

Jesus does not love like us. We love until we are betrayed. Jesus continued to the cross despite betrayal. We love until we are forsaken. Jesus loved through forsakenness. We love up to a limit. Jesus loves to the end. —Dane Ortlund

You can never stop thinking about something by trying not to think about it. If you want to get something out of your mind, you must begin thinking about something else. —Heath Lambert

The Baptist Catechism (Keach's Catechism)

1677

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

Q. 39. What is sanctification?

A. Sanctification is a work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. (2 Thess. 2:13; Eph. 4:23-24; Rom. 6:11)

Q. 40. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance therein to the end.

(Rom. 5:1-5; 14:17; Prov. 4:18; 1 Peter 1:5; 1 John 5:13)

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

Website: 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

Volume 15, No. 32

August 7, 2022

THE GREATNESS OF HIS GOODNESS

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! (Psalms 31:19)

Human thoughts about being good tend to be relative and perhaps see the goodness of God as simply better than that of anyone else they know. This is not wrong, but it is insufficient. The goodness of the Lord was a matter of wonder to David and so he expresses that wonder here. The goodness of God is truly seen in redemption, its manner and what is obtained in it. All our comfort and provision are acknowledged by believers as having been purchased to us by the blood of Christ. All our attempts at attaining to comfort and securing provision to ourselves are inadequate at best. The goodness of our Lord is here understood in the widest sense of being the absolute best and the thought leaves David in awe of what he has experienced, what he knows, and even what he doesn't know but is assured of for the future. In the same sense that God has made our salvation to be eternal in Him, His goodness has been laid up to continue forever for those who trust Him.

The things we have experienced in being brought to the Lord are not removed from His goodness. We are often reminded of Paul's words to the Romans: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? (Romans 2:4)*. It is from the stores of His goodness that every need is supplied to us as we wait upon Him. The simple table grace I was taught as a child begins with the acknowledgment of that which is an

attribute of God – “God is great, and God is good...”

Arthur Pink wrote of this attribute, “The goodness of God respects the perfections of His nature: “God is light, and in Him is no darkness at all (John 1:5). There is such an absolute perfection in God's nature and being that nothing is wanting to it or defective in it, nothing can be added to it to make it better.” Thomas Manton wrote, “He is originally good of Himself, which nothing else is for all creatures are good only by participation and communication from God.” The goodness of His creatures is non-existent, and we are reminded that “there is none good, no, not one.

The word “great” speaks to us of both quantity and quality. We consider the wonder of His goodness employed for us. We are compelled to think of what we deserve. If we are honest with ourselves, we might ask “would I have been good to me?” We failed miserably in realizing the true extent of our needs. We witness the human tendencies to oversimplify one's condition before God and many evangelists so-called contribute to the deception. Having had our condition revealed to us and having been brought graciously to repentance we find great assurance in the knowledge of the goodness of God. We learn that He has acted graciously in our past – commending His love to us while we were yet sinners; in our present by the work of the

Comforter within; and our future as we are directed to trust fully in Him. By innumerable evidence He secures our faith to us. Thus, He enables a sense of wonder in us, as in David. *O magnify the LORD with me, and let us exalt his name together. (Psalms 34:3).*

What a thought that the goodness of God is laid up for us. So, we understand that the goodness of God is more than mere future intent to be good. The thought here may be of treasure laid up. We thus consider Who has laid it up, where it is laid up, and for whom it is laid up. Goodness is a matter of the heart and it is no different with God and we have experienced the expression of it to us. His goodness is secured in the will of God and His goodness is displayed in the eternal purpose of God. Consider: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love... (Ephesians 1:3-4).* His determination to bless was from all eternity. His goodness is kept in store for every need. This includes the trials and the difficulties encountered in this present world. His goodness is applied as we deal with the rigors of the spiritual challenges we face daily. What joy to know, in them that fear Him.

The goodness of God was wrought for them that trust in Him. The goodness of God was at the height of expression in the giving of His Son for believers. It is difficult to comprehend the vastness of the goodness of God to us, but we know that the redeeming work of Christ has secured it to our faith. We would share some

thoughts derived from reading John Gill on this. The Law, which was against us was fulfilled in Christ. Divine justice was satisfied. I am reminded of the words of the songwriter who wrote "Indignant justice stood in view..." True righteousness was brought in assuring us of standing with Him forever. The righteousness of God without the Law. Peace was made once and for all by the blood of His cross. Pardon was finalized once and forevermore. Salvation has been fully obtained and all obstacles to the manifestation of His goodness have been removed. We consider the Prayer of Paul for the Ephesians in which he expressed that they know of His greatness: *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, (Ephesians 1:19-20).* He has made us partakers of the divine nature and the recipients of His goodness by virtue of what He wrought for us and in us.

The determination of God to do good to His people was put on display for the world to see when His only begotten went to the cross to obtain their salvation. The testimony of the cross (the source of glory for His people) was begun and continues before the sons of men. The hand of God is seen in its effect on those that trust Him. We read of the witness of Ezra: *Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. (Ezra 8:31).* bhs

THE BIBLE IS NOT JUST A BOOK you read for information. You read it for transformation. The words of Scripture are the very Word of God, and they change your heart as you meditate on them. This is what the Bible claims for itself: it is a perfect treasure that changes us, enlightens us, judges us, equips us, and makes us grow.

--John MacArthur

The Most Important Part of Every Prayer

Sometimes custom causes us to neglect beauty. Sometimes we are so used to doing or saying something that we forget the sheer wonder of it. Such may be the case when we end our prayers with the words, “for Christ’s sake” or “for Jesus’ sake.” Don’t miss what De Witt Talmage has to say about these simple words.

The most important part of every prayer is the last three or four words of it—” For Christ’s sake.” Do not rattle off those words as though they were merely the finishing stroke of the prayer. They are the most important part of the prayer.

When in earnestness you go before God, and say—” For Christ’s sake,” it rolls in, as it were, upon God’s mind all the memories of Bethlehem and Golgotha.

When you say before God— “For Christ’s sake,” you hold before God’s mind every groan, every tear, every crimson drop of His only begotten Son.

If there is anything in all the universe that will move God to an act of royal benefaction, it is to say —”For Christ’s sake.”

If a little child should kneel behind God’s throne and should say—” For Christ’s sake,” the great Jehovah would turn around on His throne to look at her and listen. No prayer ever gets to Heaven but for Christ’s sake. No soul is ever comforted but for Christ’s sake. The world was never redeemed, but for Christ’s sake.

Our name, however illustrious it may be among men, before God stands only for inconsistency and sin; but there is a name, a potent name, a blessed name, a glorious name an everlasting name, that we may put upon our lips as a sacrament, and upon our forehead as a crown, and that is the name of Jesus...Tim Challies

“BE NOT DISMAYED, FOR I AM YOUR GOD” (Isaiah 41:10)

The Hebrew word here translated dismayed means “to see, to look”. It speaks of one who looks about as one does in a state of alarm or danger, with fear all over his face. To “be not dismayed” means to always be calm when facing trials and adversities. God’s people should be the bravest people in this world. They should be courageous before their foes and adversities. Never let Satan or your foes see you looking about with fear on your face.

The reason why we should not be dismayed is found in the phrase “I am your God.” Every word here spoken by Jehovah is important:

First, “I am your God.” Since He is omnipresent, omniscient, omnipotent, and sovereign, we have good reason to “be not dismayed”.

Second, “I am your God.” We would have great reason to be dismayed if some idol was our god. We would be as fearful as the heathens are.

Third, “I am your God” – forever! For He and His people are inseparable. He never deserts them. They never desert Him. Fourth, “I am your God.” He is not the helper of our foes. – Daniel E. Parks