

Prayer is knowing work, believing work, thanking work, searching work, humbling work, and nothing worth if heart and hand do not join in it. —Thomas Adam

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

44.Q. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

45.Q. What is required in the second commandment?

A. The second commandment requires the receiving, observing (Deut. 32:46; Matt. 28:20), and keeping pure and entire all such religious worship and ordinances as God has appointed in his Word (Deut. 12:32).

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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 PERSONAL PRAYER OF CHRIST

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

(John 17:4-5).

With the time of His departure at hand, our Lord had filled the last hours of His time with the Apostles with instruction and words of assurance. It appears that much of what He said did not register at the time but would in time be fully quickened in their hearts and preached to the people. Having completed the time of teaching, He then began to pray in their hearing. Again, the impact of that prayer and the things for which He prayed would be fully processed and experienced later. The Holy Spirit has preserved the record of it so that believers in all ages would be able to rejoice in those things. I still remember the day that I was brought to full appreciation of my Lord's prayer. As I read, *Neither pray I for these alone, but for them also which shall believe on me through their word; (John 17:20)*, I understood that Jesus had prayed for me! In realizing the far-reaching implications of this prayer, many, including this poor preacher, have been greatly blessed and assured.

It is interesting, to say the least, that Jesus began by praying for Himself. It was the special determination of God to bring glory to Himself and God the Son by means of the gift of a people for His name out of every kindred and nation and tongue. So, it is that our Lord prayed in the will and purpose of God that is from all eternity. He gives eternal life to them. From the beginning of the prayer, we note the connection

between the glory of both the Father and the Son with the salvation of those who had been given to Him. Thus, we are made to marvel that we should be so connected with such a glorious aim. In the first verse of this chapter Jesus acknowledged that His hour had come. It was that which was ordained from the foundation of the world. Attached to that was the prayer “glorify thy Son...” And that was not without purpose as He prayed – “that Thy Son may glorify thee.” The sentence does not end there. In the second verse He declares what this world will never accept. He, Jesus the Christ, had been given power over all flesh for the purpose of giving eternal life to those given Him by the Father. The clear message here is that His prayer for glorification, and that He might glorify the Father was integrally connected with the redemption of His people. That glorification for which He prayed would be accomplished by His death, resurrection, ascension, and coronation. He references His entire life on earth and the assured completion of it all. In this prayer for glorification, He acknowledged the universal claim of authority over all flesh along with the power to save those given Him by the Father. See John 6:37, 39, 44 and John 10:29. He and the Father would be glorified in giving them eternal life.

We must often be reminded of the solitariness of God. God is complete in Himself

and is glorious in every aspect of His being and existence and nothing is added to His perfections because of men. It is the determinate counsel and foreknowledge of God that has brought all to pass.

We often quote verse three as a definition of salvation: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)*. It is important to refer to these words as we consider the shallow manner of the world in dealing with truth and life. We would note however that salvation cannot be defined in a few words, but the means whereby we have it are in view here. This is infinitely more than the world's concepts. From William Hendriksen – this refers to “joyful acknowledgment of His sovereignty, glad acceptance of His love, and intimate fellowship with His person (through Scripture, that is, His word to us; and through prayer, that is, through our word to Him).” The words “...this is...” call attention to the very substance of the salvation we possess in Him.

And so, He prays for restoration unto His original state of Glory. We have already alluded to the fact of the self-sufficiency and solitary existence of God, and we would add that, of this Christ was conscious as He came into the world and, as a man, suffered the privations that attended His mission on earth. In it all He had glorified the Father. He had revealed the excellence of His (The Father's) person. He had in every verbal expression deferred to the Father and expressed submission to Him. He had rendered perfect obedience in all His dealings here on earth. And He had come to the point of the ultimate act of obedience which He would

soon carry out: *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:8)*. He was now preparing to, and was certain to “endure the cross, bearing the shame.” The joy was in view, and He prays again to be brought into the literal presence of the Father and the shared glory that had been theirs throughout eternity past. He was not praying for a reward; it was for the time of eternal rejoicing in the glory of Father, Son, and Holy Spirit. But there would be a difference.

He would return as the Redeemer, and Mediator, and High Priest in every way. He would bring us to share in His glory with the Father. Truly, “our names are written on His hands.” We are joyfully reminded of our representation in Heaven. *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:5-6)*. He has died, is risen, has ascended, and is our seated High Priest and King of kings, crowned with glory and honor! *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1 Timothy 6:15-16)*.

He is thus glorified in the praises of those who come unto God by Him. *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9)*. May we ever rejoice in our glorified Christ. *bhs*

From *Deeper*, by Dane C. Ortlund

One of the devil's great victories is to flood our hearts with a sense of futility. Perhaps his greatest victory in your life is not a sin you are habitually committing but simply a sense of helplessness as to real growth.

From Paul Washer, *The Gospel's Power and Message*:

The gospel is not merely an introductory message to Christianity—it is the message of Christianity, and the believer would do well to give his life in the pursuit of knowing its glory and making its glory known. There are many things to be known in this world and countless truths to be investigated within the realm of Christianity itself; nevertheless, the glorious gospel of our blessed God and His Son Jesus Christ ranks high above them all. It is the message of our salvation, the means of our progress toward sanctification, and the pristine fountain from which flows every pure and right motivation for the Christian life. The believer who has comprehended something of its content and character will never lack in zeal nor be so impoverished that he seeks to draw strength from broken, waterless cisterns hewn by the hands of men.

How are we going to treat the Lord Jesus Christ [he wrote under deep conviction] with regard to this last command? Shall we definitely drop the title “Lord” as applied to Him? Shall we take the ground that we are quite willing to recognise Him as our Saviour, as far as the penalty of sin is concerned, but are not prepared to own ourselves “bought with a price,” or Christ as having claim to our unquestioning obedience? ... How few of the Lord’s people have practically recognised the truth that Christ is either Lord of all or He is not Lord at all! If we can judge God’s Word, instead of being judged by it, if we can give God as much or as little as we like, then we are lords and He is the indebted one, to be grateful for our dole and obliged by our compliance with His wishes. If on the other hand He is Lord, let us treat Him as such. “Why call ye me, Lord, Lord, and do not the things which I say?”

From *Hudson Taylor’s Spiritual Secret*, By Dr. and Mrs. Howard Taylor

So rest is never found in the quest to understand it all. No, rest is found in trusting the One who understands it all and rules it all for his glory and our good.

God reminds us that this is not all there is, that we were created and re-created in Christ Jesus for eternity. He reminds us not to live for the treasures of the moment: “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven” (Matt. 6:19–20). Think about this: if God has already granted you a place in eternity, then he has also granted you all the grace you need along the way, or you’d never get there. There is grace for our fickle and easily distracted hearts. There is rescue for our self-absorption and lack of focus. The God of eternity grants you his eternal grace so that you can live with eternity in view.

Paul David Tripp, *Reason to Believe*