

Prayer is a sincere, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised in His Word.

Prayer opens the heart to God, and it is the means by which the soul, though empty, is filled with God's grace. –John Bunyan

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)

42. Q. But what shall be done to the wicked at their death?

A. The souls of the wicked shall, at their death, be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day (Luke 16:23, 24; Acts 2:24; Jude 5, 7; 1 Pet. 3:19; Ps. 49:14).

43. Q. What shall be done to the wicked, at the day of judgment?

A. At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (John 5:28, 29; Mt. 25:41, 46; 2 Thes. 1:8, 9).

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsj@msn.com

Website: www.riversidebaptistchurchwv.com

Services:

Sunday Morning 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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WHO SHALL ABIDE IN THY TABERNACLE?

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. (Psalms 15:1-2).

The preceding Psalms form a contrast to that which is presented in Psalm 15. In Psalm 12, the plea is for the Lord to help because “the Godly man ceaseth” with even the faithful falling. In Psalm 13, the complaint of David is that the Lord’s face was hidden from him, and it was only David’s trust in His mercy that sustained him. In Psalm 14, the depravity of man is exposed in the fool’s declaration that “there is no God.” The summary thought expressed there is that “there is none that doeth good.” After having laid such a dire set of circumstances wherein the wickedness of men is clearly exposed, it is well to ask the question who shall dwell in the presence of the Lord and who shall come into His holy hill?

Some insist that Christ alone can answer to the divine requirements set forth here. He, as a man, answered to every requirement and more. We are to understand first that the way is administered by God alone and that, of course, we are reminded that He is the Way, the Truth, and the Life and that none come to the Father but by Him. Therefore, we dismiss any thought of human merit as a means to attain unto a dwelling in the presence of God. Certainly, our thoughts are directed to the Wilderness Tabernacle, and mention of “Thy Holy Hill” brings thoughts of Mount Zion to mind. Both manifest the presence of God with His people. The question here is who shall literally sojourn with the Lord? It is who shall dwell in His presence and who shall enjoy the light of His

countenance both in this present world and in the world to come? The “Holy Hill,” according to Dr. Gill, is an allusion to Mount Zion where the Ark was brought in David’s time, and that the church may be compared to this hill for its eminence and visibility in the world. The thoughts that follow seem to indicate that these are they whose lives display the true faith in the Lord with that faith truly being on display in their character. It is indeed a most beautiful Psalm to which we have ample reason to find comfort in this ungodly age.

John MacArthur presents a wonderful analysis of what follows this question(s). It begins with verse 2, where we note Three Positively Phrased Ethical Characteristics. The lifestyle of such a person exhibits integrity. His deeds exhibit justice. And his speech exhibits reliability. Such a person sees himself as in the presence of the Lord and so is said to walk uprightly. I am reminded of the words given to Micah at this point. *He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).* How precious it is that a renewed heart becomes a repository of truth and truthfulness. The speech of such a person has the divine image and superscription stamped upon it.

The third verse of this Psalm reads: *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. (Psalms 15:3).* Dr. MacArthur

again presents a concise outline here. He sees this as “Three Negatively Cast Characteristics.” This person does not tread over people with his tongue, he does not harm his fellowman, and he does not dump reproach upon family or friend. People try to enhance their own position by downplaying the worth of others. Two observations are to be made. This person, who dwells in the presence of the Lord is painfully aware of the mercy that brought him to where he is. And no amount of castigating or seeking to harm others will enhance his position in the sight of God and that is all that matters.

The fourth verse of this Psalm reads: *In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. (Psalms 15:4).* Again, MacArthur presents a beautiful assessment of this accepted one. He again uses the thought of “Three Positively Cast Characteristics.” He views the reprobate as rejected, he respects the people of God, and he holds himself accountable. John Gill defines a vile person as “a very wicked, profligate, and abandoned creature, one that is to every good work reprobate; and such sometimes are in high places.” And such vicious unrighteousness is sensed and the sojourner with the Lord is able to discern such as that. Some, in the name of religion, are given to reject others. This person senses where there is a fear of the Lord and shows a proper respect. Many are hesitant to own their own shortcomings and sins. Not so this one who knows that the Lord knows him all too well. Sin is first and always against the Lord

and James admonishes us to confess our faults one to another.

Finally, we see three more notable things here from MacArthur. Reading verse five: *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. (Psalms 15:5).* The final three things given here are, He is not fickle, He is not greedy, and he cannot be bought. The thought of being fickle refers to the last phrase of v. 4 – he “changeth not.” Elsewhere the Psalmist declared “My heart is fixed...” and in another place, “I shall not be greatly moved.” Furthermore, such a person has no need to accumulate wealth. He is dwelling with One who is able to supply all his needs. Certainly, such a person is a giver, not a user of others for gain. And to betray the innocent would put him in league with Ahithophel and Judas. He that dwells in the shadow of the Most High knows that he is “bought with a price.”

We look back to the first two verses and see the question answered abundantly. And it is with delight that we desire to be cast in the same mold that we might likewise sojourn in the presence of the Lord. John Gill wrote, “he that doeth these things shall never be moved; from the tabernacle of God, and his holy hill; he is fit to be a member of the church of God, and an inhabitant of Zion; and he shall dwell and abide there, he shall be a pillar which shall never go out, Rev_3:12; he shall finally persevere, through the grace of God.” With David, let us declare, “I will dwell in the house of the Lord forever.” Amen. *bhs*

“Hallowed Be Thy Name”

By asking that the name of God be “hallowed,” Jesus is asking God to so move and act in the world that people value his glory, esteem his holiness, and treasure his character above all else. We must not miss this: Jesus’ first request is not that his personal needs be met, but that God’s glory and holiness be known and loved as it deserves. What a remarkably God-centered prayer.

Second, “hallowed be your name” is also an evangelistic petition. This opening line of the Lord’s Prayer is a clear reminder to us that when any sinner comes to faith in the Lord Jesus Christ and his or her sins are forgiven, God’s holy name is shown to be evermore holy in the eyes of the church and of the world. And the more people there are who come to know Christ, the more people exist who revere God’s character and hallow his name. Thus, God’s saving of a sinner shows God’s glory and, in turn, the saved sinner proclaims to the world the excellencies of the God who saved him. God’s name is thus hallowed in the world.

God and not on ourselves. Jesus teaches us that God is our imminent Father. He is the transcendent one in heaven. He is the one who reveals and names himself. And our chief concern in prayer is not our own comfort but God’s glory. If we do not truly know the God to whom we speak, our prayers will remain impotent, facile, and devoid of life. Only by coming to know the God that Jesus describes in the first line of the Lord’s Prayer will we be moved to come before the throne of grace.

–Al Mohler, *The Prayer That Turns the World Upside Down: The Lord’s Prayer As A Manifesto for Revolution*

Paul prayed for the Colossians unceasingly.

This is an essential mark of effective prayer. It is diligent, persistent, and continual. That is how Paul prayed for the Colossians—unceasingly. This is all the more remarkable when you consider that Paul and the Colossians had never met face-to-face. Theirs was a relationship of correspondence. Paul had not visited this church. Yet Paul continually prayed for them. Ouch. There are many times we fail to pray for our closest family and friends. But Paul prayed unceasingly for people he had never even met. How do you pray for someone you have never met—when you do not know the person or the circumstances? How do you pray when you don’t know what to pray? You know you need to pray. You may even want to pray. But you do not know what to pray. I believe Colossians 1:9–14 is the answer. As we read through this prayer, it’s obvious that Paul does not pray about physical or material or even relational circumstances of the Colossians. Of course, this is not to say that you should not pray about your health, finances, family, career, or goals. You ought to pray about everything. But when something is not right in a believer’s life, or in a local church, the heart of the matter is always the matter of the heart. We are prone to focus on our circumstances. But God focuses on our hearts. As Proverbs 4:23 tells us, “Keep your heart with all vigilance, for from it flow the springs of life.” God is always more concerned about what is happening in you than He is about what is happening to you. God is always more concerned about what is happening within you than He is about what is happening around you. God is always more concerned about your internal disposition than He is about your external situation. So Paul prayed about heart-level issues. He prayed for needs, issues, and concerns that were underneath the skin. He prayed about spiritual priorities. In so doing, Paul shows us how we should pray when we don’t know what to pray.

–H. B. Charles, *It Happens After Prayer*