

Martyn Lloyd-Jones: "I am not afraid of being charged, as I frequently am, of trying to frighten you, for I am definitely trying to do so. If the wondrous love of God in Christ Jesus and the hope of glory is not sufficient to attract you--then such is the value I attach to the worth of your soul, that I will do my utmost to alarm you with a sight of the terrors of Hell!"

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)*

81. Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour (Ex. 20:16).

82. Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own neighbour's good name (Jn. 5:12), especially in witnessbearing (Pr. 14:5, 25).

83. Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name (1 Sam. 17:28; Lev. 19:16; Ps. 15:2, 3).

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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 BEAUTY OF THE LORD OUR GOD

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. (Psalms 90:16-17)

This prayer of Moses, the man of God, is worthy of imitation and should be a matter of study in its entirety. From the beginning of it we are encouraged to approach the Lord with a sense of both the preeminence of God in all things and His eternal existence. We may sometimes simply take for granted His presence with us while losing sight of His majestic being. But then we add to that the thought that He has been the “dwelling place” of His people in all generations and then we are brought into touch with the fact of our identity with Him from before the foundation of the world. May the full force of Moses’ declaration “thou art God” ever be in our thought and in our hearts and may it be evident to others that such is our consideration of Him.

There is much said in this prayer to connect with the wilderness experience of the Israelites to whom Moses ministered. This, of course suggests many precepts we would learn and have brought to experience in our own lives. Not the least of these is the brevity of life and its fragility. How quickly are we passed out of significance. But there is a life for us to live, a story to be told of us (see v. 9). How would we have it to be lived in the light of what we know of our God and our Redeemer?

So, we come to the end of the Psalm and see there the desire of Moses for his people and for us, and so we should pray as well. We consider first the work of the Lord and the prayer that

the Lord would allow us to see it. Moses here alludes to the work of creation and of all the mighty works of God. But we would especially be conscious of the marvelous work done in us. We should stand in awe of Him and the work of salvation each time the Gospel is preached and each time we hear it preached. How quickly men would endeavor to seize some credit for the work of grace done in us. Those who truly know the Lord spend their lifetime in a mode of discovery as to how they were brought to love the Lord and to understand fully the work done through Christ our Lord and to see through the mysterious work of the Spirit in us. O that the work of the Lord should appear more and more to us. And we would never lose sight of the glory of God in it all. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Corinthians 3:18)*. If we have not seen His glory; we have not seen His work at all. A songwriter wrote of following Christ, “I have trod the way before you and the glory lingers near.”

It is well established on every hand that the beauty of the Lord our God is holiness. The constant cry around the Throne is “Holy, Holy, Holy.” Consider, *Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. (Psalms 29:2)*. The people of the Lord become desirous of being like Him and that includes the desire to be Holy. This is not a

matter of looking pretty in the eyes of the world; it is rather that which appears in regeneration, renewal, and sanctification. It is the effectual work of the Holy Spirit both sensed and observed in the life of believers. The confession is obvious that we have neither beauty nor holiness in and of ourselves. We have nothing to commend us to the favor of God. It must be His beauty, His holiness, yea the righteousness of Christ that is upon us. And it is of Him to make this true of us as it is true of Him. He has made us to be what we need to be and so the desire of Moses, and all those who love the Lord is that we be fully identified with Him.

What follows is a response to Him by virtue of what He has made us to be. From the writer of Ecclesiastes we read, "Whatsoever thy hand findeth to do, do it with thy might." John Gill would add that we are to do it in the "might of grace we have." That thought is made a matter of assurance with Paul: *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Corinthians 15:58).* There is no presumption with the Lord's people concerning any ability they have. Therefore, the prayer is for the Lord to establish the work of our hands. That is to direct in accordance with His will and pleasure and so to be aimed at His glory. The desire to labor for the Lord is real and so is our dependence on Him fully. In the building of the

Tabernacle the Lord put the needed wisdom into Bezaleel, Aholiab, and the others who labored to build that magnificent structure in the wilderness. Another commentator wrote that this prayer for the beauty of the Lord was for the "sum of His gracious acts, in their harmony, illustrated in us, and so favor our enterprise (JFB)."

Matthew Henry wrote of this text: "We may apply this petition both to our sanctification and to our consolation. Holiness is the beauty of the Lord our God; let that be upon us in all we say and do; let the grace of God in us, and the light of our good works, make our faces to shine (that is the comeliness God puts upon us, and those are comely indeed who are so beautified), and then let divine consolations put gladness into our hearts, and a lustre upon our countenances, and that also will be the beauty of the Lord upon us, as our God."

F. B. Meyer commented thusly: "In the closing words Moses utters a sublime prayer which includes us all. Let us seek to do some good work before we go, and may our children be a nobler generation than ourselves! But all beauty of character and permanence of work must emanate from God."

We would echo the prayer of Paul for the Thessalonians that the Lord would "comfort your hearts and establish you in every good word and work." And "May Jesus Christ be praised." *bhs*

Do not let your lives be like some dimly lighted road, with a lamp here, and a stretch of darkness, and then another twinkling light; let the light run all along the side of your path, because at every moment your heart is turning to Christ with trust. Make your faith continuous, and God will make His grace incessant, and out of His fulness you will draw continual supplies of needed strength. – Alexander MacLaren

Charles Spurgeon: "You may look down with contempt on some who do not know as much as you, and yet they may have twice your holiness and be doing more service to God!"

What is a covenant?

Basically, a divine covenant consists of the legal and binding terms of a relationship with God. Since God is God, He sets the terms of the relationship. Because God is morally perfect, the terms of the relationship can be nothing other than perfect righteousness. Without righteousness, no one can see God. The consequence of sin is always separation from God. These terms never change. Therefore, reconciliation with God requires the establishment of perfect righteousness. The covenant of works and the covenant of grace both contain the legal terms for a relationship with God. The covenant of works contains the terms of God's relationship with those outside of Christ, thus condemning its membership. The covenant of grace contains the terms of the relationship upon those in Christ, thus forgiving its membership. The law exists in both the covenant of works and the covenant of grace. However, the law is yet to be fulfilled for those in the covenant of works, and the law has already been fulfilled in Christ for those in the covenant of grace. —Jeffrey Johnson and Tom Nettles

The Bible teaches that God not only created the universe but also upholds and sustains it day by day, hour by hour. Scripture says that Christ, the Son of God, “upholds the universe by the word of his power” (Hebrews 1:3). As theologian A. H. Strong said, “Christ is the originator and upholder of the universe. . . . In him it consists, or holds together, from hour to hour. The steady will of Christ constitutes the law of the universe and makes it a cosmos instead of a chaos, just as his will brought it into being in the beginning.” All things are indebted for their existence to the continuous sustaining action of God exercised through His Son. Nothing exists of its own inherent power of being. Nothing in all creation stands or acts independently of the Lord's will. The so-called laws of nature are nothing more than the physical expression of the steady will of Christ. The law of gravity operates with unceasing certainty because Christ continuously wills it to operate. The chair I am sitting on while I write these words holds together because the atoms and molecules in the wood are held in place by His active will. The stars continue in their courses because He keeps them there. It is God “who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing” (Isaiah 40:26). —Jerry Bridges

ENDURANCE to the end

SIR FRANCIS DRAKE, after he had sailed round the world, came up the Thames, and when he had passed Gravesend there came a storm which threatened the ship. The brave commander said, “What! go round the world safely, and then get drowned in a ditch? Never!” So we ought to say God has upheld us in great tribulations, and we are not going to be cast down about trials which are common to men. —C. H. Spurgeon