

Since God is holy, both moral and immoral people are alienated from God. God is offended by both. This may be counter-intuitive but moral people are lost because of their "goodness". Why? It is often the case that goodness keeps people from God. In fact many people avoid Jesus by avoiding certain sins because they would rather be their own saviors ... attempting to justify themselves, instead of recognizing their own spiritual bankruptcy. So Christ calls us to repent, not only of our evil works but also of trusting in our own goodness, for we have no true righteousness of our own.

Monergism – Contributed by Dale Wallace

## THE BAPTIST CATECHISM

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

56. Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images (Deut. 4:15-19; Ex. 32:5, 8), or any other way not appointed in his word (Deut. 7:31, 32).

57. Q. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us (Ps. 45:2, 3, 6), his propriety in us (Ps. 45:11), and the zeal he hath to his own worship (Ex. 34:13, 14).

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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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### THE MAJESTY OF GOD

*The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Psalms 93:1*

What a wonderful declaration we have here of the sovereignty of God. So much attention is now being drawn to methodologies and attempts to measure God’s blessings quantitatively that little attention is directed to the being and existence of God. The purveyors of popular religion are intent on equating the blessing of God with the success of programs and “cunningly devised fables.” The true worship of God such as that reflected in such scripture as this is wanting. Here we have the Lord described as reigning by which we see absolute power. We behold the majesty of His being, His countenance and His position. He is not only declared to be clothed with strength, but girded therewith indicating that His strength is being used. Somehow this conception of God has no place in either contemporary religion or the American society; God is had in contempt either in word or in deed.

We have recently read of the birth of a child into the royal family in England. It is interesting to note that while the monarchy there is figurative the language in reference to it remains unchanged. So, “Her Majesty the Queen” is still treated with the respect befitting one who reigns in great pomp and splendor and the citizens of Great Britain seem to love it to be so. But, what do we understand of the term “majesty?” We would leave off thoughts of men and majesty, and wonder at the fact that such language is sadly lacking in the words of the many with respect to God. The 1828 Webster’s

Dictionary defines majesty as, “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.” This definition was followed by a reference to Psalm 93. The presence of majesty is verified in the witness of the beholder of it. All those qualities in the Lord that make Him majestic have been there from all eternity and so will ever remain. He is majestic whether we see Him or not. But, both the Psalmist in our text and Webster in the definition indicate that He “appears” in that manner to eyes of faith.

This writer finds great difficulty in trying to describe majesty. It is like some other terms – such as dignity – that are difficult to describe but you know it when you see it. Such is that which we see in beholding the Lord. He is regal in His bearing, mighty in strength, accomplished in all His doings, and He is clothed with majesty in it all. The Puritan Stephen Charnock wrote concerning Job: “A little experimental sense of the majesty of God brought Job more upon his knees than all the pressing discourses of his friends, or his own knowledge before his affliction : Job xlii. 5, 6, *‘I have heard of thee by the hearing of the ear, but now my eyes see thee; wherefore I abhor myself.’* A glimpse of God will bring forth more saving fruits than all the reports of him to the ear, or speculations in the mind. Stephen Charnock in *The Knowledge of God*. Could it be that the great lack in our

worship is a conception of the "Majesty of God?" In beholding majesty there can be no thought of anything greater and truly we "stand in awe and sin not."

So often our thoughts of God are tied to the mercies received at His hand and well it should be. David wrote thusly of loving the Lord: *I love the LORD, because he hath heard my voice and my supplications. Psalms 116:1.* The calls to praise are found throughout and the redeemed of the Lord delight to "say so." But, we would be aware that the acknowledgements of His majesty are forthcoming without regard to any benefit other than being able to behold Him as such. To quote Voddie Baucham, "Get over yourself, it is not about you." His majesty will forever be the cause of both wonder and worship. In beholding Him in that way there can be no thoughts of personal significance – only the joy of being drawn out in pure adoration and love. Of course, it is the redeemed of the Lord who experience such rapture and redemption is the means whereby we are enabled to see, to hear, to love and to bow before Him. He is indeed clothed with majesty.

Eternal life is clearly defined by our Lord. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.* We may be certain that He intended more than a casual

acquaintance with the Lord. The thought of knowledge implies a knowing and an identifying relationship to the Lord. It would certainly mean that such who know Him see Him as described here by the Psalmist. Peter could speak graphically of the experience: *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 Peter 1:16.* One can read in the Apostle's words that the majesty of the Lord was a vivid image etched indelibly in his heart and mind and so should it be with us all. We are bidden to boldly come to that throne of Grace, but we must do so knowing that it is a throne to which we go and our sovereign and Majestic Lord is seated there. We rejoice at the consideration of all His attributes. And, His majesty attends His every revelation of Himself to us.

A. W. Tozer wrote: "The modern Christian has lost a sense of worship along with the concept of majesty [of God]...It is this that makes Christianity, and we have all but lost it. Added numbers, yes, but lost fear. Tons of literature being poured out, of course, but no consciousness of the divine Presence. Better communication, certainly, but nothing to communicate." *bhs*

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"One of the most flagrant sins of our age is that of irreverence-the failure to ascribe the glory which is due the august majesty of God. Men limit the power and activities of the Lord in their degrading concepts of His being and character. Originally, man was made in the image and likeness of God, but today we are asked to believe in a god made in the image and likeness of man. The Creator is reduced to the level of the creature: His omniscience is called into question, His omnipotency is no longer believed in, and His absolute Sovereignty is flatly denied. Men claim to be the architects of their own fortunes and the determiners of their own destiny. They know not that their lives are at the disposal of the Divine Despot. They know not they have no more power to thwart His secret decrees than a worm has to resist the tread of an elephant. They know not that "The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all" (Psa. 103:19)." Arthur W. Pink

“The love of Christ which passeth knowledge.”

- Eph\_3:19

The love of Christ in its sweetness, its fulness, its greatness, its faithfulness, passeth all human comprehension. Where shall language be found which shall describe his matchless, his unparalleled love towards the children of men? It is so vast and boundless that, as the swallow but skimmeth the water, and diveth not into its depths, so all descriptive words but touch the surface, while depths immeasurable lie beneath. Well might the poet say,

“O love, thou fathomless abyss!”

for this love of Christ is indeed measureless and fathomless; none can attain unto it. Before we can have any right idea of the love of Jesus, we must understand his previous glory in its height of majesty, and his incarnation upon the earth in all its depths of shame. But who can tell us the majesty of Christ? When he was enthroned in the highest heavens he was very God of very God; by him were the heavens made, and all the hosts thereof. His own almighty arm upheld the spheres; the praises of cherubim and seraphim perpetually surrounded him; the full chorus of the hallelujahs of the universe unceasingly flowed to the foot of his throne: he reigned supreme above all his creatures, God over all, blessed for ever. Who can tell his height of glory then? And who, on the other hand, can tell how low he descended? To be a man was something, to be a man of sorrows was far more; to bleed, and die, and suffer, these were much for him who was the Son of God; but to suffer such unparalleled agony-to endure a death of shame and desertion by his Father, this is a depth of condescending love which the most inspired mind must utterly fail to fathom. Herein is love! and truly it is love that “passeth knowledge.” O let this love fill our hearts with adoring gratitude, and lead us to practical manifestations of its power. C. H. Spurgeon



### The Overmastering Majesty Of Personal Power

For the love of Christ constraineth us. — 2 Corinthians 5:14

Paul says he is overruled, overmastered, held as in a vice, by the love of Christ. Very few of us know what it means to be held in a grip by the love of God; we are held by the constraint of our experience only. The one thing that held Paul, until there was nothing else on his horizon, was the love of God. "The love of Christ constraineth us" – when you hear that note in a man or woman, you can never mistake it. You know that the Spirit of God is getting unhindered way in that life.

When we are born again of the Spirit of God, the note of testimony is on what God has done for us, and rightly so. But the baptism of the Holy Ghost obliterates that for ever, and we begin to realize what Jesus meant when He said – "Ye shall be witnesses unto Me." Not witnesses to what Jesus can do – that is an elementary witness – but "witnesses unto Me." We will take everything that happens as happening to Him, whether it be praise or blame, persecution or commendation. No one can stand like that for Jesus Christ who is not constrained by the majesty of His personal power. It is the only thing that matters, and the strange thing is that it is the last thing realized by the Christian worker. Paul says he is gripped by the love of God, that is why he acts as he does. Men may call him mad or sober, but he does not care; there is only one thing he is living for, and that is to persuade men of the judgment seat of God, and of the love of Christ. This abandon to the love of Christ is the one thing that bears fruit in the life, and it will always leave the impression of the holiness and of the power of God, never of our personal holiness. Oswald Chambers



The majesty of God, who bestows the mercy, makes the smallest of his mercies to be great. A man who hath a low esteem of mercy, hath always a low esteem of the God that shews it. Robert Traill