

Windy profession and airy talk! – John Bunyan

*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
Matthew 5:16*

O soul, consider this deeply--it is the life of a Christian which carries more conviction and persuasion than his words. Though, like an angel, you talk of Christ, of the gospel, of the doctrines of grace, and of Heaven--yet, if you indulge devilish tempers, and live under the power of any sinful lusts and passions--you will hereby harden others against the things of God and prevent their setting out in the ways of God. Study and pray to be a consistent walker in the ways of holiness; else, all is but windy profession and airy talk.

O how much harm is done to Christ's cause--by the unholy walk of many professors!

"For God did not call us to be impure, but to live a holy life!" 1 Thessalonians 4:7

GADSBY'S CATECHISM

by William Gadsby (about 1800)

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

Question L. What is meant by the law of works?

Answer. The law of God, commonly called the moral law, chiefly contained in the ten commandments.

Ex. 20.1-17; Deut. 5.6-21.

Question LI. Which is the first commandment?

Answer. I am the Lord thy God. Thou shalt have no other gods before Me.

Ex. 20.2-3; Deut. 5.6-7.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthjs@msn.com

Website: www.riversidebaptistchurchwv.com

WXTH-LP 101.7 FM– In Richwood

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

Volume 9, No. 18

May 1, 2016

A PRAYER FOR CLEANSING

Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
Psalms 19:12-13

It is both evident and scripturally shown that none shall attain to sinless perfection as long we inhabit this earthly body. Yet, we often echo the cry of the Apostle as he laments this condition: *O wretched man that I am! who shall deliver me from the body of this death? Romans 7:24.* Such is the cry of any in whom the righteousness of Christ has been manifested in the gracious work of regeneration and conversion. It is sad to note that many who profess faith in Christ Jesus our Lord are very tolerant of sin in themselves and in others. Certainly we are not to enter into judgment with others in that the Lord declares that vengeance belongs exclusively to Him. We are however urged to be vigilant with regard to our own sin. And, we are to be aware that our old nature is no different as a result of being made a new creature in Christ Jesus our Lord.

Where there is a sense of the divine requirement for holiness (without which no man shall see God) there is a desire to suppress all in us that opposes holiness of life. This necessity is not lost on many who err. Their way, however, is to redefine sin or to lessen the importance of it. The inescapable truth is that “whatsoever is not of faith is sin.” If this is true then there is no hiding place for sin in any circumstance. It is precious to know that our sins are forgiven by virtue of the Blood of Christ. But, it is by seeing what was required of and accomplished by Christ Jesus just how horrible sin is and how offensive it is in the sight of God. The prophet

properly observed, “Thou art of purer eyes than to behold evil, and canst not look on iniquity...” If it be so with God, how can we ever treat sin lightly?

The depth of this concern is expressed by David in his praying for cleansing. It begins with a confession of inability to understand the workings of sin within. Frustration in the matter of sin has always been an issue with the Lord’s people. Job’s friends accused him of unconfessed sin to which he replied, *I know it is so of a truth: but how should man be just with God? Job 9:2.* Paul declared, *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Corinthians 9:27.* The question in this text is rhetorical. The question reveals that he did not understand his errors and is submitting the matter to the Lord. The typical tendency is to think we are aware and then apply our own remedy for prevention. All such endeavors are doomed to failure and often plunge more deeply into sin.

While there is much that is clearly sin and there is within us that old nature which is given to it. *I find then a law, that, when I would do good, evil is present with me. Romans 7:21.* John Gill rightly observes that the thought of secret sins here is not what we think. It is not the sin that is knowingly committed in secret away from the eyes of others. Neither is it sin that is known only to the person and God himself. It is

rather that level of sin which exists apart from our ability to detect. This is sin that meets the description of all other sin and has the same effects but is undetected by the offender – me. All sin is unacceptable, deceptive, malignant, debilitating and patently offensive to God. The fact that I do not see it changes none of this. This is why David would pray thusly: *Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Psalms 139:23-24.* So it is here that he prays for cleansing even from these unknown things. Truly it is the desire of a conscientious believer to be as pure as He is pure!

David does not stop there. How often do we think, Lord I see it now and I will take it from here? He moves on to the matter of presumptuous sin. This is sin that we know to be sin and the presumption occurs when we proceed anyway. The horrible presumption is that since I am forgiven all sin, this one is covered as well. Many, in a self-righteous manner, would ask, "Who could do such a thing?" That is not the issue here. It is rather

that David is aware that he is capable of such failure in the quest for a life of honoring the Lord. He is aware of the fact that sin is not that which is just done; it is that which will, consistent with the god of this world, dominate. David does not trust himself to resist and indeed the record shows that he was quite inclined to fail. We are a nation of those not merely sinning, but addicted to sin. It takes on many forms such as drugs, alcohol, pornography and the ever increasing need for worldly pleasure and entertainment. Paul characterized our deliverance as being "from this present evil world."

Our escape from this old sinful nature will occur at death or the return of the Lord. But, in the meantime let us be reminded of the words of Vance Havner who said, "The early disciples had a standard and it was not imperfection." So was the prayer of David that he would be upright and kept from the great transgression.

My we pray with David that our course would find us in pursuit of THE LORD OUR RIGHTEOUSNESS and that we might be cleansed from all unrighteousness. *bhs*

Tozer on "Accepting" Christ

To the question "What must I do to be saved?" we must learn the correct answer. To fail here is not to gamble with our souls: it is to guarantee eternal banishment from the face of God. Here we must be right or be finally lost. To this anxious question evangelical Christians provide three answers, "Believe on the Lord Jesus Christ," "Receive Christ as your personal Saviour," and "Accept Christ." Two of the answers are drawn almost verbatim from the Scriptures (Acts 16:31, John 1:12), while the third is a kind of paraphrase meant to sum up the other two. They are therefore not three but one. Being spiritually lazy we naturally tend to gravitate toward the easiest way of settling our religious questions for ourselves and others; hence the formula "Accept Christ" has become a panacea of universal application, and I believe it has been fatal to many. . . . The trouble is that the whole "Accept Christ" attitude is likely to be wrong. It shows Christ applying to us rather than us to Him. It makes Him stand hat-in-hand awaiting our verdict on Him, instead of our kneeling with troubled hearts awaiting His verdict on us. It may even permit us to accept Christ by an impulse of mind or emotions, painlessly, at no loss to our ego and no inconvenience to our usual way of life. For this ineffectual manner of dealing with a vital matter we might imagine some parallels; as if, for instance, . . . the prodigal son had "accepted" his father's forgiveness and stayed on among the swine in the far country. Is it not plain that if accepting Christ is to mean anything there must be moral action that accords with it?

A foundational truth of biblical Christianity is that the believer has a right standing before God in the gospel—in Christ alone. The psalms of David confront us with man’s greatest dilemma: “Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully.” Any man who entertains even the remotest possibility that there is a personal and moral God must tremble at David’s question. Unless he is an imbecile or his conscience has been seared beyond use, he must recognize that he does not possess the necessary qualifications to stand approved before the Judge of all the earth. The Scriptures tell us that if he looks within, he will find that his heart is more deceitful than all else and is wicked beyond comprehension. If he turns to consider his own mind, he will find that there are wicked thoughts lodged within. If he listens intently to his speech, he will become aware that it is full of deceit, cursing, and bitterness. If he gazes upon his hands, he will see that they are stained with the residue of countless misdeeds. If in desperation he seeks to cover his shame by dressing himself in his most righteous deeds, he will find that he is clothed in the filthy rot of a leper. Although he washes himself with lye and uses much soap, the stain of his iniquity remains. Everywhere he turns, he finds himself accused, condemned, and without hope. It is in this moment of absolute helplessness and final resignation that the illumined and regenerate sinner looks to Christ and finds his hope in Him. Turning from self-righteousness, he believes and is justified by grace alone through faith alone. From that moment on, he bears the twin marks of a Christian: he glories in Christ Jesus and puts no confidence in the flesh. He has entered into that great company of saints who believed God and it was reckoned to them as righteousness. Paul Washer in *The Gospel’s Power and Message*

BLOODWORK (From the book)

The history of Christianity is filled with blood. More than anything else, the Bible speaks of the blood of Christ accomplishing for us the grand benefits that belong to salvation: We have been purchased by His blood (Acts 20:28). We have propitiation by His blood (Rom. 3:25). We have been justified by His blood (Rom. 5:9). We have redemption through His blood (Eph. 1:7). We who were afar off have been brought near by His blood (Eph. 2:13). We have peace through His blood (Col. 1:20). Our consciences are cleansed by His blood (Heb. 9:14). We are sanctified through His blood (Heb. 13:12). We are elect in His blood (1 Peter 1:1–2). We are ransomed by His blood (1 Peter 1:18–19). We have been set free from sin by His blood (Rev. 1:5). These and many other benefits remind us that the blood of Christ is central to all we are as a redeemed people. In examining and explaining the meaning of the blood of Christ, the seventeenth-century Puritan Stephen Charnock wrote: By this is meant the last act in the tragedy of his life, his blood being the ransom of our souls, the price of our redemption, and the expiation of our sin. The shedding of his blood was the highest and most excellent part of his obedience (Phil. 2:8). His whole life was a continual suffering, but his death was the top and complement of his obedience, for in that he manifested the greatest love to God and the highest charity to man.

Anthony Carter in *Bloodwork*