

(John MacDuff, "Ripples in the Twilight" 1885)

"But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions!" Ephesians 2:4-5

MERCY! It is a sinner's word. A child can lisp it--but an archangel cannot fathom it!

"The LORD is merciful and gracious, slow to anger, and plenteous in mercy!" Psalm 103:8

Satan so hates the genuine praise of Christ that his fiery darts of discouragement are not effective against us when we respond in praise. Bill Thrasher *A Journey to Victorious Praying*, Moody Publishers, 2003, p. 206.

### 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)*

52. Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying (Ps. 14: 1), or not worshipping and glorifying the true God (Rom. 1:21), as God and our God (Ps. 81:10, 11), and the giving of that worship and glory to any other, which is due unto him alone (Rom. 1:25, 26).

53. Q. What are we especially taught by these words before me, in the first commandment?

A. These words before me, in the first commandment teach us, that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other god (Ex. 8:5, to the end).

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#### Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

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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### LIKE PRECIOUS FAITH

*Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Peter 1:1*

It is common among men to attach names to things that do not warrant being so identified. Many references are made to the term “gospel” which has no reference to that which our Lord declared after announcing, “Repent ye and believe the Gospel...” Much so called Gospel preaching is far removed from that which Paul defined (1 Corinthians 15:1-6). The word “faith” suffers similar abuse and misuse. There is much that is defined as faith which falls far short of the biblical explanation: *Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1.* It is evident that Peter, in his greeting here, was aware of imitations and perversions of truth as he was careful to make the reference to faith very distinct. It was that which was held to the standards of likeness and value that were seen in him and others who were fully identified with and submitted to Christ Jesus our Lord.

In that Peter identified himself as both “a servant (slave) and an apostle of Jesus Christ” he was a proper source of comparison. He was fully committed to and sold out to Christ his redeemer. Peter was a slave to Christ and willingly so. He was fully dependent on Christ and so displayed the gift of faith this is common to all in salvation. This would be understood in the sense that he had been given that spiritual ability to believe as a way of life. As an Apostle he had been taught of Christ and by Christ and was an “eyewitness to His majesty.” He could declare with Paul, “Now then we are

ambassadors for Christ, as though God did beseech you by us: be ye reconciled to God.” So it was that Peter stood on solid ground in claiming that such who possess this “like precious faith” are “with us!” We have heard the song entitled “Old Time Religion.” It has been aptly observed that the religion of many who sung it was just not old enough. Yet, a line in it claims that it was “Good for Paul and Silas...” Theirs (Paul and Silas) was like precious faith and it is the standard to which we should surely be brought.

In the scriptures we encounter varying degrees of faith. The disciples were on occasion called “ye of little faith.” To a woman of Canaan He declared “great is thy faith... (Matthew 15:28).” In Luke 18:8 Christ set forth the possibility of finding no faith on the earth. We are reminded of various references to faith in the Word such as saving faith and dead faith. But, we are drawn to such faith as is defined by Paul as, “...the faith of God's elect, and the acknowledging of the truth which is after godliness (Titus 1:1).

We are reminded of the exhortation of Jude: *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 1:3.* No allowances are made for an alternate lifestyle in any sense of the word. It was a common salvation defined in those whose

possessed it by their believing and trusting in the person and work of Jesus Christ after the pattern "once (and for all) delivered unto the saints."

Peter wrote in the first epistle that "unto you therefore which believe He is precious..." (1 Peter 2:7). If He who is believed is precious it only follows that the means whereby we are put in touch with Him is precious as well. The old Puritan John Trapp wrote of this faith and called it "like precious in regard of 1. The Author, God. 2. The object, Christ. 3. The means of working it, the Spirit and Word. 4. The end of it, salvation. 5. The essential property of it, hand fastening us to Christ." While these things sweetly remind us of that divine touch makes it so as a scriptural fact, our personal assessment brings us to apprehend in ways that causes personal delight in having been gifted with such a treasure. John Gill declared: "but that faith which is the faith of God's elect, the gift of his grace, and the operation of his power; which sees the Son, goes to him, ventures on him, trusts in him, lives upon him, and works by love to him. This is said to be "precious", as it is in its own nature, being a rich and enriching grace, of more worth and value than gold that perisheth, or than thousands of gold and silver; it is not to be equalled by, nor purchased with the riches of

the whole world; it is precious in its object, it being conversant with the precious person, precious blood, and precious righteousness and sacrifice of Christ, and is that grace which makes Christ, and all that is his, precious to souls..." This is the greater and deeper understanding of the fact that "...the just shall live by his faith... (Habakkuk 2:4). Matthew Henry equated living by this faith with true spiritual life: "The just lives by faith, a truly divine spiritual life; faith procures all the necessary supports and comforts of this excellent life; faith goes to Christ, and buys the wine and milk (Isa. 55:1) which are the proper nourishment of the new creature; faith buys and brings home the tried gold, the heavenly treasure that enriches; faith takes and puts on the white raiment, the royal robes that clothe and adorn, Rev. 3:18."

The means to obtaining this "like precious faith" is the righteousness of God and our Savior Jesus Christ. It has His righteousness as its source. It has that righteousness as its substance. It has the righteousness of God as its achievement in we who come unto God by Him. *"...when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 Thessalonians 2:13. bhs*

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"The Word Preached did not Profit Them"  
Hebrews 4:2

"The word preached did not profit them." - What a sad statement! Here are some suggestions that, I hope, may help you to hear the Gospel with spiritual profit. - Gospel preaching is the ordinance of God, the means appointed by Christ himself for the saving of his people and the building of his Kingdom among men. This is the method by which God the Holy Ghost does his work in the souls of men. Consider these facts, and you will heed what I have to say here, though what you read may reprove you, and though the reproof may be painful.

1. Never come to the house of God to gratify your religious curiosity. When we come to the house of God, let us come seeking to know Christ, to hear of Christ, to learn of Christ, and to worship Christ. It is not an honorable thing, but a contemptible thing to sit around and discuss endless questions about nothing, ever learning but never coming to the knowledge of the truth ((2 Timothy 3:5-7). Flee, flee religious curiosity, as you would flee the plague! Come to the house of God with humility, ready to receive with meekness the engrafted Word, which is able to save your soul.

2. Listen carefully, attentively, to the message God sends his servant to deliver to your soul. Give earnest heed to the things that are spoken from the Word of God. Take great care to hear what God has to say to you. When God descended on Mt. Sinai in terrible majesty, to give his law, the children of Israel sat up and paid attention to his servant Moses! If they were earnest in hearing the thunderings, threatenings, and terrors of the law, how gladly sinners ought to sit up and anxiously hear the preacher of the Gospel, as he proclaims the glad tidings of free grace in Christ!

3. Do not allow Satan, or any by whom he is served, to prejudice your mind against faithful men, sent of God to preach the Gospel to you. Beware of entertaining any dislike of those the Holy Ghost has made overseers over you. If a man faithfully preaches the Gospel, receive him like the Galatians received Paul, before the Judaizers corrupted them, as an angel of God (1 Thessalonians 5:12-13).

4. Be careful not to depend too much on a preacher, or think more highly of him than you ought to think. God's servants are instruments in his hands, no more and no less, just instruments by which God works in his vineyard. (1 Corinthians 3:5-9, 21-23).

5. Always seek grace from God to personally apply the message to your own heart and life. Always presume that the message was prepared with you in mind, and spoken to you alone. We are all terribly inclined to look across the room and behold a little splinter in our brother's eye, rather than deal with the two by four in our own.

6. If you would receive a blessing from the Lord, when you hear his Gospel preached, you should do something before the sermon, during the sermon, and after the sermon. - Before the sermon, set things in order in your life so that you come to the house of God awake and alert; and pray for God's blessing upon the preaching of the Gospel. - During the sermon, listen attentively, constantly praying for God to speak to your heart, for Christ's sake. - After the sermon, discuss the message with one another, with your family, and ask God to plant the Seed sown in your own heart and in the hearts of others, for their everlasting good and his great glory (2 Thessalonians 3:1; Ephesians 6:18-19). Don Fortner



"No one cares for my soul."

(Psalm 142:4)

Two facts here deserve our attention. First, here is one concerned that no mortal cares for his soul. Second, here is one concerned for his own soul.

You are comprised of two parts: body and soul. Your body is your physical part. Your soul is your spiritual part residing in your body. At the end of your earthly life, your body will go to the grave. But your soul will go to God the Judge, and from Him to either the bliss of heaven or the condemnation of hell.

Most people are concerned for their body and neglectful of their soul. They are concerned for physical and earthly things, not heavenly and spiritual things. I do not need to tell you to where God the Judge will send such a soul as that. I hope that you are not such a person as that.

If you are concerned for your soul, you will look for someone who will care for your soul. You will find Him in the Lord and Savior Jesus Christ.

You will pray: "Jehovah, be merciful to me; heal my soul, for I have sinned against You" (Psalm 41:4). "Do not gather my soul with sinners" (26:9). "Be merciful to me, O God, be merciful to me! For my soul trusts in You" (57:1). "Say to my soul, 'I am your salvation'" (35:3). Daniel Parks

And you will afterward be convinced that "God will redeem my soul from the power of the grave, for He shall receive me. Selah" (49:15).

Are you such a person as that?

Or are you even yet unconcerned for your soul? – Daniel E. Parks