

“...it is important to remember that culture does not give the church its agenda. All it gives the church is its context. The church’s belief and mission come from the Word of God. They do not come from the culture either through attraction to it or in alienation from it. It is not the culture that determines the church’s priorities. It is not the (post)modern culture that should be telling it what to think. The principle here is sola Scriptura, not sola cultura.” - Dr. David Wells

“Grace ... eliminates boasting; it suffocates boasting; it silences any and all negotiations about our contribution before they can even begin. By definition we cannot ‘qualify’ for grace in any way, by any means, or through any action.” - Sinclair B. Ferguson

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)*

76. Q. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbors chastity, in heart, speech, and behavior (1 Cor. 7:2, 3, 5, 34, 36; Col. 4:6; 1 Pet. 3:2).

77. Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions (Mt. 15:19, 5:28; Eph. 5:3, 4).

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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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### THE PRAYER OF AN AGED BELIEVER

*O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Psalms 71:17-18*

Men in secular occupations often look forward to the time of their retirement. This is especially true as they near the time when it is feasible for them to do so. How different are the thoughts of believers as the accumulation of years of trusting the Lord point them to even greater things as the time of their departure draws nearer. This Psalm is a precious testimony of a life that has been filled with faith, trust, and delight in the ways of the Lord and all that has been learned along the way. Far from retiring from the activities of the faith, the psalmist speaks of a more urgent quest and desires intensity in its pursuit. While his confidence remains steadfast in the Lord, he expresses a zeal toward those about him – the emerging generation in particular. And so, he prays that he be not forsaken in view of goals to be accomplished.

There have been times in my life when I wondered if the time would come when I would step aside and ease into the background and be less conspicuous. Some years ago, when I did retire from a secular occupation I was asked if I would retire from preaching as well. Recalling Paul’s declaration, “But by the grace of God I am what I am,” my answer was “you can retire from a job; you cannot quit being what and who you are.” So, after more than five decades of ministry I rejoice in the knowledge that retirement for a true believer is the transition to heaven itself and not before. Our hearts must

be encouraged as we read this prayer.

The Psalmist (we are given neither title nor author) acknowledges that his education was from the Lord from His youth. Certainly, the earlier one comes to know the Lord the better in that more time is spent in declaring the wondrous works of God. So, the pattern is that we are taught of Christ (See Ephesians 4:20-21) and are given to declare what we learn to whoever will hear it. Where a work of grace has been done it cannot be silenced and with accumulation of grace the message grows longer and louder. There is an ever-increasing freshness as one grows older and enthusiasm is not dimmed. Christ taught that we are the light of the world and to quote a preacher whose name I do not know, “you are what you need to be.”

The burden of the Psalmist is clearly stated. Not only did he see a younger generation before him, he looked even beyond that. He would have them to see God’s strength. The KJV margin gives the term “arm” here. So, we are reminded of: *Who hath believed our report? and to whom is the arm of the LORD revealed? Isaiah 53:1.* That may be shown to be none other than Christ Jesus our Lord. But, he would also have them to know of the “power” of God – the ability to execute all His will and purpose and so to declare Him “Mighty to save.” Such is the manner of communication that is expressed in the Gospel. *One generation shall praise thy*

*works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. Psalms 145:4-5.*

Elsewhere, David wrote: *They shall still bring forth fruit in old age; they shall be fat and flourishing; Psalms 92:14.* We read of Peter's aim as he declared: *Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 2 Peter 1:15.* As the aged Elder, Peter was still driven by necessity to bring the works of Christ to the remembrance of all. And so, we must ever claim the promise: *And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Isaiah 46:4.* While physical limitations may take their toll, the promise of God remains and we are not carried along in silence.

Can it ever be said, "I have done enough?" Many are familiar with the life of George Müller (1805 – 1898) and think of him as the consummate man of prayer. After years of running orphanages as a pure work of faith he finally turned the work over to his son-in-law. Arthur Pierson wrote of him: "This man—from his seventieth to his eighty-seventh year---when most men are withdrawing from all activities, had traveled in forty-two countries and over

two hundred thousand miles, a distance equivalent to nearly eight journeys around the globe. He estimated that during these seventeen years he had addressed over three million people; and had spoken, outside of Bristol, between five and six thousand times." That is more than most do in a lifetime and this man did it after the age of seventy. It would seem that Mister Müller had read our text and claimed that prayer as his own.

Grace applied down through the years precious confirms our confidence in the Rock of our Salvation. Much time spent with the Lord brings us more in contact with the Word and we have much to tell. The Psalmist precious wrote: *Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Psalms 48:12-13.* The habitation of the Lord is sure: *Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Psalms 89:14.*

At any stage in the life of a believer there is much to report; and all that is significant is Christ and His power. When nothing else can be said there is this: *Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psalms 66:16. bhs*

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**"IT IS FINISHED!" MEANS ... "IT IS FINISHED!"**

When the Lord and Savior Jesus Christ shouted in His dying breath "It is finished!" (John 19:30), He spoke regarding the redemption of the sinners for whom He died (among other things).

When He said "It is finished!" He meant ... "It is finished!" The redemption of every soul for whom He died was completed, perfected, accomplished, achieved, finalized.

Many preachers aver otherwise. They say He meant "It is finished hypothetically! – as in "I made redemption possible for everyone." They say He meant "It is finished partly! – as in "I have done My part, but now you must do yours." They say He meant "It is finished provisionally! – as in "I have provided redemption for all who will of their own freewill have it." They say He meant "It is finished conditionally!" – as in "I have redeemed you if you meet the condition."

When Jesus Christ said “It is finished!” He meant ... “It is finished – actually, completely, perfectly, effectually, unconditionally, absolutely, everlastingly, immutably, period!”

Not one single solitary sinner for whom Jesus Christ died will die unredeemed and be condemned and consigned to everlasting punishment.

Rather, each and every sinner for whom Jesus Christ died is redeemed and will join the heavenly hosts in singing to Him, “You are worthy ...; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation” (Revelation 5:9).

Will you join them?

“Let the redeemed of the LORD say so” (Psalm 107:2). – Daniel E. Parks

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From C. H. Spurgeon’s sermon “Christ The End of the Law”

To be the end of the law is one of the most glorious achievements of our Lord, and it will be a great blessing to us all to know Him in that character. The reason why many do not come to Christ is not because they are not earnest, after a fashion, and thoughtful and desirous to be saved, but because they cannot brook God’s way of salvation. “They have a zeal for God, but not according to knowledge.” We do get them by our exhortation so far on the way that they become desirous to obtain eternal life, but “they have not submitted themselves to the righteousness of God.” Mark, “submitted themselves,” for it needs submission. Proud man wants to save himself, he believes he can do it, and he will not give over the task till he finds out his own helplessness by unhappy failures. Salvation by grace, to be asked for as an undeserved boon from free, unmerited grace, this it is which the carnal mind will not come to as long as it can help it: I beseech the Lord so to work that some of you may not be able to help it. And oh, I have been praying that, while this morning I am trying to set forth Christ as the end of the law, God may bless it to some hearts, that they may see what Christ did, and may perceive it to be a great deal better than anything they can do; may see what Christ finished, and may become weary of what they themselves have laboured at so long, and have not even well commenced at this day. Perhaps it may please the Lord to enchant them with the perfection of the salvation that is in Christ Jesus. As Bunyan would say, “It may, perhaps, set their mouths a-watering after it,” and when a sacred appetite begins it will not be long before the feast is enjoyed. It may be that when they see the raiment of wrought gold, which Jesus so freely bestows on naked souls, they will throw away their own filthy rags which now they hug so closely.

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THE doctrine of the atonement is put in its proper light, only when it is regarded as the central truth of Christianity, and the great theme of Scripture. The principal object of Revelation was to unfold this unique method of reconciliation by which men, once estranged from God, might be restored to a right relation, and even to a better than their primeval standing. But the doctrine is simply revealed, or, in other words, is taught us by authority alone. --George Smeaton *Christ’s Doctrine of the Atonement*