

"Frankly, the only reason to believe in election is because it is found explicitly in God's Word. No man, and no committee of men, originated this doctrine. It's like the doctrine of eternal punishment: it conflicts with all the natural inclinations and preferences of the carnal human mind. It's repugnant to the sentiments of the unregenerate heart. And—like the doctrine of the Holy Trinity and the miraculous birth of our Savior—the truth of election, because it has been revealed by God, must be embraced with simple, solemn, settled faith. If you have a Bible and you believe what it says, you have no choice." - John MacArthur

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)

74.. Q. What is forbidden in the sixth commandment?

A. The sixth commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto (Acts 26:28; Gen. 9:9).

75. Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery (Ex. 20:14).

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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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ADAMANT WICKEDNESS

Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. Isaiah 26:10

Many gladly confirm the truth written by Paul concerning repentance: *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.* Not only is the goodness of God apparent in initial experiences with God, such references given us to His goodness also encourages ongoing repentance in believers. Every aspect of divine revelation to and in believers encourages the acknowledgment that He is good, that all that pertains to Him is good and they have been graciously made the beneficiaries of His goodness. That, in turn, reminds us of our condition when mercy found us and that our old nature would remain that way. It is pure goodness in God that moves Him to so act toward us; it is good that we are made to see our irreparable condition without His mercy and grace; and it is good that we are thus turned away from self and this present evil world to the righteousness of God in Christ our Lord.

While this is the case with believers, it is not so with the wicked. According to our text, they are unresponsive to being shown favor and rather move in a presumptive manner in the pursuit of their own ways and the “end thereof are the ways of death.” I have preached and listened to preaching in which the goodness of God was declared and the greatness of His love was set forth. The logic of the scriptures is irrefutable and the persuasion strong. Paul knew the terror of the Lord and so persuaded men.

What he preached was good. “Through this man is preached unto you the forgiveness of sins.” And yet, men hearing of both the goodness of God in sending His Son into the world and the wrath of God to be revealed against all ungodliness, walk away seemingly unfazed by it all. We who preach the Word, the Gospel of our Lord, have often felt the frustration toward them and for them. Indeed, salvation is of the Lord and truly, “Ye must be born again.”

In the previous verses, the writer had expressed a great longing for the Lord and for what He is able to do among men. That we might know that it is all of grace and subject to the mercy of God (sovereign mercy), he presents the observation we see here as to the hardened hearts of men. It is in passages such as these we see the motives of the depraved nature of men. The things that move the redeemed of the Lord are of no consequence in their estimation and so they persist in their rebellion against God and against Jesus Christ our Lord. Hear Stephen as he declares to those who killed him: *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Acts 7:51.*

The favor being shown to the wicked is such that it ought to trigger a recognition of the fact that it is favor indeed. They are blessed with the sun and rain and all such things as minister prosperity to the earth and they that dwell therein. It may well be that the blessing of God

upon creation is the very way they have prospered in material things. They have known the creature comforts that should provoke thanksgiving to God. Above all else, they have heard the testimony of creation and men that salvation is of the Lord. But, none of this changes them. And so, the free will of man, so called, acts in the only way a sinful nature will allow. It is “no” to God and any acknowledgment of Him and his goodness.

The reactions are herein described. The first is that they will not learn righteousness. Ultimately, it is Christ coming into the world that fully manifests the only acceptable righteousness. It is more than the idea that he just doesn't care; it is rather that his will is active against the righteousness of God. It is not that he does not; it is that he will not! This we see in stark contrast to the tender words of Paul in: *But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: Ephesians 4:20-21.*

The manifestation of this willing rebellion is that the witness of righteousness is of no effect. “In the land of uprightness will he dwell unjustly...” Such a person, or such a people, placed in a society where the majority of their fellow citizens were true believers, would

remain given to acting unjustly. While this has been witnessed in notorious examples, it is true even where the unregenerate heart is not so open. The writer of Proverbs expressed it best: *Righteousness exalteth a nation: but sin is a reproach to any people. Proverbs 14:34.* Such ones would exploit this to his own ends.

At the root of the matter lies the final statement. They “...will not behold the majesty of the Lord.” There is no remedy to be found in man where man exalts himself above the Lord and such was the example of the father of lies. Nothing else matters where the Majesty of the Lord is denied and defied. It is evident that the “course of this world” is characterized by contempt for all that is holy and by contempt for the “blessed and only Potentate, the King of kings, and Lord of lords.” So much for “free will.”

Much of religion in America is appealing to this base and depraved nature in men and they diligently pursue methods to win them to themselves – not to Christ. Else, they would be preaching “repentance toward God and faith toward our Lord Jesus Christ.” They would exalt the goodness of God as it appears in Christ and His work. They would further appeal to the only thing that avails – “a new creature.” *bhs*

Nor is God known by the intellect. “God is Spirit” (John 4:24), and therefore can only be known spiritually. But fallen man is not spiritual; he is carnal. He is dead to all that is spiritual. Unless he is born again, supernaturally brought from death unto life, miraculously translated out of darkness into light, he cannot even see the things of God (John 3:3), still less apprehend them (1 Cor. 2:14). The Holy Spirit has to shine in our hearts (not intellects) in order to give us “the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). And even that spiritual knowledge is but fragmentary. The regenerated soul has to grow in grace and in the knowledge of the Lord Jesus (2 Pet. 3:18). The principal prayer and aim of Christians should be that we “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10).

--Arthur Pink *The Attributes of God*

Calling upon the Name of the Lord
Romans 10:13-14

In order to call upon the name of the Lord you must believe on the Lord Jesus Christ, you must trust Christ. — “How then shall they call on him in whom they have not believed?” The mere fact that we call upon anyone for help demonstrates some measure of faith in that person, and some measure of confidence that he can and will help.

Without question, we must call upon the name of the Lord. We must seek him by prayer and supplication. But before we call, we must believe. In order to pray, we must believe. Faith comes first (Hebrews 11:6).

As I write these lines, I do so as a sinner calling upon God for mercy and grace in Christ. The very fact that I call upon the Lord God for mercy demonstrates that I do, at least in some measure, have faith in him. The fact that I am calling upon the Lord for salvation implies four things.

1. I am calling upon God for mercy, because I know that I need his saving mercy. I believe what God reveals about himself and about me, about his justice and my transgressions, about his holiness and my sinfulness, about his purity and my iniquity. I take sides with God against myself and acknowledge my need of salvation. This is the result of Holy Spirit conviction (John 16:8-11; Psalm 51:1-5). No sinner will ever seek Christ and the grace of God in Christ until he is brought to realize his need of Christ (Luke 15:14-17).

2. I am calling upon God to save me, because I believe God has provided a way of salvation for sinners. — Substitution (2 Corinthians 5:21; Galatians 3:13; Romans 3:24-26). Propitiation has been made. Justice has been satisfied. Righteousness has been brought in.

3. I am calling upon the name of the Lord, because I believe there is a Savior who delights in mercy (Micah 7:18-20; Matthew 1:21). The Lord Jesus Christ is able to save (Hebrews 7:25). He is willing to save (Isaiah 1:18; 55:6-7). And he is anxious to save. — “Today, if ye will hear his voice, harden not your heart.”

4. The fact that I am calling upon Christ, seeking mercy, grace, and salvation by him, implies that I do, in measure, trust him. I am not trusting anyone else. I look for hope to no one else. I am looking to Christ and Christ alone. I have let go of all other confidence; and falling into his mighty arms, I am saved.

How about you? Will you let go of all other hope and fall into the arms of Christ? In order to be saved, you must call upon God for mercy. But in order to call upon the name of the Lord in repentance and faith, you must believe. To call upon the name of the Lord is to look to the Lord Jesus Christ alone for salvation, believing that he is able to save because of who he is and what he has accomplished. Don Fortner