

"Could it be that even though you are God's child, you still think of your life as belonging to you? When you think of your life this way, then ministry is about stepping out of your life, giving God a little bit of your time, energy and money, and then stepping back into your life ... if you are God's child, you've been called to forsake your "my life" mentality and daily live with a moment by moment ministry mentality. (Eph. 4:1-16; 1 Cor. 12; Col. 3:12-17)." - Paul David Tripp

*"If you neglect to instruct your children in the way of holiness, will the devil neglect to instruct them in the way of wickedness?." - John Flavel*

**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 XCVIII. What has God said shall take place with the elect in this life?

Answer. God has declared that they shall be born again, not of corruptible but of incorruptible seed, by the Word of God, which liveth and abideth for ever; and that He will put His laws into their minds, and write them in their hearts, and He will be their God, and they shall be His people.

Jer. 31.31-34; Ezek. 36.25-27; 1 Pet. 1.23-25.

Question XCIX. Are the elect able to do this for themselves?

Answer. No; for it is the Spirit that quickeneth, the flesh profiteth nothing.

Jn. 3.1-8,27 & 6.29,63.

**THE RIVERSIDE BAPTIST CHURCH**

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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. 43

October 23, 2016

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### NO ACQUITTAL WITH GOD

*The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Nahum 1:3*

The prophecy of Nahum is directed specifically to Nineveh with a message of sure and certain destruction. Much earlier the Lord’s prophet Jonah had been sent to Nineveh with the commandment to repent and it is recorded that they did. A century or so later all of that seems to be in the past and we are informed of the wickedness of the Assyrian empire. And now, a century before it came to pass, Nahum prophesies the fall of what is arguably one of the greatest of the ancient cities which was fortified so as to make it seem impregnable. None, however, can defend against our righteous Lord in the manifestation of His infinitely great might and power.

We might ask as to how the record of the destruction of Nineveh applies to us and our contemporary society. Two answers to such a thought come quickly to mind. One is that this account is delivered to the Lord’s people in all ages as part of the divinely inspired Word of truth. To the child of God that is enough reason to pursue a study of it. The second is that, while it is directed in a specific manner, it declares many things concerning the attributes of God and the manner in which He makes application of them. This is included in those things written before times for our admonition. See 1 Corinthians 10:11.

This passage draws particular attention to the justice of God which is in decline as a matter of general religious consideration. Men love to assert the doctrine of divine justification by faith

without proper reference to the justice of God. As a result, the value of justification is diminished in the minds of many who claim it in that they think it be something that God just does and it comes along in the “package” with salvation. Passages such as this call our attention to a profound truth – he will not at all acquit the wicked!

It is interesting and comforting to note that, in the midst of such a harsh prophecy, the prophet reminds those to whom He writes that there is a people who trust the Lord. To them, *The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. Nahum 1:7.* All are included in the fact that “all have sinned and come short of the glory of God” and that “there is none righteous, no not one!” It remains for us to consider how any could be exempted from the decree of “no acquittal.”

It has been well observed that men tend to misrepresent God because of the limitations of their nature. They tend to approach the things of God from the perspective of fallen men. They may see something that appeals to their aesthetic sense and acknowledge God. The same ones may hear of declarations concerning the unalterable justice of God or witness a human tragedy and question the very wisdom of God. Admittedly, apart from faith, the operations of God present great difficulties. So, when we encounter such a passage as this we “scratch our heads” as to how He can be “slow to anger” and yet “will not at all acquit the

wicked.” Spurgeon observed that the Lord never smites without first threatening. Even here we witness this truism about God. Much of prophecy is warning and threatening well in advance of the impending action.

The Lord is of infinite strength and as such is able even to restrain Himself. This is not, by any means, to suggest weakness or unwillingness to prosecute the wickedness of men to the fullest. He is not as ordinary adversaries who act swiftly for fear of retaliation. With God He will even act when it most fully suits His purpose while men presume upon such a way as this. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Ecclesiastes 8:11.* That there may be no doubt, the prophet declares the greatness of His power in graphic terms as part of the warning and that men may not presume. The child of God sees the whirlwind and the clouds and perceives them to be evidences of the operations of God in power. The wicked cowers before these things and still refuses to repent and believe the Gospel.

As we have observed the slowness of the Lord to anger (or manifest His anger) is a display of strength rather than a reprieve for the wicked. And, the declaration of no acquittals is

firmly in place. How then is it that I, determined to be a hopeless sinner and offender against God, find myself rejoicing in the grace of God and blessing His Holy name? Did He change and determine to acquit me and others like me? The answer is that I was not by any means acquitted in the sense that we see it here. It was rather that when judgment was determined upon me and I was found guilty from the beginning, that in the “fullness of time, God sent forth His Son. I was not found with anything that would recommend me to the favor of God. But, satisfaction was found for me in the merits of Christ Jesus my Lord and my penalty fell on Him. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8.* I did not receive an acquittal; I received forgiveness through the man Christ Jesus. I was spared my just due, but God’s justice was satisfied as it beheld the sufferings and death of my substitute.

The decree of justice was carried out against Nineveh as history records. It will be carried out against all who are found as rejecters of Christ; namely, the wicked. To us, who believe Him, He has justified us freely and we rejoice in the mercy of God in Christ our Lord. *bhs*

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### C. H. Spurgeon on Nahum 1:3 – The Clouds are the dust of His feet!

What are the clouds? – I. The way of God is generally a hidden one. When God works His wonders, He always conceals Himself. Even the motion of His feet causes the clouds to rise. II. Great things with us are little things with God. What great things the clouds are to us! Great things are they? Nay, they are only the dust of God’s feet. III. The most terrible things in nature have no terror to the child of God. Sometimes the clouds are fearful things to mariners. But there is nothing terrible now, because it is only the dust of my Father’s feet. IV. All things in nature are calculated to terrify the ungodly man. Sinner, hast thou ever seen the clouds as they roll along the sky? Those clouds are the dust of the feet of Jehovah. If these clouds are but dust, what is He Himself?

*Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. Psalms 97:2*

It is in this inseparable relationship between the nature and will of fallen man that we find the answer to the frequently debated question, “Does man possess free will?” The scriptural answer is that man is free to choose as he pleases, but because he is depraved, it pleases him to choose evil. In other words, fallen man does have free will, but he does not have a good will. His will is in bondage to his own depraved nature, and therefore he will always freely choose in opposition to the person and will of God. Jesus’ scathing rebuke of the Pharisees clearly reveals this: “Brood of vipers! How can you, being evil, speak good things?” Paul Washer *The Gospel’s Power and Message*

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Turning to God In Isaiah 55:7 the repenter turns from sin to God, eager to know, love, and serve Him. He comes thirsty to the fountain of living waters; he comes starving to the bread of life; he comes poor to the great Giver; he comes disappointed to the abundance of God; he comes empty to the fullness of Him who fills all in all. John Murray reminds us of the essential character of repentance, but also presses home that it affects more than our opinion of sin: “Repentance consists essentially in change of heart and mind and will. The change of heart and mind and will principally respects four things: it is a change of mind respecting God, respecting ourselves, respecting sin, and respecting righteousness.”

No one can ever be truly happy who has not learned to grieve over sin. There is no joy like the joy of sins forgiven, and those who would journey to heaven must do so on a stream of repenting tears and with the wind of faith in their sails. Are you a repenter? In this matter all of us must ask ourselves the same question that once impressed itself on the soul of John Bunyan: “Will you leave your sins and go to heaven, or have your sins and go to hell?” Jeremy Walker *What is Repentance*

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## FAITH AND REASON

Faith has not always been as suspect a category as it has now come to be. Both the Hebrews and the Greeks had an understanding of faith. True, there were some differences, but faith still had legitimacy. Today, if faith is admitted at all, it is seen as the faith to have faith. It is packaged as a private matter and banned from intellectual credence. “Everyone has to have some faith,” we quip. “If it were not for my faith, I would never have hung in there,” we may hear someone else say. Faith in what, one might ask? In such a faith, the focus is often on anything but truth and on everything that signals pragmatism—“It worked for me, whether it’s true or not.” Such glib pronouncements have made us vulnerable to the faith marketers of our time. It is time to do some “temple cleansing” of the mind and face this reality head-on.

Ravi Zacharias

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*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Revelation 1:7*