

Jeff Pollard: "God is in absolute control over all the dizzying heights and depths of medical, scientific, and governmental tyranny that is spreading, deceiving, and destroying our sin-sick world." "Hallelujah! For our Lord God Almighty reigns!" Revelation 19:6

### 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)*

70. Q. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglect of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations (Mt. 15:4-6; Ez. 34:24; Rom. 13:8).

71. Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment (Deut. 5:16; Eph. 6:2, 3).

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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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### WALKING BEFORE GOD

*In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? (Psalms 56:11-13).*

In the title to this Psalm, we are given something of its historical background. It appears to have been written at a time of great distress in David's life. In his desperate attempts to escape from Saul and his armies David employed several means of evasion. One of these was to go to Philistia and feign himself as an ally. This ploy put him in even greater danger and necessitated an escape from them as well. It was during this time or following it that these words of faith and dependence on the Lord were written.

It is in times of desperation that men are especially given to call upon the name of the Lord and well it should be. With the Psalmist of old we would declare, “Whom have I in heaven beside thee? And there is none upon the earth that I desire beside thee. (Psalm 73:25).” Even though there is always clear and present danger about us in this present world, we are given every reason to hope in that we have the pure word of God wherein He has declared His purpose as being to bring His people safely home. And so, having expressed ample reason for human fear, David is ever redirected by the Spirit into faith in God and a trust wherein he is assured of the divine intent. And he is assured of the Lord's attention all along the way. *Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? (Psalms 56:8).*

Where there is trust in God fear is

vanquished. Where He is in view all the howling of the enemy quickly is made of no effect. The prophet threw out a challenge in another place: *I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; (Isaiah 51:12).* It is for us to ever be reminded who we are as a result of a marvelous work of grace wherein the identity of the Lord with all His attributes is brought before us. So, it is that we rejoice with the Psalmist who sang of freedom from fear: *The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? (Psalms 27:1).* We are sweetly made to reflect with Isaiah, *Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. (Isaiah 12:2).* And we are reminded by Paul that, “What shall we then say to these things? If God be for us, who can be against us?”

David sets forth an interesting thought at this point (v. 12) in that he felt the vows of God to be upon him. No doubt many of us have vowed unto the Lord in such times of distress, this preacher included. We are warned by the wise man to be careful as to vows that we might make. These vows are qualified ones in that the outcome was of honoring God with praises to be offered up. It is interesting to note some vows made and kept. Having seen the vision of the

Lord at Bethel, Jacob vowed unto the Lord. At first read it might seem to have been a capricious act. But, again, the outcome was that of a relationship with God that spoke of full submission to Him and to His glory in all. As to these vows being “upon me” Matthew Henry made this observation of David’s thought: “Not upon me as a burden under which I am loaded with, but as a badge which I glory in, as that by which I am known to be thy menial servant...” David’s vow was to live to praise and give thanks unto his God. When our trust is in God faith will direct us into proper vows.

It is always with delight that we read of the many declarations of deliverance in the Word of God. This passage provides us with just such an occasion. It may be uncertain whether David was acknowledging or anticipating a deliverance. In any event, he was sure of it and the reason of it. Dr. Gill observed that the thought of his soul being delivered from death may be understood in two dimensions. The first would reflect the imminent danger in which he found himself. If Saul had his way, he would kill him on sight. It seems that looking to the expectation that follows, David had salvation in view. His soul had been delivered from moral and spiritual death. What follows then is the expectation that his feet would be delivered from falling. His aim is that “I may walk before God.” Such deliverances are often acknowledged in this way. Elsewhere, the Psalmist adds a word of comfort in a similar

*way: 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 116:7-8).* We who know the Lord rejoice in our Lord’s identity with us in that He has delivered us, “who through fear of death were all their lifetime subject to bondage.”

The thought of walking with God escapes many. Yet, we sweetly read of Enoch, who walked with God. We are reminded of the words of the Lord to Abraham: *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. (Genesis 17:1-2).* Is anything less expected of us? O for a greater sense of His presence and a greater joy in walking before Him. Consider wisely, *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7).* Fact accepted with experience is ever a source of joy and fuels our faith.

*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 1:24-25). bhs*

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It is not we who have found God but God who has found us. We have done nothing to deserve this great gift of God. What we are, we are by the grace of God and not by any merit or action on our part. The more we come to understand God, the less we will trust in ourselves and our own resources. The great gulf fixed between the creator and His creatures due to sin is not bridged by us finding our way up to God but by God condescending to become man and enter into the being of those whom he had created in his image. We cannot argue our case before God but only cast ourselves on his mercy, relying on the promises in Scripture that he will have compassion on those who, by grace, turn to him for forgiveness. –Monergism

"Behold the Man!" John 19:5

If there is one place where our Lord Jesus most fully becomes the joy and comfort of His people--it is where He plunged deepest into the depths of woe!

Come, behold the Man in the garden of Gethsemane. Behold His heart so brimming with love, that He cannot hold it in. Behold the bloody sweat as it distills from every pore of His body and falls upon the ground.

Behold the Man upon the bloody tree. Stand amazed as they drive the nails into His hands and feet. Look up and see the sorrowful image of your suffering Lord. Mark Him as the ruby drops stand on the thorn crown. Behold the Man when all His bones are out of joint, and He is poured out like water and brought into the dust of death. God has forsaken Him--and hell encompasses Him. Behold and see--was there ever sorrow like His sorrow?

Gaze upon Him!

We have only to sit longer at the cruel cross--to be less troubled with our trials and woes. We have but to see His sorrows--and we shall be ashamed to mention our sorrows. We have but to gaze into His wounds--and heal our own. If we would grow in grace--it must be by considering His humiliation and His sorrow. If we would live holily--it must be by the contemplation of His sin-atonement death. --C. H. Spurgeon

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## WHY THE CROSS?

Jesus . . . endured the cross, despising the shame. (HEBREWS 12:2) At the time of Christ's death, the cross was an instrument of incredible horror and shame. It was a most wretched and degrading punishment, inflicted only on slaves and the lowliest of people. If free men were at any time subjected to crucifixion for great crimes such as treason or insurrection, the sentence could not be executed until they were put in the category of slaves by degradation and their freedom taken away by flogging.<sup>2</sup> How could it be that the eternal Son of God — by whom all things were created and for whom all things were created (Colossians 1:15-16) — would end up in His human nature dying one of the most cruel and humiliating deaths ever devised by man? We know that Jesus' death on the cross did not take Him by surprise. He continually predicted it to His disciples. (See Luke 18:31-33 for one example.) And with His impending crucifixion before Him, Jesus Himself said, "What shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour" (John 12:27, NIV). Jesus said He came to die. But why? Why did Jesus come to die? The apostles Paul and Peter gave us the answer in clear, concise terms. Paul wrote, "Christ died for our sins in accordance with the Scriptures," and Peter wrote, "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God" (1 Corinthians 15:3; 1 Peter 3:18, NIV). Christ died for our sins. Jesus Christ, the eternal Son of God, took upon Himself a human nature and died a horrible death on our behalf. That is the reason for the cross. He suffered what we should have suffered. He died in our place to pay the penalty for our sins. — Jerry Bridges, *The Gospel for Real Life*