

The unsaved sinner loves a salvation from hell. The true Christian loves a salvation from sin. Everyone desires to be saved from the pit, but it is only a child of God who pants to be saved from every false way. We love the Gospel because it saves us . . . from selfishness, from pride, from lust, from worldliness, from bitterness, from malice, and from sloth.

- C. H. Spurgeon

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)

92. Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:28), whereby a sinner, out of a true sense of his sin (Acts 2:37, 38), and apprehension of the mercy of God in Christ (Joel 2:12; Jer 3:22), doth, with grief and hatred of his sin, turn from it unto God (Jer 31:18, 19; Ez. 36:3 1), with full purpose of and endeavour after new obedience (2 Cor. 7: 1 1; Is. 1: 16, 17).

93. Q. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, baptism, the Lord's supper, and prayer; all which means are made effectual to the elect for salvation (Mt. 28:19, 20; Acts 2:42, 46, 47).

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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

Volume 10, No. 40

October 1, 2017

NO DIFFERENCE

Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Ezekiel 22:26

Were it not for the scripture reference cited we might believe the writer was pointing to contemporary religion in America. The charge could legitimately be leveled against this land as it was against the land of Judah and the people of Jerusalem. What must occur to us is that the agenda of the enemies and the enemy of the Gospel never changes and neither do the methods. The result is the same. From Isaiah we hear, “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.” Isaiah 1:4. While men are often caught up with the various disasters that occur from time to time, a far greater goes unnoticed. The Lord is profaned in the streets.

There are three times in this chapter that the prophet reports that “the word of the Lord came unto him. Matthew Henry summarizes what follows each, and I paraphrase. First there is a catalogue of their sins and the judgments that were to follow. Secondly, they are compared to dross as being indicative of the worth that was ascribed to them in the sight of God. And, thirdly the indictment includes men of all orders and degrees of men as being in neglect of their duty and having contributed to and being complicit in the matter of the national guilt.

The text before us zeroes in on a particular

class of men from among those mentioned above. These are they that were charged with leadership and the communication of the divine precepts and the matters of true holiness. These were they who should have called to account the false prophets that were rampant in the day. While each man stands before God and is accountable for his deeds, they, nevertheless had the guidance of those who tended the sanctuary to confirm them in their sin and to add to it by their actions. We tend to view with alarm as we read these things from ages past but fail to identify them when they appear in generation after generation. Such is the worst of wickedness.

We have no trouble in identifying certain kinds of heinous crimes. They include things that we shudder to discuss. As we hear of man’s continual inhumanity to man we are astounded and often ask how any could do such things? At that thought, two things come to mind. First, we fail to realize that in the absence of the grace of God and the divine restraints placed on society we are as capable as they. The second thing is that while these things command our attention atrocities directed against God and against His Anointed are tolerated.

How easy it is to relegate such a passage to mere history and pass over the obvious lesson. That lesson is that man is really fallen and that he is really depraved and that the only hope for any is found in the mercy and grace of God

through Christ Jesus our Lord. The lesson is still needed and so are voices that will come fully submitted to God in Christ and fully committed to preach the Gospel against such a desperate state.

The mention of priests and the holy things may turn attention to the ceremonial aspects of the Law. But, the principle of sin at this level is the same wherever it appears. It should occur to us that our religious educational system is corrupt and bent on asserting the will of man over that of God. We must believe that men emerging from seminaries are as knowledgeable of the contents of the Bible as any. Thus, it is that with full knowledge of what the scriptures say that they propagate ideas that stir the masses to oppose things of God. It is babel over and over again. Do they not read, "I am the Lord; I change not." Or, that our Lord is "Jesus Christ the same yesterday, and today, and forever." Yet, they would rather hearken to a folk singer crooning, "the times they are a changin'."

The Law of God is a mockery in our land. The precepts therein are selectively acknowledged. The Holy thing, The Gospel of our Lord Jesus Christ, is profaned in that the barest semblance of truth is all that remains amidst the inventions and propositions of vain men and their leaders. They put no difference between the holy and

the profane in that they incorporate those things that support the ability of their followers to feel good about themselves and call it salvation. Repentance and faith are buzz-words at best and involve no deep sense of having offended a Holy God. Yet, this is exactly what they have done.

It is one thing to desecrate one's property; it is quite another to attack their person. Lost from view, owing to the deceptions of the learned and self-promoting, is that to attack the things of God is to attack Him. So, the Lord declares through the prophet, that He is profaned among them. Can there be any more serious crime than that? To profane the Gospel by asserting anything other than that which is true about Christ is to profane the Lord Himself.

Paul said to the Athenians that they were far too superstitious. I would observe that there is a tendency in true believers to be too tolerant. We are to preach the Gospel to all and to have compassion on all. We are not to "wink at their ignorance." They know nothing of the fact that the work of Christ in redemption is as complete as was the original creation. To assert otherwise is to despise the ultimate Sabbath. To the rebellious and the deceived, "there is no difference" and that is never acceptable to "them that love God, to them that are the called according to His purpose." *bhs*

"A traitorous commander, that shooteth nothing against the enemy but powder, may cause his guns to make as great a sound as some that are laden with bullets; but he doth not hurt to the enemy by it. So one of these men may speak loud and mouth it with affected fervency, but he seldom doth any great execution against sin and Satan...Is that man likely to do much good, or fit to be a minister of Christ, that will speak for him an hour and by his life will preach against Him all the week beside...If you stand at the door of the Kingdom of grace, to light others in, and will not go in yourselves, when you are burnt to the snuff you will go out with a stink, and shall knock in vain at the gates of glory that would not enter at the door of grace."

--Richard Baxter

"He that knows nothing will believe anything." – Henry Wilkinson

William Gurnall on the Moralists

Dost thou not think that thou needest Christ as much as any other? There is a generation of men in the world.... who because of their corruptions have not left such a brand of ignominy upon their name, as some others lie under, but their conversations have been strewed with some flowers of morality, whereby their name have kept sweet among their neighbors, therefore they do not as all listen to the offers of Christ, neither do their consciences much check them for this neglect.

...Oh remember, proud man, who thou art, and cease thy vain attempt. Art thou not of Adam's seed? Hast thou not traitor's blood in thy veins? If "every mouth be stopped" how darest thou open thine? If "all the world become guilty before God, that by the deeds of the Law, no flesh be justified in His sight;" where then shalt thou stand to plead thy innocence before Him who sees thy black skin under thy white feathers, thy foul heart through thy fair carriage? It is faith in Christ that alone can purify thy heart, without thy washed face and hands will never commend thee to God.

Let us, when we come up to the house of God, come there to be fed. Oh, there are many who think that it is mere form to spend a Sunday in God's house. I do not know but what these are the worst of Sabbath-breakers, after all, for what do they do? They say the Table of the Lord is contemptible and His house is despicable and they snuff at it and say, "What a weariness it is, what dry dull days Sundays are!" It is not so with the child of God. He comes up to the house of God with this prayer on his heart and on his tongue—"Lord, give Your servant food for my soul today."

Beloved, when you are in a right state, you are like birds in the nest—when the mother bird comes with the worm, the babies are all stretching their necks to the food, for they are all hungry and want it. And so should hearers be ready to get hold of the Word, not wanting that we should force it down their throats—but waiting there, opening their mouths wide that they may be filled—receiving the Word in the love of it, taking in the Word as the thirsty earth drinks in the rain of Heaven. Hungry souls love the Word. Perhaps the speaker may not always put it as they may like to hear it, but as long as it is God's Word, it is enough for them.

They are like persons who are sitting at the reading of a will. The lawyer has a squeaking voice, perhaps. Or he mispronounces the words, but what of that?—they are listening to see what is left to them. So is it with God's people. It is not the preacher, but the preacher's God that these hungry ones look to. Why, if when you were very poor, some benevolent neighbor should send you a loaf of bread by a man who had a club foot—you would not look at the foot—you would look at the bread!

And so is it with the hearers of the Word. They know if they wait until they get a perfect preacher, they will get no preacher at all. But they are willing to take the man, imperfections and all, provided he brings the Master's bread. And though he is but a lad and can bring but a few barley loaves and fishes, yet since the Master multiplies the provision, there is enough for all and they feed to the full.

And He humbled you and suffered you to hunger and fed you with manna, which you knew not neither did your fathers know; that He might make you know that man does not live by bread only but by every Word that proceeds out of the mouth of the Lord does man live."

Deuteronomy 8:3. —C. H. Spurgeon