

The Bible has no compromise whatsoever with the world. The Bible has a message for the evangelical church, calling it back home. The Bible always sends us out into the world, but never to compromise with the world; and never to walk in the way of the world, but only to save as many as we can. That is the one direction. So, my Christian friend, if you are settling back, snuggling into your foam rubber chair and resting in your faith in John 3:16 and the fact that you have accepted Jesus Christ, you had better watch yourself. Take heed, lest you also be found wanting. Take heed of your own heart, lest when all is said and done, you have become tied in with the world.

A. W. Tozer

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)

66. Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required (Ez. 22:26; Amos 8:5; Mal. 1:13), and the profaning the day by idleness (Acts 20:7, 9), or doing that which is in itself sinful (Ez. 23:38), or by unnecessary thoughts, words, or works, about worldly employments or recreations (Jer 17:24-27; Is. 58:13).

67. Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own lawful employments (Ex. 20:9), his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day (Ex. 20:11).

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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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REMEMBERING WHAT WE WERE

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Titus 3:3

The fact of human depravity is often declared in the Scripture and so we are reminded of it as we read. It is of great benefit that we give attention to these references and that we note a personal identity with them. Nothing is so effective in promoting humility in the Saints as being reminded of the state from which we are delivered. To that person “dead in trespasses and sins” matters offensive to God seem of no consequence to them. Once quickened, it is like having the dawn to reveal that one has been walking along a treacherous path from which at any moment he might have fallen into hell. It is aptly described by the Apostle as a deliverance from the “power of darkness” and a translation into “the Kingdom of His dear Son. Paul effectively declares both the danger and the nature of such a way as being “according to the course of this world” and under the direction of Satan and that we were “by nature the children of wrath, even as others.” Nothing short of the blood of Christ our Lord could qualify us to be delivered and nothing short of the sovereign quickening power of the Holy Spirit could accomplish that which makes us “accepted in the Beloved.”

Paul’s counsel to Titus again brings these thoughts to our minds. What we have here is more than a history of Paul’s communication to Titus. He would have Titus to so direct those to whom he ministered to be conscious of the need to be subject to the powers that be as a means of witness to their subjection to the

higher power of God. He would rather have them to be in a state of readiness “to every good work,” and to be in a way of humility before God and men. See verses 1 and 2. Paul had laid great emphasis on the Gospel earlier on in this epistle. It was imperative that Titus teach that conduct could negate any testimony of a gospel work in them. Where there is a work of grace in the heart there will be willingness to serve in an acceptable manner and forgo the things born out of pride and selfish motives.

That being said, it seems there is a subtle caution given to Titus here that would engender patience, gentleness and understanding. The things that Paul identified as potential issues are those that tend to be holdovers in the lives of many. A self-designed sense of injustice enables rationalization of behaviors unbecoming to believers. But, Paul would quickly add that many if not all of those things were in the past expressed as evidence of a fallen nature in us all. So, he would remind Titus that he might proceed with understanding that would temper an overly authoritative attitude. Paul would continue in this passage with the reminder that it was the kindness and love of God our Savior that appeared to effect our deliverance from these things. His words to the Romans were: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Romans 2:4* He would have Titus to remember that not only were we delivered from

such enslavement as is herein described, but an old nature remains and would quickly reinstate these things in us. The warfare continues.

There is no mandate here to ignore untoward behavior. In naming these things here we are reminded of the directive from the Old Testament: *Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isaiah 51:1.* Rather there is a call to understand the insidious nature of these things. Disobedience will ensue where attention is not maintained to the Gospel and the righteousness we have in Christ Jesus. Many have capitalized on the fact of the tendency in men to be deceived and even to want to be deceived. Perhaps, one of the more important aspects of what is said here is the fact that we were the servants of different lusts and pleasures. Men display addictive tendencies of various sorts. Some are given to those things commonly identified as vices. But, there are many things that fall under the broad heading of self-serving pride that is in itself both deceptive and enslaving. These things soon give place to malice, envy and hatred. Paul would have Titus to understand the seriousness of the sin that he was facing in his people by calling his attention

to those things from which we now flee. Our adversary with all his nature intact is still seeking whom he may devour.

How often we have felt frustration as we have preached, explained and pressed the necessity of the Gospel to men only to have them nod and walk away unmoved and unaffected. But, we have the mandate from Titus 3:1 to “put them in mind.” In the end result that which they must know and receive will pass through the mind on its way to the heart. We are our own greatest illustration of the validity, the power and the success of the Gospel. We are bidden in many ways to “think on these things.” Certainly then, to be reminded that “we ourselves” were once totally bound up in this sinful nature brings several things to bear on us. There is urgency implied in the duty to which we are given. There is a sense of the nature and need of those to whom we are sent so we cannot be indifferent. The enormity of it all and the remembrance of grace received make it a matter for prayer as we know most assuredly that salvation is of the Lord. Jude would so impress us: *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Jude 1:23. bhs*

Preaching the Gospel by Archibald Brown

The gospel is a fact, therefore tell it simply.

The gospel is a joyful fact, therefore tell it cheerfully.

The gospel is an entrusted fact, therefore tell it faithfully.

The gospel is a fact of infinite moment, therefore tell it earnestly.

The gospel is a fact of infinite love, therefore tell it feelingly.

The gospel is a fact of difficult comprehension to many, therefore tell it with illustration.

The gospel is a fact about a Person, therefore preach Christ.

Woe is me if I do not preach the gospel. - 1 Cor. 9:16

The author of Hebrews labored to warn his readers of the consequences that flow from ignoring the priestly act of atonement rendered by Jesus. He raised another rhetorical question: "How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him?" (Heb. 2:3). This warning is followed by further admonitions: "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin.... And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief" (Heb. 3:12-19). I don't know when it is that you are reading this book. I have no way of knowing what the date is on the calendar. But whatever day of the week or month it is, one thing is certain: you are reading these words today. We notice that the admonition of Hebrews is for today. If our neglect continues until tomorrow, it may be too late. The warning of Scripture stresses that as long as we delay repentance and faith, we run the risk of being "hardened" through the deceitfulness of sin. We've heard the gospel preached so often that we can become calloused to it. Our hearts can become calcified; our consciences can be seared. That is how sin works. First we excuse ourselves and seek all manner of self-justification. Finally we deceive ourselves into thinking that faith and repentance are not necessary.

R. C. Sproul in *Surprised by Suffering*

He who keeps the commandment keeps his soul.

1. This "commandment" (note the singular) is all-inclusive, including every law, precept, and ordinance from God to men.

2. "He who keeps the commandment" is he who obeys every law, precept, and ordinance given to him by God.

3. "He who keeps the commandment keeps his soul" in the sense that he guards, tends, and takes care of it. Commandment-keepers will be soul-keepers by ...

i. negatively – avoiding temptation, evil company, false preachers, murmuring against God, straying from Christ, and all other things dangerous to the soul.

ii. positively – Scripture-reading, prayer, meditation, assembling with saints, hearing the truth, obeying exhortations, following Christ's example, and all other things good for the soul.

But he who is careless of his ways will die. – He who is careless of his ways will disregard God's commandment, ignore the needs of his soul, and therefore perish. One will perish for simply forgetting God (Psalm 9:17) and ignoring the call to believe the gospel (Mark 16:15f).

– Daniel Parks

"Our Savior learned obedience by the things which He suffered--and so must we. Affliction, if patiently endured, and sanctified to us--is a great purifier of our corrupted natures. It will teach us excellent things." (George Whitefield)

"Christian experience is only learned in the school of affliction." (George Whitefield)