Posted in *Refocusing our Eyes*)

Men and women today feel lost and astray in this world. A glance at our modern art, poetry or novels, or five minutes' conversation with a sensitive unbeliever, will assure us of that. In an age that has won a higher degree of control over the forces of nature than any before, this may seem odd; but it is not really odd. It is God's judgment, which we have brought down on ourselves by trying to feel too much at home in this world.

For that is what we have done. We have set our faces against the idea that one should live on the basis that there is something more than this world to live for. Even if we privately thought that the materialists were wrong in denying God and another world exist, we have not allowed our belief to stop us living on materialistic principles: treating this world as if it were the only home we should ever have, and concentrating exclusively on arranging it to our comfort. We thought we could build heaven on earth, and tried. And now God has judged us for our impiety. In less than half a century, we have had two "hot" world wars and one "cold" one, and now we find ourselves in the age of such horrors as nuclear warfare and brainwashing. In such a world, it is not possible to feel at home. It is a world which has disappointed us. We expected life to be friendly (why? – but we did); instead, however, it has mocked our hopes and left us disillusioned and baffled. We thought we knew what to make of life, but now we do not know whether anything can be made of it. We thought of ourselves as wise men, but now we find ourselves like benighted children, lost in the dark.

Sooner or later, this was bound to happen; for God's world is never friendly to those who forget its Maker. The Buddhists, who link their atheism with a thorough pessimism about life, are to that extent right. Without God, man loses his bearings in this world, and he cannot find them again till he has found the One whose world it is. God made our life, and God alone can tell us its meaning. If we are ever to make sense of life in this world, we must know about God. And if we want to know the facts about God, we shall be wise to turn to the Bible.

Let us read the Bible then – if we can. But can we? The truth is that many of us have lost the ability to read the Bible. When we open our Bibles, we do so in a frame of mind which forms an insuperable barrier to our ever reading it at all. This may sound startling, but it is not hard to show that it is true.

When you sit down to any other book, you treat it as a unit. You look for the plot, or the main thread of the argument, and follow it through to the end. You let the author's mind lead yours. Whether or not you allow yourself to "dip" before settling down to the book properly, you know that you will not have understood it till you have been through it from start to finish, and if it is a book that you want to understand you set aside time to read it in full. But when we come to Holy Scripture, our behavior is different. In the first place, we are in the habit of not treating it as a book – a unit – at all, but simply as a collection of separate stories and sayings. We take it for granted before we look at the text that the burden of them – or, at least, of as many of them as affect us – is either moral advice or comfort for those in trouble. So we read them (when we do) in small doses, a few verses at a time. We do not go through individual books, let alone the two complete Testaments, as a single whole. We browse through the rich old Jacobean periods of the Authorized Version, waiting for something to strike us. When the words bring to our minds a soothing thought or a pleasant picture, we feel that the Bible has done its job for us. It seems that the Bible is for us not a book, but a collection of beautiful and suggestive snippets, and it is as such that we use it. The result is that we never read the Bible at all. We take it for granted that we are handling Holy Writ in the truly religious way; but in truth, our use of it is more than a little superstitious. It is the way of natural religiosity, perhaps, but not of true religion.