

So completely was Jesus bent upon saving sinners by the sacrifice of Himself—that He created the tree upon which He was to die; and nurtured from infancy, the wicked men who were to nail Him to the accursed wood! –Octavius Winslow

Christ took your cup of grief, your cup of the curse, pressed it to His lips, drank it to its dregs—then filled it with His sweet, pardoning, sympathizing love, and gave it back for you to drink, and to drink forever! –Octavius Winslow

The New Hampshire Confession of Faith

By J. Newton Brown 1833

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

XI. Of Perseverance of the Saints

We believe that such only are real believers as endure unto the end: that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps.121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24:25; Heb.1:14; II Kings 6:16; Heb. 13:5; I John 4:4

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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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THE WORD OF A KING

*Where the word of a king is, there is power: and who may say unto him, What doest thou?
(Ecclesiastes 8:4)*

Being a king himself, Solomon certainly understood the power of a king. Not only did he see it from his own perspective, but also from growing up as the son of a king. Furthermore, he would have had knowledge of other kingdoms and how they worked. It is obviously not the same now as it was then in some respects. It was understood that kings in that day had, or thought they had, absolute power to exert their will upon their subjects. Kings issued decrees that could not be reversed (see Esther 8:8 and Daniel 6:15). While we may not see kings as they were in biblical times or even as they were in medieval Europe, we still have autocrats in many places in the world today. It is obvious that some are cruel beyond measure and their subjects are persecuted and abused. In this age of instantly attainable knowledge such practices are difficult to hide.

Rebellion against authority has always been the way of fallen man. It all began with rebellion against the authority of God and continues as such through various avenues of expression. We are directed by the Word of God to be subject to the higher powers, understanding that they are the appointments of God. Our subjection to them as believers does not mean that we are to approve of wickedness in any way; it means rather that we are to trust in God and His wisdom. Solomon's theme in this chapter is the exercise of wisdom with a particular reference to civil authority. That being said, we defer to

the thoughts of Robert Hawker who observed that it appears that there is more in view here than earthly kings.

The word here for power indicates authority. We might be quickly reminded that our Lord said, in the Great Commission, *...All power is given unto me in heaven and in earth. (Matthew 28:18)*. All authority was His and He promised His presence and power to remain with them – “Lo I am with you always...” Many of the heathen Kings were deluded as to their idea of power; the power of God is truly without recourse. It was observed by those who witnessed the movements of the Israelites toward the Promise Land: *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. (Numbers 23:21)*. So, it is that the same power (authority) is found with us as we have King Jesus among us.

He is revealed to us as the Word made flesh. *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (Hebrews 1:3)*. We are assured by the writer of Hebrews in this way: *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. (Hebrews 2:8)*. It is not necessary to visibly see

what the eye of faith beholds of the dominion of Christ. As we are taught to pray, we acknowledge that His dominion is everywhere in evidence in Heaven – “thy will be done in earth as it is in heaven.” So, it is that the angels respond in all ways to the “Word of the King.” And the Lord’s people understand that they have the same Word with us and the power that attends it.

Thomas Spurgeon pictured the Lord in His earthly ministry as the King disguised in human flesh. That power shown forth in many ways as He walked physically among us. At His word men who were committed to a life dedicated to their fathers and an occupation with them responded without hesitation to the simple command, “follow me.” There was no coercion as is the manner of men – they heard the Word of the King and responded to His authority. He is King over disease and infirmity. When a lowly leper sensed who He was, the plea was “if thou wilt.” He simply answered, “I will, be thou clean,” and it was so. Healing of various sorts responded to the Word of the King. The winds obeyed the simple authoritative command of the King: “Peace, be still.” He is King over death as was shown in those who were raised from the dead at His command. Satan himself was rebuked at His word, demons were no match for the Word of the King and the enemy heard his fate declared as Jesus said, “now is the god of this world cast out.”

We often hear references made to the commandments and promises in a half-hearted manner. That which we have received of the

Lord is His Word. Where is the Word of the Lord? It is with us. It is with us and attended by His authority. *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (1 Corinthians 1:24).* We would stand in awe of His power in every way it appears to us. We bow in obedience to His authority. The kings of old would not change their decrees; we simply read His Word that declares “faithful is He that promised.” We are further assured in reading that the “gifts and calling of God are without repentance.”

How sweetly then are we welcomed into the very throne room. As the scepter was extended to Esther, so are we bidden to come to Him, and we do so at His Word. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:16).* We come unto Him who has loved us and given Himself for us. Behold, your King!

C. H. Spurgeon wrote: “Where there is life through the King’s Word, it will be a strong life. The sinner’s life is a feeble life; but an obedient life, an earnest Christian life, is a life of strength. Even those that hate it and abhor it cannot help feeling that there is a strange influence about it which they cannot explain, and they respect it.”

Truly we have the Word of our King and with it comes the authority to declare it as from Him. We may speak authoritatively, not of our self, but of that Word given us by our King. May we be the more empowered to walk before Him and with Him and with His power at our side.
bhs

Observe, It is called a crown of righteousness, because it will be the recompence of our services, which God is not unrighteous to forget; and because our holiness and righteousness will there be perfected, and will be our crown. God will give it as a righteous Judge, who will let none love by him. And yet this crown of righteousness was not peculiar to Paul, as if it belonged only to apostles and eminent ministers and martyrs, but to all those also that love his appearing. –Matthew Henry

Seeking the Face of God

“When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.”

Psalm 27:8

When our God tells us we should seek His face then the importance of that requirement is seen in a divine light and with supreme importance. Man cannot approach God without coming to Him at His request and in His way. What arrogance it would be to try to devise a way to worship or please God that was not according to what He desired, required, or instructed. God has designed His own way to be worshipped or served! What then is meant by “Seeking the face of God?”

First, please consider what is not meant by “Seeking the face of God.” Jehovah gave a warning to Moses that no one can see His face and live (Ex. 33:20). Also, no one has seen God the Father at any time (John 1:18). Thus seeking the face of God is not literal except in the sense described by Jesus Christ, “He that has seen me has seen the Father” (John 14:9). The Lord Jesus is the only person of the Godhead that we shall actually see for in Him is contained the fullness of the Godhead bodily.

Second, consider how we actually seek God’s face. God must shine in our hearts to give us the light of the knowledge of the glory of God “in the face of Jesus Christ” (2 Cor. 4:6). John Preston the Puritan agreed, “The Lord’s face shines, as the face of Moses did ... and he gives the knowledge of his glory in the face of Jesus Christ ... in the ministry of the Word every day....” This was verified when the voice from heaven said, “This is my beloved Son, in whom I am well pleased” (Matt. 3:17). We can only be accepted in the Beloved (Eph. 1:6). The Holy Spirit acts upon and in the redeemed to seek that glorious face after He has regenerated and converted them.

Third, seeking the face of God refers to seeking to be in the spiritual presence of God. This is a heart matter grounded on the command “Seek My face.” David’s heart said, “Thy face, Jehovah, I will seek.” The reply from his heart sought the presence of Jehovah. The heavenly doctor, Richard Sibbes, explained, “Together with the thought of this ‘Seek my face,’ there was a virtue enabling his soul to return back to God, to say, ‘Lord, thy face will I seek.’ So though David said, ‘I will seek thy face,’ yet there was a spiritual virtue that enabled him. God must find us before we can seek him. He must not only give the command to seek his face, but together with the command, there goes a work of the Spirit to the children of God, that enables them to seek him.”

David, after his heart sought the face or presence of Jehovah, prayed without presumption, “Hide not thy face from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation” (Ps. 27:9). John Trapp remarked, “God puts away many in anger for their supposed goodness, but not any at all for their confessed badness.” One should come to Christ then he will be seeking the face of Jehovah. –Dr. Ron Rumburg