

“Our peace is not in our experience but in our God and Savior, Christ, who is our Peace. We derive peace in experience as we are enabled by God the Holy Spirit to look away from ourselves to our Redeemer, trusting both his righteousness and his rule, his blood and his dominion, his grace and his providence, his satisfaction and his intercession.” Don Fortner

"Too many Christians are doctrinally malnourished so that any bacteria or virus of heresy that comes their way soon wreaks havoc in their lives" - Conrad Mbewe

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)*

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).

44. Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is, obedience to his revealed will (Mic 6:8; 1 Sam. 15:22).

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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

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### BEAUTIFUL FEET

*And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Romans 10:15*

These words reveal the source from which the effect appears earlier in verse 13. Men love to think with cause and effect logic in that it often satisfies their demand for reason and fuels their pride when they think themselves to have understood. It would seem that many abandon that way with regard to this passage and rather supply their own cause and effect. The words of scripture here are emphatic: *For whosoever shall call upon the name of the Lord shall be saved. Romans 10:13.* It is what follows that identifies the means whereby this occurs. Many are deceived with the idea that they may examine the proposition (call upon the name of the Lord) and then decide within themselves as to the worthiness of obeying the exhortation.

This reversal of presentation is most instructive. The last thing that occurs is an active and desperate calling on the name of the Lord. What must precede is true faith. Who, having realized that they were lost and in imminent danger of perishing, would call on one of uncertain qualifications to deliver. But, with miraculously opened ears, they hear of One called Jesus who came into the world to save His people from their sins. They hear that He has lived a perfect life, offered the only acceptable sacrifice for the sins of His people, died under the penalty of their sins, has risen with victory over sin and death, has ascended back into glory and is now interceding for all who have come unto God by Him. Hearing all this and more, they believe. But, where there is no hearing of

the Word, there is no believing. And so, the provision was made thusly: *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Ephesians 4:11.* In addition, it is built in to all that hear to bear witness to what they have heard and so the message is verbally propagated. Then we come to the last link is this precious sequence of events. How shall they preach or proclaim this truth without a divinely given commission. They must be sent.

These words are a quote from the prophet Isaiah: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isaiah 52:7.* That chapter in Isaiah is the prelude to the wonderful Gospel presentation of Isaiah 53. How sweetly do they appear in both places. Isaiah described both previous instances of bondage and one that was still to come. In the midst of those ominous thoughts came this poetic description of final redemption. Isaiah portrayed the languishing of Israel under the Babylonians and others and Paul makes the application to the grace worked on the hearts of the redeemed of the Lord. Isaiah was prophesying of great grace that would accomplish all the will and purpose of our sovereign God even while lamenting: *Who hath believed our report? and to whom is the arm of the LORD revealed? Isaiah 53:1.* Paul would pick up the refrain and declare a gracious,

victorious, and glorious salvation.

In that Paul's burden for his people Israel is often referenced in chapters 9-11 of Romans, some would restrict this passage to having a limited application. The parallels are too many and too great here to see it as anything less than the pure Gospel that is preached to every creature in all times. *For Christ is the end of the law for righteousness to every one that believeth. Romans 10:4.*

We are most blessed to be able to look to origins. So, both here and in Isaiah, the implication is clear that the messengers have a commission and a message from the Lord Himself. William Gurnall wrote: "It is not a man's skill in state affairs that makes him an ambassador, nor ability in the law that makes him a magistrate, but his call to these places: neither do gifts make a man a minister, but his mission." Those, so sent, go with a message that is complete, abundantly sufficient and filled with assurance for those who receive it. They are those to whom Paul directed our attention in Romans 9. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Romans 9:18.*

In our text the thought is turned to the reception of the message and the messenger. It is certain that attention is not being directed to the feet of the messenger. It is rather that they are bearing something that is desperately needed. The characterization is clear. The recipients of the message have despaired of

hope and are awakened to the sight of one coming with urgency and fervently declaring relief to those by sin oppressed. William Hendriksen posed the question: "Just what is meant by preaching? Preaching is actually *heralding, proclaiming*. Genuine preaching, therefore, means the sermon is lively, not dry; timely, not stale. It is the earnest proclamation of the great news initiated by God. It must never be allowed to deteriorate into an abstract speculation on views merely excogitated by man!" The appearance of such a person, sent from God, with God's message is a most welcome sight to those in such need.

Two things are most evident. It requires a divine quickening to enable any to see their need and it requires a directed message to inform them of the remedy. It only follows that the one sent from God with the Gospel of Christ our Lord, who is God manifest in the flesh, will appear as the text describes. Those having been found in opposition to God hear of peace. These same ones learn of an abundant salvation and an eternal life of joy and delight in the Lord. They will be assured that these things have been sealed and certified by the Blood of Christ and are to the eternal glory of God and the good of all who call upon Him.

The Gospel is not a proposition; it is a proclamation! It is certainly not the unauthorized and false report that is popularly preached today and neither is there desperation with those receiving such a report. *bhs*

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"If preachers are to be known for anything, they must be known for preaching the Lord Jesus Christ and Him crucified."

"What must be recovered in our day is the kind of preaching that God blesses. In every pulpit, the Lord Jesus must be presented as more than a mere infallible teacher and a moral example. To be sure, Christ is both. But He is far more. Pulpits must be myopically focused upon declaring the sinless humanity, sovereign deity, and saving purposes of the Lord Jesus Christ. Otherwise, what comes from pulpits is not preaching, but simply tame religious talk." Both quotes from Steven J. Lawson

## Proclaiming the Supremacy of Christ

The problem with many sermons today is not in what is said, but in what is not said. Many pulpits mention Christ, but only as a mere “life guru” who stands ready to “coach” us in the game of life. Too many preachers represent Christ as the proverbial genie in a bottle who awaits our beckoning call, grants our every whim, and is ready to fix all our temporal problems. But, to the contrary, preachers must relentlessly magnify the unrivaled lordship of Jesus Christ and the redeeming work He accomplished upon the cross. All pulpits must passionately declare Christ to be the eternal Son of the living God, the only Savior of sinners. All preaching must boldly announce Him as the reigning Lord of heaven and earth. He must be fearlessly announced as the One before whom every knee will bow and every tongue will confess. All preaching must assert that this Jesus is the final Judge of every human life. To fulfill this sacred duty, every preacher must proclaim the full counsel of God. Every doctrine in Scripture must be delivered. Every truth must be taught. Every sin must be exposed. Every warning must be issued. And every promise must be offered. If God is to bless our preaching, the supreme majesty of Jesus Christ Himself must be expounded in our sermons. All the lines of our preaching must intersect at this highest pinnacle—Jesus Christ and Him crucified. --Steven J. Lawson *The Kind of Preaching God Blesses*

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Faith in Christ is necessary to salvation.

We may believe many things that God has said in his Holy Word, without believing in Christ; and we may believe many truths concerning Christ, without possessing that faith in him which has the promise of eternal life. True faith receives Christ entire, as he is presented in the Gospel. If any part of his character, of his offices, or of his doctrine, is unwelcome to the heart, true faith does not dwell there. A perfect knowledge of Christ is not necessary to true faith: otherwise true faith would be impossible: for the riches of Christ are unsearchable, [Eph 3:8] and his love passeth knowledge. [Eph 3:19] But the true believer delights in Christ, just so far as he has knowledge of him; and desires to know more of him, that he may be more filled with his love. The revelation made to the Old Testament saints was obscure; but, so far as they could see Christ, in the light which was afforded them, they rejoiced to see his day and were glad. [John 8:56] From the necessity of faith in Christ may be inferred the greatness of Christ's character. When Jesus said, "If ye believe not that I am he, ye shall die in your sins," [John 8:24] he claimed an importance to which Isaiah or Paul could never have aspired. When the ministers of his religion taught, "There is none other name under heaven given among men, whereby we must be saved," [Acts 4:12] they ascribed to him an office of exceeding greatness. If we believe in Christ, according to the Scriptures, we fully justify all that he claimed for himself, and all that his apostles claimed for him; and we rejoice to render to him all honor and praise. --John Dagg *Manual of Theology*

**A MAN IS WHAT HE IS ON HIS KNEES BEFORE GOD--AND NOTHING MORE. --**

**ROBERT MURRAY MCCHEYNE**