

What an open, generous heart God the Father has toward His children! It was He who predestined us to adoption as His children and heirs (Eph. 1:3–5). It was He who sent His Son to die for our sins (Eph. 1:7). It was He who has sent His Spirit into our hearts so that we would cry to Him, “Abba, Father” (Gal. 4:6). Child of God, do not fear to come home to your Father in heaven. Though you may have backslidden in your prayers, if you seek Him He will run to meet you. He will embrace you. He will kiss you with the blessings of His Spirit. Get up out of your prayerlessness and run to the Father! The blood of Christ will cleanse you from all sin. The Spirit of Christ will stir up renewed desires to pray and to seek God’s face (Ps. 27:8). Joel Beeke (Contributed by Kelly Tyler)

### GADSBY’S CATECHISM

By William Gadsby, about 1800

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

Question VII. Are there more Gods than one?

Answer. There is but one only living and true God.

Deut. 6.4; Isa. 45.5-6, 21-22; 1 Tim. 2.5.

Question VIII. How many Persons are there in the Godhead?

Answer. There are three Persons in the Godhead - the Father, the Son and the Holy Spirit; and these Three are One, the same in essence, and equal in power and glory.

Matt. 3.16-17 & 12.31-32 & 28. 19; Jn. 5.23 & 15.26; 2 Cor. 13.14; 1 Jn. 5.7.

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WXTH-LP 101.7 FM– In Richwood

#### 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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### THEN WILL I TEACH

*Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Psalms 51:12-13*

The Apostle Paul taught the Corinthians the nature of true repentance taking special note of the source. *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 2 Corinthians 7:10.* He did so having witnessed the fact of their repentance and because he would have them to know the difference between true repentance and that which is of the world. Esau is the classic example of worldly sorrow while David provides us a classic example of the outcome of Godly sorrow. Arthur Pink aptly observed that Godly sorrow requires a Godly nature. Paul witnessed that in Corinth and we see it here in this Psalm.

David not only expressed Godly sorrow unto repentance, he walks us through his experience. Repentance is an example of essential doctrine that is easily blown off by vast numbers of professing Christians. It is easily said and sung in the absence of Godly sorrow. The steps David describes in his own experience reveal that true sorrow for sin produces much more than a casual confession. It produces both a sense of having offended God and a profound sense of loss. Thus, the reason for David's prayer for restoration.

Perhaps it is in order here that we take note of the fact that David's salvation was not in question; it is rather his relationship with God and the experience intended in that relationship. Many professed believers seem to lack a sense of the need to repent. Yet, the

scriptures everywhere characterize it as the ongoing reaction to sin in our lives just as faith is ever laying hold on Christ for forgiveness and assurance. So, we would discuss David's experience as a repenting believer dealing with the consequence of his sin.

We are aware of the awful sin of David with Bathsheba and the subsequent murder of her husband. Two things may come to mind. One is how could the writer of the Twenty Third Psalm do such things as this. The other is to think that I have never done anything that terrible. The answer to the first is that all it takes is for God to leave us to our own devices for us to discover that we are capable of that and more. The answer to the second is that it took the blood of Christ to cleanse me of sin the same as with David. The issue is that sin is against God. *Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Psalms 51:4.*

It is interesting to note that David was quick to point the accusing finger at himself before he had either repented or realized that his sin had been found out (See 2 Samuel 12:1-7). There is no doubt that when the words "thou art the man" came from the lips of Nathan the prophet they penetrated deep into David's heart with such pain as he had never known before. Such conviction for sin seems largely absent in our day. It is evident from that point on the only thing he could think of was to be restored to the

lost fellowship with the Lord and the joy that could only be known in Him.

David's joy had been lost long before the sin with Bathsheba. Had the joy of the Lord been the order of the day there would have been no place in which to entertain that which came to him. From that time forward joy would be further removed from him. We may safely conclude that the Lord acted in mercy to David in sending Nathan the prophet. Losing sight of our potential to sin and our continuous need of the Spirit of holiness lays all open to the plight of David. There is no joy there.

In selecting this text, we would not do so to the neglect of the rest of the Psalm. All of it is most instructive to the heart and will serve to warn against presumptive sin. We would learn here, however, of that which is to be sought after in our approach to the Lord. We would see here four things. We would see for what it was that David prayed. We would learn that he understood how it would have to come about. We would understand his commitment. And, we would see what his desired outcome was. He would not have this experience, howbeit painful, to be wasted.

That David understood both the matter of joy in the Lord and the joy of the Lord is evident in reading Psalm 23. In declaring that "The Lord is my Shepherd, I shall not want," he expressed the sense of the sufficiency of Christ. In the third verse he wrote "He restoreth my soul." Having known the joy of the Lord's presence in deliverance, in consolation, and in unhindered fellowship, he now realized the immense value of what was lost. *Thou wilt shew me the path of*

*life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psalms 16:11.*

He further understood that there was no standing apart from "Thy free Spirit." The thought is of a "willing Spirit," and may have looked to the liberating effects of the Spirit's identity with his spirit. So, would there be the facilitating of faith in its full exercise laying hold on the glory of God in salvation.

He would teach those of his experience and so endeavor to deliver them unto a joyful relationship with God. Spurgeon wrote that "Reclaimed poachers make the best gamekeepers." The title that William Huntington took to himself was S. S. That is, sinner saved. We could speak of mandates and commissions and that would be well. But to tell of one's own deliverance and the manner of it is most instructive in conjunction with the Word. Paul talked of his sin. David in another place would declare: *Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psalms 66:16.* He was the consummate teacher and his subject was the Great God of his salvation: *Come, ye children, hearken unto me: I will teach you the fear of the LORD. Psalms 34:11.*

He fully expected that his restoration and the restoration of the joy of God's salvation would result in the conversion of sinners unto the Lord. How does the sense of our own salvation affect us? Do we need to seek restoration? Could it be that sinners would thus be converted to our Lord? *bhs*

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"The church has failed, by living too much like the world!"

"The difficulty we modern Christians face, is not misunderstanding the Bible--but persuading our worldly hearts to accept its plain instructions!"

"We must do something about the cross, and only one of two things we can do--flee it or die upon it."

--All the above from A. W. Tozer

## TRUE CHRISTIANS AND DIVERSITY

True Christians cannot believe in the equality of religions without denying Christ. To put Christ on the same level with the false gods of other religions is to reject Christ and denigrate His perfect character and absolute sovereignty. I once heard an evangelist say in essence, "I would die for the Satanist to practice his religion." Such a statement accommodates evil, compromises the supremacy of God, undermines the nature of God's Word, and is an affront to God and His revealed will for all earthly beings. We believe that in Christ alone is eternal salvation and that all workers of iniquity will be turned into hell. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). How declarative and unambiguous the Word of God is on this issue. The God of the Bible in the first commandment declared, "Thou shalt have no other gods before me" (Ex. 20:3). There are no options. For God to be God to us we must submit to Him from the heart alone. The first commandment has to do with "who is absolute power and authority. If God is number one than He is sovereign and all legitimate power is grounded in Him who is the omnipotent One. The first commandment has to do with God being the only object of true worship. John Trapp reminded, "In this first commandment the keeping of all the other nine is commanded." Man cannot serve two masters. Only one can be number one. Even if all people believed in the existence of God that would not be sufficient for the demons or devils believe and tremble. Our Saviour said, "He that is not with me is against me" (Matt. 12:30). There is just one true and living God who gave His inspired authoritative Word of God—the Bible; there is only one way of salvation and that is through Christ; there is only one truth of salvation and that is through Christ; and there is only form of spiritual life and that is in Christ (John 14:6).

Diversity as a concept is destructive to society and is the enemy of Christ and the Christian faith. Just look at the public prayers at national events. What do I mean? The present culture says we must be generic because of diversity, therefore public prayers must not be concluded in Jesus' name! People should be able to submit the name of their own god in such prayers. Why is it wrong to pray in Jesus' name? That would be offensive to someone, but the Lord is not under consideration. Jesus Christ the Lord is off limits. Thus prayers are in a form which God would not answer because they are not in Jesus' name (John 16:23-24; 14:6, 13-14; Col. 3:17). Such prayers are agnostic for they are merely for the cant (insincere pious or moral talk that is hypocritical). This form of diversity will not work with the Lord. Diversity offends the Lord God Almighty; it either ignores Him or seeks to reject Him as Sovereign.

--Excerpted from an article by Dr. Ron Rumburg

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The gospel in vogue today holds forth a false hope to sinners. It promises them that they can have eternal life yet continue to live in rebellion against God. Indeed, it encourages people to claim Jesus as Savior yet defer until later the commitment to obey Him as Lord.<sup>1</sup> It promises salvation from hell but not necessarily freedom from iniquity. It offers false security to people who revel in the sins of the flesh and spurn the way of holiness. By separating faith from faithfulness,<sup>2</sup> it teaches that intellectual assent is as valid as wholehearted obedience to the truth. Thus the good news of Christ has given way to the bad news of an insidious easy-believism that makes no moral demands on the lives of sinners. It is not the same message Jesus proclaimed. —John MacArthur *The Gospel According to Jesus*