

Believers have the Holy Spirit given to them in all his fulness at the new birth. He is given as our Comforter, our Guide, our Teacher, and our Seal. To be full of him is simply to be full of his influence, comforted by his presence, guided by his power, instructed by his wisdom, and assured by his grace, having “the love of God shed abroad in our hearts” by him, by his gift of life and faith in Christ.

Don Fortner

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 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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EXCEPT YE REPENT

I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:3

I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:5

We often encounter an expression of our Lord's insight into the minds of men. These words address just such a discovery into the erroneous thoughts of those to whom He spoke. Some brought to Him a report of a tragic occurrence in which the Roman governor Pilate had killed some Galileans as they were involved in religious activity. The thoughts intercepted by Jesus was that those reporting the incident were of the opinion that the victims were guilty of some sin and had suffered accordingly. In verse three our Lord says: “I tell you, Nay: but, except ye repent, ye shall all likewise perish.” He would bring emphasis to that proclamation by adding an additional account of some dying during the construction of a tower in Siloam. The declaration of essential repentance is repeated as a challenge to the self-righteous thoughts of many.

This is, of course, the tendency in fallen man dabbling in religion. He wants to find cause and effect and with his warped sense of justice thinks that every act of wrongdoing brings a deserved consequence. While it is true that every sin shall be and has been brought into account by our sovereign and holy God, it was their presumption that since they were not suffering that they must be innocent. In rebuking such thoughts and assumptions, our Lord declares two things. The first is that the cause for perishing is found in all without exception. *Wherefore, as by one man sin entered into the world, and death by sin; and so*

death passed upon all men, for that all have sinned: Romans 5:12. The second thing is that repentance is an absolute necessity to escape the certain consequences of that sin in which all, without exception, are found guilty.

On hearing such a declaration, many will assume that the only necessity for salvation is repentance along with the erroneous thought that it lies within their ability to do it. It is here that men, looking for a way to accomplish what only grace can do, simply act on their own definition of repentance. With the aid of leaders who are bent on seeing a visible result they are encouraged to simply change their minds. So, they give mental assent to the idea that their way of life is indeed wrong and that they will effect a change in their lives. In a similar manner, they are given a human standard for faith and so declared to be saved. Such a way is neither acceptable to God nor sustainable by men under trial. What is missing? Paul declared: *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 2 Corinthians 7:10.* Arthur Pink observed that Godly sorrow was not possible aside from a Godly nature. What is missing in those superficial professions is the New Birth.

Many err greatly in believing that repentance and faith bring about the New Birth. Such thought concludes that man is capable of changing himself which the scriptures assert is false. Robert Hawker wrote: “The repentance

Jesus speaks of, I humbly conceive not to be intended as if it was an act of their mind, and in their own power; for this would be contrary to whole tenor of the Gospel. It is the act of sovereign grace to work this in the sinner's mind. And all the persons of the Godhead are engaged in the gracious work of creating it in the minds of the people." Hawker went on to explain that it was the determination of the Father to remove the old heart and give a new one (Ezekiel 36). Christ is declared to be exalted as a Prince and a Savior for to give repentance to Israel (Acts 5:31). And we further read of the Holy Spirit: *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zechariah 12:10.*

Thus, we must acknowledge that repentance is the work and gift of God in His marvelous grace wherein we are enabled to be sensitive to our sin, suitably grieved over it, and so turn from self and fall on the mercy of God in Christ Jesus our Lord. Where repentance is not, neither is there salvation! The commandment of the Lord stands unshaken and is presented to all: *And the times of this ignorance God winked*

at; but now commandeth all men every where to repent: Acts 17:30. Our Lord's own words resound down through the ages: ...The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:15.

In that it is commanded and that our Lord said it, we must preach it. The Apostle Paul commended it in saying to the Ephesian elders: *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:21.*

It is certainly more than mere mental assent. It is a spiritual act enabled by the grace of God and it is an essential part of our approach to God in Christ. It brings to the conclusion that neither is there salvation in any other and leaves only the promise of the Cross as the only hope. It drives us to fall on His mercy and produces an eternal change in coming. It is all of grace and no ability is to be found in men. *There is none that understandeth, there is none that seeketh after God. Romans 3:11.* But then, we are commanded to repent, and repent we must or perish. It is here I am reminded of the following typically attributed to either John Bunyan or Ralph Erskine:

Run, John run, the law commands
But gives us neither feet nor hands,
Far better news the Gospel brings:
It bids us fly and gives us wings.

Since the salvation of ill-deserving sinners is granted by free grace, and must be received as such, the salvation of every man depends upon the personal election of God in Christ. God summons all people everywhere to salvation on the condition of faith. But he grants faith to those whom he elects in Christ (John 6:63, 65, Eph.1:5,6, 2:8; Matt. 20:16; 22:14). But, those who reject His summons to trust in Christ have only themselves to blame for it, because the ONLY reason they do not believe is the hardened wicked disposition of their own stony hearts. This is because God, in His kindness, calls them and promises salvation by his Word, and convicts them by the common influences of his Spirit. He is not coercing them or holding them back from belief, just leaving them to their own stubborn will. There is therefore no injustice to those not elected. They are only being treated as they justly deserve. In rejecting Christ, they have willfully sinned. Monergism

FAITH must be used

DID you ever hear of a captain of a vessel driven about by rough winds who wanted anchorage and tried to find it on board his vessel? He desires to place his anchor somewhere on board the ship where it will prove a hold-fast. He hangs it at the prow, but still the ship drives; he exhibits the anchor upon deck, but that does not hold the vessel; at last he puts it down into the hold, but with no better success Why, man alive, anchors do not hold as long as they are on board a ship. They must be thrown into the deep, and then they will get a grip of the sea-bottom, and hold the vessel against wind and tide. As long as ever you have confidence in yourselves, you are like a man who keeps his anchor on board his boat, and you will never come to a resting-place. Over with your faith into the great deeps of eternal love and power, and trust in the infinitely faithful One. —C. H. Spurgeon

THE MEASURE OF LOVE

Remember the words of the Lord Jesus, how He said, "As the Father has loved Me — so have I loved you." — John 15:9 This is the most amazing verse in the Bible! Who can fathom the unimagined depths of that love which dwelt in the bosom of the Father from all eternity towards His Son? — and yet, here is the Savior's own measure of His love towards His people! There is no subject more profoundly mysterious than those mystic inter-communications between the first and second persons in the adorable Trinity before the world was. Scripture gives us only some dim and shadowy revelations regarding them — distant gleams of light, and no more. Let one suffice. "Then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him." We know that earthly affection is deepened and intensified by increased familiarity with its object. The friendship that began only yesterday is not the sacred, hallowed thing which years of growing communion have matured. If we may with reverence apply this test to the highest type of holy affection, what must have been that interchange of love which the measureless span of Eternity had fostered — a love, moreover, not fitful, transient, vacillating, subject to altered tones and estranged looks — but pure, constant, untainted, without one shadow of turning! And yet, listen to the words of Jesus, "As the Father has loved Me — so have I loved you!" --John McDuff

A truly humble man is sensible . . .
of his natural distance from God;
of his dependence on Him;
of the insufficiency of his own power and wisdom;
that it is by God's power that he is upheld and provided for;
that he needs God's wisdom to lead and guide him;
that he needs God's might to enable him to do what he ought to do for Him.

--Jonathan Edwards

I do not understand how a man can be a true believer — in whom sin is not the greatest burden, sorrow and trouble! —John Owen