

All of the things which you deem important enough to secure your well being with God do not impress Him in any way at all. Whether it's your social or political consciousness, your religious activity, your stellar morality, for the simple reason that none of these things (however good they may be in and of themselves), could ever sufficiently atone for your sin. Your merit could never compensate for your demerit. With all of the confusion that abounds today in our culture, this is Christianity at its essence: supernatural deliverance by way of substitutionary death. Jesus Christ dying on the cross and rising the third day in the place of all who would believe in Him."
- Dr. Art Azurdia

BENJAMIN KEACH'S CATECHISM

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Q. 57. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, or any other way not appointed in His Word. (Rom. 1:22,23; Deut. 4:15,16; Matt. 15:9; Col. 2:18)

Q. 58. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are, God's sovereignty over us, His propriety in us, and the zeal He has for His own worship. (Ps. 45:11; Ex. 34:14; 1 Cor. 10:22)

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Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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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YE THAT PASS BY

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger. Lamentations 1:12

The ravages of a violent storm, the devastation of a tidal wave, and even the ruins of war in which cities are reduced to rubble are often subjects of news photographers. These are accompanied by written accounts of the disaster along with many human-interest stories and interviews. We cannot mistake the pained look on the faces of victims as they describe their losses and reflect on an uncertain future. Such scenes and accounts evoke brief feelings of pity for a time. But, only those affected feel the sorrow for extended periods. It is rare that any will report a confession of the hand of God and a looking to Him for mercy. As it is here in this text there will be an appeal for pity.

J. Vernon McGee, commenting in his own inimitable way, wrote, “People don’t like to hear about the fierce anger of God today.” In the face of such occurrences as mentioned above many attribute them to chance or the idea that man has caused change in the atmosphere and so blame global warming. Some will acknowledge that God could have intervened and question why He didn’t. Few will come to the place of acknowledging the sovereign will and purpose of it all. To do so would be to acknowledge that sin is the underlying cause of all such things and more. He is either denied or replaced by their own god who is weak and incapable of such absolute control. They are in total denial of the curse inflicted upon this world and refuse to bow and confess that “all have sinned and come

short of the glory of God.”

As we read of the destruction that was inflicted on Jerusalem we are never left in doubt of the who, the why, the how, and the extent of it. I have often tried to picture how well-constructed buildings and walls were leveled and the scene of smoke and devastation that remained after the departure of the marauding armies. What we do know is that this was ordained of God as a punishment for the sin and idolatry of Jerusalem. What transpired had not come without appeal and warning to repent and turn to the Lord. What had happened was understood, certainly by Jeremiah, and so it would seem, by Jerusalem as a people. But, what is heard is a cry for pity rather than the true words of repentance – it is a lamentation for their situation.

I cannot read this passage of scripture without having my mind transported to another scene of devastation that must not be ignored – the scene at Calvary. We may not consider this passage as a picturing the sufferings of Christ. We may have our thoughts transported to the suffering and death of Christ with this as an illustration of the indifference of the many both to the acts of God and that which was done to Christ. We would make the comparison here in the sense that something worthy of attention and explanation had occurred with effects being evident. We would carefully note that great sorrow was being expressed even though this in

Jerusalem could not compare to that of Christ who is the “Man of sorrows and acquainted with grief.” We would further observe the confession that Jerusalem was lamenting what had been done to her while hearing of the soul-suffering of Christ in that “...thou shalt make His soul an offering for sin (Isaiah 53:10). Our attention is arrested on the thought of suffering “His fierce anger.” Jerusalem deserved wrath – Christ was innocent.

It should be a source of amazement to all who behold any form of devastation that displays a power so infinitely greater than that of men. We should be moved with compassion towards all who are affected. And, we should wonder at those who “pass by.” How is that such indifference be witnessed? In the case of Jerusalem, they were surrounded by heathen nations and those who hated her in the day of her prosperity and could care less that she was destroyed because of her sin. Again, our thoughts are drawn to the fact that many saw the crucifixion of Christ as no more than the execution of a common criminal and no doubt the events of the day passed from their minds.

It is evident that many have similarly passed by the cross of Christ. Certainly, it is so among the unchurched and pursuers of the things of this world. But, we witness so much among professing Christians that depicts indifference to the “offence (scandal) of the cross” (Galatians 5:11). Men are going about trying to heal the

effects of sin without ever addressing the cause. Nor, do they wish to hear the thoughts of God on this matter. Many have reduced the thoughts of the cross to mere sentiment and so represent it by a metal ornament hung around their necks. This does not come close to depicting the awful sufferings inflicted on the soul of our suffering substitute. All of this points to the fact that they neither know of the awfulness of their sin nor the wrath of God to be revealed.

It is essential that this be preached and that it be a matter of witness in all who know of the mercy of God. To those who pass by we should cry out to them of the fierce anger of God and that it was unleashed on Christ because He was there in my stead. His anger will be unleashed on all who deny Him. Where there is no knowledge of this, there can be no knowledge of mercy. While it is true that we can never know the depths of the suffering of Christ, we must realize that nothing has ever equaled it. His awful lamentation from the cross bears witness to the intensity of His suffering and it should ever be remembered with great amazement and wonder. Even as His sufferings in the flesh had begun there were already there those scoffers at His sacrifice: *And they that passed by reviled him, wagging their heads, Matthew 27:39.*

And so, we pose the question again only with reference to our risen Lord: “Is it nothing to you, all ye that pass by?” *bhs*

Spurgeon when preaching on Romans 8:15-16 declared:

The Divine Spirit wounds before He heals, He kills before He makes alive. We usually draw a distinction between Law-work and Gospel-work, but Law-work is the work of the Spirit of God and is so far a true Gospel-work that it is a frequent preliminary to the joy and peace of the Gospel....men do not receive the liberty wherewith Christ makes them free until, first of all, they have felt bondage within their own spirit driving them to cry for liberty to the great Emancipator, the Lord Jesus Christ!

This sense or Spirit of bondage works for our salvation by leading us to cry for mercy. Let us notice that there is a kind of bondage which is, in part, at least, the work of the

Spirit of God, although it is often darkened, blackened and made legal in a great measure by other agencies which do not aim at our benefit. That part of the bondage which I shall now describe is altogether the work of the Spirit of God. That is, first, when men are brought into bondage through being convicted of sin. This bondage is not the work of Nature and certainly never the work of the devil. It is not the work of human oratory, nor of human reason—it is the work of the Spirit of God! As it is written, “When the Spirit of Truth is come, He shall convince the world of sin.”

It needs a miracle to make a man know that he is, in very deed, a sinner. He will not admit it. He kicks against it. Even when he confesses the outward transgression, he does not know or feel the inward heinousness of his guilt in his soul so as to be stunned, confounded and humbled by the fact that he is a rebel against his God. Now, no man can ever know a Savior without knowing himself a sinner—even as no man can value a physician while he is ignorant of the existence and evil of disease. By the killing sentence of the Law of God we are bruised, broken and crushed to atoms as to all comeliness and self-righteousness.

This, I say, is the work of the Spirit of God. He works a necessary sense of bondage within us by putting us under a sense of sin. The Spirit of God is always the Spirit of Truth and, therefore, He only convinces men of that which is true.

Thomas Watson on repentance:

Christians, do you have a sad resentment of other things and not of sin? Worldly tears fall to the earth, but godly tears are kept in a bottle (Ps. 56.8). Judge not holy weeping superfluous. Tertullian thought he was born for no other end but to repent. Either sin must drown or the soul burn. Let it not be said that repentance is difficult. Things that are excellent deserve labour. Will not a man dig for gold in the ore though it makes him sweat? It is better to go with difficulty to heaven, than with ease to hell. What would the damned give that they might have a herald sent to them from God to proclaim mercy upon their repentance? What volleys of sighs and groans would they send up to heaven? What floods of tears would their eyes pour forth? But it is now too late. They may keep their tears to lament their folly sooner than to procure pity. I that we would therefore, while we are on this side of the grave, make our peace with God! Tomorrow may be our dying day; let this be our repenting day. How we should imitate the saints of old who embittered their souls and sacrificed their lusts, and put on sackcloth in the hope of white robes. Peter baptized himself with tears; and that devout lady Paula (of whom Jerome writes), like a bird of paradise, bemoaned herself and humbled herself to the dust for sin.

"IF YOU DON'T TAKE SIN SERIOUSLY, ITS A GOOD SIGN THAT YOU DON'T TAKE GOD SERIOUSLY. PREACHERS WHO DECLARE THE TRUTH OF HUMAN DEPRAVITY, HELL, JUDGEMENT, SUBSTITUTIONARY ATONEMENT AND SALVATION BY CHRIST ALONE LOVE YOU MORE THAN PROGRESSIVE PREACHERS WHO TEACH A "GOSPEL" OF UNIVERSAL ACCEPTANCE DO."

--MONERGISM