

A holy life will make the deepest impression. Lighthouses blow no horns, they just shine.
—D.L. Moody

A converted beggar is far more important and honorable in the sight of God than an unconverted king. —J.C. Ryle

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. 63. Which is the fourth commandment?

A. The fourth commandment is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."
(Exodus 20:8-11)

Q. 64. What is required in the fourth commandment?

A. The fourth commandment requires the keeping holy to God such set times as He has appointed in His Word, expressly one whole day in seven to be a holy Sabbath to Himself.
(Lev. 19:30; Deut. 5:12)

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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 CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

Volume 15, No. 44

October 30, 2022

PRECIOUS MEMORIES

I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. (Psalms 143:5-6).

As is the case in many of David's Psalms, this one speaks of persecution (v. 3) and the realization that left to himself he would be overwhelmed. It is uncertain as to the exact context here that is referenced. It may have been the determination of Saul to kill him, or it may have been the persecutions at the hand of his own son Absalom. In any event, he sensed it in his soul and so elevates it to a spiritual matter in ordering it before the Lord. It is interesting to note that in verse 2 he presents himself in a way of penitence in praying "And enter not into judgment with thy servant: for in thy sight shall no man living be justified." Perhaps this statement is the reason that this Psalm is often grouped with other penitential Psalms. However, we would see the thrust of it as being his desire for the Lord which leads to the pause in verse 6 (Selah).

When I hear the song Precious Memories I tend to be moved to sentimentalism. Tender moments from out of the past seem to rise in my thoughts. These things are often remembered with no thought as to the providence of God and that they were all ordered for a purpose. John Flavel in his work on providence certainly brings thoughts to bear such as the circumstances into which we were born, the nature of our childhood, events of significance to us, and on into marriage and all that follows. But he does so in calling our attention to the mighty hand of God ordering all things well. But all such has led to where we are today. The songwriter expressed it well in

referring to our broken vows and disappointments contrasted with the unerring leadership of the Spirit to the land we hold today.

David certainly was calling to memory past occurrences. Among these were the days as a lowly shepherd boy and his encounters with a lion and a bear. How could he ever forget his confrontation with the giant Philistine Goliath. He may have remembered the many narrow escapes as well from Saul and great victories given him in battle. These are precious memories.

It is highly probable that David looked even further back to the things he had been taught from the beginning. "I meditate on all thy works..." We tend to live in the moment when in fact we are dwelling in eternity. Thus, he would have marveled at the thought of the work of creation and all that pertained thereto. In looking to the stars, he may have sensed that infinite expanse of the universe. He would marvel at the created order of things and the faithfulness of God in sustaining it.

He would also be reminded of the situation of Jacob and the ordering of things to bring him from a lonely fugitive at Bethel to great wealth and prosperity in twenty years. He would have been reminded of Joseph and the working of the purpose of God in him as he is elevated to a position where he could preserve the family of Jacob. He may have meditated on the display of the power of God in bringing the children of Israel out of Egypt. At this time of great need, he

would not have regarded these as mere stories to be thought upon with fascination; he would rather see these things as assurance that he would indeed be delivered.

David's example here should give cause for us to question our own state. How often do we pause to erect an Ebenezer as did Samuel and declare "Hitherto hath the Lord helped us!" How often do we recount the circumstances of our own conversion and marvel at all the things that happened in conjunction with it. Often, we see several things that all moved to a particular event and the outcome being that we were quickened and made to sense the work of the Spirit in us. These are not the outcomes of decisions. This is the work of providence that brings us to the place and time and the sovereign work of the Spirit bringing it to the divinely appointed end. Do we look back as did the Psalmist and say, *The LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. (Psalms 116:6-8)*. The thought of "musing" indicates that the thoughts of David were deep. He pondered, which we understand as thinking on with wonder and admiration. It means to pay close attention and to contemplate with more than mere fascination. To be moved to worship in consideration of all that the Lord is and had done.

The Apostles were moved to say "Lord, to whom shall we go? thou hast the words of eternal life." David expressed here a need that

could only be answered by full identity with the Lord. "...for this is a prayer gesture, 1Ki_8:38; both hands were stretched forth, earnestly imploring help, and ready to receive and embrace every blessing bestowed with thankfulness..." (Gill). These precious memories had moved him to express an intense desire for the Lord. We remember, *My soul thirsteth for God, for the living God: when shall I come and appear before God? (Psalms 42:2)*. Certainly, David was praying for deliverance from his enemy. But it was for the presence of the Lord that he knew would secure him from all that threatened.

Paul recounted his conversion in some detail on several occasions and alluded to it often. Surely, he marveled as did David at all that had gone before. He didn't hesitate to acknowledge his past and attribute all to the mercy of God. But he also declared the purpose of God in bringing it to pass. On several occasions over the years, I have either been asked or simply volunteered to talk of my conversion experience. It has always been a joy to do so, and I have often been moved to tears in relating all that occurred. This is the doing of the One who set the stars in their place. That is a precious memory indeed. But as we face the trials of this present world, we are able also to remember that the One who sent His Son to die in my stead will assuredly attend to all circumstances that concern me. *The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands. (Psalms 138:8)*. bhs

REAL LOVE

This is what real love is—the kind of love the Bible tells us about. It is the kind of love that caused Christ to die for the worst, not the best. That's the wonder of God's love. His amazing love toward us is demonstrated by the fact that Christ died for us while we were still sinners. God's love had nothing to do with our attractiveness or worthiness. It had only to do with God's nature—the fact that God is love. Christ

did not die for us because we were so worthy or so loveable or so godly. Paul says that we were without strength, helpless, and unable to save ourselves. There was nothing in us to admire, but God loved us. Christ died for us because we were unworthy and helpless. You can't put the gospel any more directly than that: Christ died for the ungodly, not the righteous. He did it because of His own love for us—not for any other reason. A love we did not deserve produced a sacrifice we did not deserve. But that is what grace does. That love, that sacrifice, produces gratitude in our lives. I hope you are overwhelmed with gratitude every day, never forgetting how unworthy you are of the love of God in Jesus Christ. We have done nothing to deserve His mercy. We have no desirable attributes to attract His love. Even though we were helpless and godless, even when we were in rebellion against Him, God showed His love for us by sending Christ to die instead of us. —John MacArthur

NO SUMMONS, NO SERMON

One says the preacher is to proclaim Christ and His gospel, and not to instruct them to do anything.

God's preachers disagree! For example:

Isaiah the prophet exhorted his hearers to "Seek Jehovah while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to Jehovah ..." (Isaiah 55:6f).

After the message was preached on The Day of Pentecost, "Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins' And with many other words he testified and exhorted them, saying, 'Be saved from this perverse generation'" (Acts 2:38-40).

Paul the apostle exhorted his hearers to "repent, turn to God, and do works befitting repentance" (Acts 26:20) and to "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31).

Jesus Christ, the gospel preacher par excellence, exhorted His hearers to "Repent, and believe in the gospel" (Mark 1:15).

We could cite many more examples of faithful gospel preachers instructing their hearers regarding what they should do. But surely these suffice.

Fact is, the gospel is not faithfully preached if its hearers are not instructed regarding what to do regarding it.

For, as one rightly said, "If there is no summons, there is no sermon."
— Daniel E. Parks

God's sovereignty is a sweeping doctrine that touches every aspect of life across every moment of creation and every corner of the universe. There is no moment, no spot, no deed, no death, that falls outside of it.

—Tim Challies