

AIMLESS LIFE

ARE you like a vessel which is left to the mercy of the winds and waves? Ignoble condition! Perilous case! What! are you no more than a log on the water? I should not like to be a passenger in a vessel which had no course marked out on the chart, no pilot at the wheel, no man at the watch. Surely, you must be derelict, if not water-logged; and you will come to a total wreck before long. C. H. Spurgeon

GADSBY'S CATECHISM – William Gadsby about 1800

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Question XLVII. What is the second sense of sanctification?

Answer. The elect are sanctified by the blood of Christ, which blots out their transgressions as a cloud, has satisfied divine justice, removed the curse and purges the conscience from dead works.

Isa. 43.25 & 44.22; Jn. 17.19; I Cor. 1.2,6-11; Eph. 2.13; Col. 2.13-14; Heb. 9.14 & 10.10,14 & 13.12.

Question XLVIII. What is the third sense of sanctification?

Answer. The third sense of sanctification is the work of God's Spirit, whereby the elect are renewed after the image of God, which is called the washing of regeneration and the renewing of the Holy Ghost.

Rom. 12.2 & 15.16; Eph. 4.22-24 & 5.26-27; Col. 3.10; Tit 3.4-6.

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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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A TIMELY PRAYER

O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. Habakkuk 3:2

The Old Testament Prophets were not unaffected by the messages they received from the Lord. They not only expressed a reverential fear of the Lord, but also feared for those to whom they ministered. At any reference to God and His infinitely elevated and holy standing, we are constrained to think on those who are in denial, rebellion or ignorance of Him. Isaiah trembled at the vision of the Lord high and lifted up. Jeremiah is rightfully called the weeping prophet. Daniel prayed in anguish for the deliverance of his people from judgment. Throughout the scriptures we read that an awareness of the power and presence of the Lord produced a profound effect upon those who witnessed it. Often such was brought to mind in a most efficacious way as they read and heard the word of God. Habakkuk heard and was afraid.

This prayer of Habakkuk reveals both a worthy pattern for approaching God as well as a strong provocation to seek God in this way. We may conclude that if a man fears God, he has learned something of the truth of both His being and His holy power. Our Lord quoted Isaiah in warning of less than heartfelt and unaffected profession. *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. Matthew 15:8.* We compare such with the effect on King Josiah when the Book of the Law was brought and read to him. The scripture tells us that he “rent his clothes.” This was a sign of profound

grief at the realization that both he and his people had allowed the Word of God to lay hidden and that they were reaping the result. He, therefore, personally repented and then proceeded with a campaign to rid the Kingdom of idolatry, perversion and all things that were offensive to the righteousness of God and the service of Him who alone is worthy. After Israel was returned from captivity in Babylon Ezra and those with him read the Law and gave the sense of it. The effect on the people was repentance. It was not that they had forsaken a religious code; rather it was that they had ignored and failed to worship the God whose Word it was.

Where then are the Lamentations of Jeremiah today? Where are those who would bid those who pass by to look at the ruin that lies before because of the judgment of God? Where are those who would ask, as did the prophet, how does this present house compare with that of old? Where do we find men affected by what they preach and visibly standing in awe of the God they claim to represent? Many speak of impending judgment and doom but seem to be unconvinced of the reality of it. They talk of what might happen or even what should happen. Yet, they appeal to men for a remedy. They talk of change for the better and fail to realize that the problem is the lack of the fear of God. The Apostle Paul observed the condition of a fallen generation: *There is no fear of God before their eyes. Romans 3:18.* The writer of Ecclesiastes

declared: *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Ecclesiastes 8:11.* Peter described the scoffers thusly: *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2 Peter 3:4.* All these emphatically warned that the judgments of God were sure.

To be consistent with the word of Habakkuk a prayer for revival must be born out of a reverential fear of God coupled with the recognition that the sins of the people demand a “just recompense of reward.” As we observe present conditions in our Land how can we not be afraid? The name of God is openly blasphemed. The person of Christ our Lord is not revered. The work of Christ is counted of no consequence. The cross of Christ is a mere symbol. We are often reminded of: *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Hebrews 10:29.* The thought that God is Holy is held in contempt. The fact of

divine sovereignty is openly defied. There is no thought of impending judgment. We are therefore constrained to pray for revival. The thought here is to preserve alive the work of God in the midst. We cannot help but be afraid with respect to God and to be afraid for those who continue haply on their way to hell.

Doubts of the judgments of God have always existed even when there is proof of past occurrences. Such was the history of Old Testament Israel. If we truly preach the Holiness and the Sovereignty of God men will ask, “How can you be so sure?” We must be of a ready answer. It is because of what we witness in Christ: *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17:31.* The precious thought to the believer is “Christ died for my sin!” He is the Lamb of God. He is the sacrifice for the sins of those who call upon Him. But, we witness as well the awfulness of God’s judgment on sin. He did not spare His own Son who stood in the place of sinners. In that He poured out infinite wrath on His Son, He certainly will not spare those who refuse and rebel. Are we afraid? *bhs*

Praying With Psalm 23

Years ago I went through a time when my life became so difficult I was unable to pray. I couldn’t concentrate. So I stopped trying to have a coherent prayer time, and for weeks on end during my morning prayer time, I did nothing but pray through Psalm 23. I was fighting for my life. I didn’t realize it at the time, but I was following the habit of divine reading, called *lectio divina*, which was developed by the early church. By praying slowly through a portion of Scripture, I was allowing Scripture to shape my prayers. As I prayed through Psalm 23, I began to reflect on the previous day and to look for the Shepherd’s presence, for his touches of love. Even on especially hard days, I began to notice him everywhere, setting a table before me in the presence of my enemies, pursuing me with his love. Both the child and the cynic walk through the valley of the shadow of death. The cynic focuses on the darkness; the child focuses on the Shepherd. Paul Miller – *A Praying Life*

How to Plead for Unbelievers

Brothers, my heart's desire and prayer to God for them is that they may be saved. (Romans 10:1)

Paul prays that God would convert Israel. He prays for her salvation! He does not pray for ineffectual influences, but for effectual influences. And that is how we should pray too.

We should take the new covenant promises of God and plead with God to bring them to pass in our children and our neighbors and on all the mission fields of the world.

God, take out of their flesh the heart of stone and give them a new heart of flesh (Ezekiel 11:19). Circumcise their heart so that they love you (Deuteronomy 30:6)! Father, put your Spirit within them and cause them to walk in your statutes (Ezekiel 36:27). Grant them repentance and a knowledge of the truth that they may escape from the snare of the devil (2 Timothy 2:25–26). Open their hearts so that they believe the gospel (Acts 16:14)!

When we believe in the sovereignty of God — in the right and power of God to elect and then bring hardened sinners to faith and salvation — then we will be able to pray with no inconsistency, and with great biblical promises for the conversion of the lost.

Thus God has pleasure in this kind of praying because it ascribes to him the right and honor to be the free and sovereign God that he is in election and salvation. John Piper

PREACH THE PERSON OF GOD

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. —Romans 4:20-21 My faith does not rest on God's promises. My faith rests upon God's character. Faith must rest in confidence upon the One who made the promises.... When I think of the angels who veil their faces before the God who cannot lie, I wonder why every preacher in North America does not begin preaching about God—and nothing else. What would happen if every preacher just preached about the person and character of God for an entire year—who He is, His attributes, His perfection, His being, the kind of a God He is and why we love Him and why we should trust Him? I tell you, God would soon fill the whole horizon, the entire world. Faith would spring up like grass by the water courses. Then let a man get up and preach the promises of God and the whole congregation would join in chorus: "We can claim the promises; look who made them!" This is the confidence; this is the boldness.

Lord, begin with me. I commit myself today to knowing You more fully and preaching and teaching Your person and character as the foundation of faith. Let confidence and boldness be my testimony. Amen. A. W. Tozer

But the LORD is in his holy temple: let all the earth keep silence before him. Habakkuk 2:20