

"Just as the telescope and microscope show us that there is order and design in all the works of God's hand, from the greatest planet down to the least insect, so does the Bible teach us that there is wisdom, order and design in all the events of our daily life. There is no such thing as 'chance', 'luck', or 'accident' in the Christian journey through this world. All is arranged and appointed by God: and all things are 'working together' for the believer's good." ~ J.C. Ryle



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. 116. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.

(Matt. 6:12; Ps. 51:1-3, 7; Mark 11:25; Matt. 18:35)

Q. 117. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

(Matt. 6:13; 26:41; Ps. 19:13; 1 Cor. 10:13; John 17:15)

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THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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TURNING THE WORLD UPSIDE DOWN

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Acts 17:6

City officials in Thessalonica were unsuccessful in locating Paul and Silas. They did find several believers who were the followers of Paul and quickly accosted them. The reason of the arrest of these people is expressed here in a most extreme way. Their reference here of turning the world upside down embraced the inhabited earth in general and the Roman Empire in particular. Anything that seemed to them as denying the deification of Caesar was considered rebellion of the worst sort. There is never a threat to civil government by Christians. However, the influence of a work of grace in the lives of a people will be perceived as a threat to the way of this world. There was no way these could understand that the worship of Jesus as King was not a threat at that time to the political rule of Caesar. Christ had told Pilate that His Kingdom was not of this world. But, then, as now, the radical change brought to lives of true believers will be perceived as an oppressive threat to the sinful way to which they are devoted. *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Ephesians 2:2.*

Quite often precious words of truth are heard from the mouths of those who deny it. The trouble that was stirred up here was not instigated by the Christians. Many of the Jews to whom Paul preached the Gospel had believed. The ones that did not were angry to say the

least and they drafted unsavory characters to start an uproar. They had hated the claim of Jesus that He was the King and they hated any that preached that. They, no doubt, knew that politics were not the issue. And, they did not understand the concept of a spiritual King. So, they seized on the word King and construed the Gospel as a rebellion against Caesar. The fact is that these had “turned the world upside down,” but not in the way they thought.

The change that takes place in the life of a believer is radical and it is drastic. There is no way that regeneration can be a half-way experience. We are either dead in trespasses and sins or we are alive in Jesus Christ our Lord and that by a sovereign work of the Holy Spirit. The Apostle Paul taught the Corinthians that old things are passed away and all things are become new. This was not merely a change of mind or something arising from the corrupt will of man. It is a miracle of the grace of God and it bears no similarity to the way of this world. The change is wonderful and it is diametrically opposed to the way of life outside of Christ. Truly we are new creations in Christ and as such our world is “turned upside down.” Repentance appears where pride once dwelt. Faith is the order of the day where self-sufficiency once reigned. A devotion to Christ replaces the worship of self. The presence of the Love of Christ in us displaces all maliciousness. And, the submission is unto Christ rather than the forces and tendencies of this world. The true Child of

God obeys civil government but neither worships nor trusts it for the provision of life. History has shown that the most law-abiding and productive citizens of any nation are those who are Christians indeed.

The difference is that the citizens of this world are subject to the kingdoms of this world by virtue of oppression and any expression of independence or freedom is considered rebellious. No doubt two things were hated here. One was that these people were better citizens than they were. Men typically pay lip service to laws and governors while their hearts are far from them. The other was that the righteousness of these people would be a witness against their own wickedness. There is no evidence here of violent resistance coming from the Christians. These men would have hated the fact that many were professing to be the subjects of King Jesus and the beneficiaries of His Righteousness. They would acknowledge that they had neither rights nor righteousness of their own. However, their lives would manifest a righteousness that far surpassed anything this world could produce through civil law.

The presence of a Godly people in a nation is a blessing to it. We read of the effect that it had on this nation in its beginnings and through much of its existence. However the cry resounds

from everywhere that Christianity has "turned the world upside down." They would consider the wickedness and perversion that exists today as being "topside up." Those things which God identified as unacceptable they claim as "civil rights." Any expression that exposes their way is construed as "politically incorrect" or even a "hate crime." If, indeed, the concept of their world then we should pray that it be "turned upside down." They would suggest that we should "live and let live." But they cannot be satisfied with that. Rather it would be "we will do as we will" in defiance to God and His Son and believers are to keep silent.

Sadly, this is true concerning many believers. How cannot we call out the awfulness of sin when we see what sin brought on Christ when He stepped forward as the substitute for His people? How can we not pray and preach and witness to the Grace of God and Jesus Christ the only remedy for sin. We are slandered and ridiculed and berated by the forces of evil in this world, but nobody is accusing us of "turning the world upside down." Jason and those that identified with him, no doubt, considered it an honor to be arrested and charged in this manner. It was true. They were "turning the world upside down." *bhs*

"No fears, no grace," said Bunyan. "Though there is not always grace where there is fear of hell, yet, to be sure, there is no grace where there is no fear of God." And again, "I care not at all for that profession which begins not in heaviness of mind For the fear of God is the beginning of wisdom, and they that lack the beginning have neither middle nor end." A. W. Tozer

"Ye must be born again," said Christ. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This clear line of demarcation runs through the entire New Testament, quite literally dividing one human being from another and making a distinction as sharp as that which exists between different genera of the animal kingdom. Just who belongs to one class and who to the other it is not always possible to judge, though the two kinds of life ordinarily separate from each other. Those who are twice-born crystallize around the Person of Christ and cluster together in companies, while the once-born are held together only by the ties of nature, aided by the ties of race or by common political and social interests. A. W. Tozer

How is it “gain” to die?

For to me to live is Christ, and to die is gain. (Philippians 1:21)

1) Our spirits will be made perfect (Hebrews 12:22-23).

There will be no more sin in us. We will be done with the inner war and the heartrending disappointments of offending the Lord who loved us and gave himself for us.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and the church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the just which have been made perfect.

2) We will be relieved of the pain of this world (Luke 16:25).

The joy of the resurrection will not yet be ours, but the joy of freedom from pain will be. Jesus tells the story of Lazarus and the rich man to show the great reversal that is coming.

[The rich man] he cried out and said, “Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.” But Abraham said, “Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.”

3) We will be given profound rest in our soul (Revelation 6:9-11).

There will be a serenity beneath the eye and care of God that surpasses anything we have known here on the softest summer evening by the most peaceful lake at our most happy moments.

I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice saying, “How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?” And there was given to each of them a white robe; and they were told that they should rest for a little while longer.”

4) We will experience a deep at-homeness (2 Corinthians 5:8).

The whole human race is homesick for God, without knowing it. When we go home to Christ there will be a contentment beyond any sense of security and peace we have ever known.

We are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

5) We will be with Christ (Philippians 1:21–23).

Christ is a more wonderful person than anyone on earth. He is wiser, stronger, and kinder than anyone you enjoy spending time with. He is endlessly interesting. He knows exactly what to do and what to say at every moment to make his guests as glad as they can possibly be. He overflows in love and with infinite insight into how to use that love to make his loved ones feel loved. Therefore Paul said...

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Philippians 1:21-23 -- Piper