

“...what is the best means of cheerfulness in such a world as this? How shall we get through this valley of tears with least pain? I know no better means than the regular, habitual practice of taking everything to God in prayer.” —J.C. Ryle

“Those who will not be persuaded now to fly to the arms of divine grace, which are stretched out to receive them, will not be able to flee from the arms of divine wrath, which will shortly be stretched out to destroy them.” —Matthew Henry

### 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)*

68. Q. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee (Ex. 20:12).

69. Q. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and relations, as superiors (Eph. 5:21), inferiors (1 Pet. 2:17), or equals (Rom. 12:10).

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsi@msn.com](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

WXTH-LP 101.7 FM— In Richwood

#### Services:

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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### THREE THINGS FOR THE GLORY OF GOD

*Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (Psalms 50:14-15)*

We tend to favor those passages that make concise statements, that contain clear Gospel thoughts, and are easily remembered. The Bible contains many such thoughts, and we restate them often. I think of Ephesians 2:8-10, John 3:16, and others. Such thoughts allow us to quickly give an answer of the “reason of hope that is in you with meekness and fear...” There are others, such as these words of the Psalmist that direct our hearts into a way of life that is acceptable to our Lord. True believers are always conscious of their walk before God and men. Therefore, we pray, “...let us have grace, whereby we may serve God acceptably with reverence and godly fear...” I have often found myself being sweetly reminded of the words of the prophet: *He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8)*. These precepts are a simple declaration with a comprehensive answer to our duty before God. I have found this to be a precious outline of thoughts expressed in sermons for many occasions. More importantly I have found such guides to be in keeping with Paul’s desire that those to whom he wrote be maintained in the “simplicity that is in Christ.”

I have often been drawn to this Psalm, but not for the reason I approach it just now. It contains some strong truths concerning the relationship of the Lord with His people. He is addressed as both the Mighty God and the

LORD in this Psalm. While the Lord acknowledged the continual sacrifices having been before Him, He certainly challenged their failure to acknowledge Him, and the manner in which He is to be served. Christ challenged the Pharisees in failing to give attention to the “weightier things of the Law.” Here He declares that in v. 12, that “If I were hungry, I would not tell thee: for the world is mine and the fulness thereof.” In v. 21, He comes to the real root of the problem in saying, “...thou thoughtest that I was altogether such an one as thyself.”

The commandment to “Offer unto God thanksgiving...” is more than just a casual acknowledgement of His goodness toward us. The word “offer” here is defined as slaughtering something and presenting it in sacrifice. Several thoughts come to mind, not the least of which is Paul’s words to the Romans: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Romans 12:1)*. That thanksgiving is an acceptable sacrifice is confirmed in other places as well. Consider: *Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. (Hosea 14:2)*. The writer of Hebrews further expands on this thought in writing, *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not:*

*for with such sacrifices God is well pleased. (Hebrews 13:15-16).* The implication that something is killed seems at first read to conflict with the idea of a living sacrifice. But in true praise and thanksgiving we are dead to self and alive in Christ and unto Christ.

The second thing wherein we may glorify God involves proper obedience in the faith. The issue of vows is often difficult to reconcile with the operations of grace in our lives. Yet, repentance toward God and faith in our Lord Jesus Christ implies a commitment that is not treated lightly. A rhetorical question was posed by the writer of Psalm 116 and followed by the only answer grace provided: *What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. (Psalms 116:12-14).* We quickly note that both the idea of vows and calling upon the Lord are included here as well as in our text. How then are the vows paid? By taking the cup of salvation and calling upon the name of the Lord. The Psalmist restates the commitment further on in the Psalm: *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people... (Psalms 116:17-18).*

The third thing in which the Lord will be glorified is calling upon Him in the day of trouble. Men are given to think of substantial things they might offer the Lord. It is hard for us to grasp that calling upon the name of the Lord

is most honoring to Him. Casting our care upon Him is not an offer; it is a commandment. It acknowledges His care of us – with all His redemptive purpose in view. All who come to the Lord find themselves awakened to their desperate need of being delivered from sin and death. Having first been constrained by the Spirit to call upon Him it is continued throughout the life of a believer. It is given unto us to suffer in this present world. The confirmation is how we deal with it. True believers know that they are not equal to the task and call on Him in all manner of adversity and opposition. Again, the issue is abandonment of all hope except that which is in Him alone.

The promise is sweet. “I will deliver thee...” We understand that deliverance as past, present, and future as did Paul: *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; (2 Corinthians 1:10).* The deliverance that our God brings is not only from something; it is to something. We rejoice at every deliverance, especially our salvation. That we should be able to glorify Him is a source of amazement as well. We happily join the worshiping throng in, “Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

O that we may ever be in the way of heartfelt thanksgiving, devoted attendance unto the precepts of our salvation, calling unto the One who alone is able, and thus seeking His glory in all we do. *bhs*

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From Paul Washer’s booklet, *Narrow Gate, Narrow Way*  
The Author’s Prayer

Father, I am so small and so pitiful in so many ways. I tremble lest false fire should be brought before Your altar. Yet what if fire came down from heaven, amid all the noise, clamor, and activities of the world? If fire would come down from heaven, then these dead bones would live. You know, O Lord. I pray and I beg before the throne of God that in Your sovereignty You would be gracious to us, that You would open hearts and

minds. Lord, we cannot wait for men and women to open theirs. They never will. Open up their hearts and minds and cause them to see biblical truth. Breathe on them. Grant them repentance. Grant them faith. Bring them into Your kingdom, Lord, for Your own glory, for the sake of Your own great name; do this thing, Lord. Let it come to pass, Lord, so that no man will take credit for it, so that no man will lay his hand to the ark of God and be struck down dead. Oh, God, move among us, please, because we have no other hope. These young people have no other hope except that You move. Amen.

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F. B. Meyer On Psalm 50:14-15

There is no need to enlarge upon the spiritual insight of the psalmist, who realizes that God cannot be enriched by anything that we can bring; but insists on the sacrifice of thanksgiving, vows of consecration, and the loud call for help in the day of trouble. These are characteristic of those whose God is the Lord, and of the people whom He has taken for His own inheritance. Let us specially ponder these three conditions of the happy life, Psa 50:14-15. What comfort is contained in the blessed promise of Psa 50:15! It is so absolute in its certainty and assurance. God has here bound Himself to deliver the soul that calls on Him in its trouble and give it reason to glorify Him.

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#### COMMON PEOPLE

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. —1 Corinthians 1:26-27 Christian believers and Christian congregations must be thoroughly consecrated to Christ's glory alone. This means absolutely turning their backs on the contemporary insistence on human glory and recognition. I have done everything I can to keep "performers" out of my pulpit. I was not called to recognize "performers." I am confident our Lord never meant for the Christian church to provide a kind of religious stage where performers proudly take their bows, seeking personal recognition. That is not God's way to an eternal work. He has never indicated that proclamation of the gospel is to be dependent on human performances. Instead, it is important to note how much the Bible has to say about the common people—the plain people. The Word of God speaks with such appreciation of the common people that I am inclined to believe they are especially dear to Him. Jesus was always surrounded by the common people. He had a few "stars," but largely His helpers were from the common people—the good people and, surely, not always the most brilliant. In our church, Lord, help us to treat all alike as Your servants. Amen.

--A. W. Tozer

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**A CHRISTIAN IS NOT CALLED TO AN EASY, COMFORTABLE, SELF-INDULGENT LIFE--BUT TO SELF-DENIAL, SACRIFICE, AND CROSS-BEARING. "THEN JESUS SAID TO HIS DISCIPLES: IF ANYONE WOULD COME AFTER ME, HE MUST DENY HIMSELF AND TAKE UP HIS CROSS AND FOLLOW ME!" MATTHEW 16:24.**

-- J.R. MILLER