

Never fear dying, beloved. Dying is the last, but the least matter that a Christian has to be anxious about. Fear living – that is a hard battle to fight, a stern discipline to endure, a rough voyage to undergo. —C.H. Spurgeon

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 LXXXVII. How is Baptism rightly administered?

Answer. Baptism is rightly administered by immersion, or dipping the whole body of the person baptized in the water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution and the practice of the apostles; and not in sprinkling or pouring of water, after the tradition of men.

Matt. 3.16 & 28.19; Acts 8.38-39; Rom. 6.4-5; Col. 2.12.

Question LXXXVIII. What is the duty and privilege of those who are rightly baptized?

Answer. It is the duty and privilege of those who are rightly baptized to give up themselves to some orderly church of Jesus Christ, that they may walk, in all the commandments of Christ their Head.

Psa. 66.16; Mal. 3.16; Jn. 14.15; Acts 2.38-47; 1 Cor. 12.12-31; Eph. 1.23 & 4.1-7,30-32.

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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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WALLS AND GATES

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. (Isaiah 60:18)

Gated communities seem to be the choice living places of the rich and famous in this world. While such may provide some security from unwanted visitors and threats, even the palace of Pharaoh could not prevent the entry of the death Angel on the night of the Passover. The real enemy and the only enemy that matters cannot be repelled by the devices of men.

Walled cities were common in the Old Testament and reference is often made to them. As we read of them and the materials of which they were constructed we understand that they were quite substantial. Much is made of Jerusalem, its walls and its gates. These were built with the understanding that enemies were ever about and seeking to do harm. But these were not an effective deterrent to strong enemies who were unrestrained by the Lord. Thus, Jerusalem came to be overrun by the Babylonian armies.

Walls are often considered in such a way as to communicate that which is set forth in our text. The Psalmist bids us to “Walk about Zion...” and to inspect her towers and to mark her bulwarks. (Psalm 48:12-13). Following the return from exile, Nehemiah became exceedingly burdened with reconstructing the wall about Jerusalem. We are given some precious examples of faith in his actions and leadership. And it was to the consternation of the enemy that the work on the wall succeeded. There is certainly a need to deal with physical enemies,

but the real issue is the enemy of the soul.

This passage presents a wonderful picture of the restored Jerusalem. It finds witness in John’s inspired view in The Revelation. In that the reference is made to salvation and praise, we would understand a wonderful application to the Lord’s people. Alexander MacLaren wrote on this passage: “The Christian form of the prophet’s vision is the Christian Society, and in that society, each individual member possesses his own portion of the common blessings, so that the great words of this text have a personal as well as a general application. We shall best bring out their rich contents by simply taking them as they stand, and considering what is promised by the two eloquent metaphors, which liken salvation to the walls and praise to the gates of the City of God.” We would apply such thought to passages such as, For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. (Zechariah 2:5). Earlier in Isaiah we read, “salvation will God appoint for walls and bulwarks.”

John Gill very quickly asserted that “...spiritual and eternal salvation is chiefly meant, which flows from the invariable love of God; is founded upon his unalterable purpose; secured by His electing grace; established in the covenant; and completely wrought out by Christ who has vanquished every enemy, procured every blessing; whose almighty power, as well as the Father’s, is and will be concerned for the

safety of His people; who will now be in great numbers in the gates of Zion; praising the Lord for electing, redeeming, calling, pardoning, and justifying grace; and for the privileges of the house of the Lord they are admitted to; and for the communion they have with Him there.” The will and purpose of God is a wall that cannot be breeched and is brought to the faith of believers in such a way as to make them feel safe. Such is a matter of present reality as well as future hope secured.

Salvation as a work begun is a wall about us as we sense the operations of the Spirit and the enjoyment of fellowship with the Lord. We are reminded of the words of assurance to the Philippians: Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: (Philippians 1:6). The sense of that ongoing work in us bears witness to the fact of His presence and secures us from the fear of interruption.

The enemy must make his charges and endeavor to launch his attacks from outside the wall of salvation. He cannot penetrate “who shall lay anything to the charge of God’s elect?” Our ongoing experience is a wall in that we discover that we have not the spirit of fear. It is rather that we have the Spirit of His Son sent into our hearts crying Abba Father. That is the Spirit of power, love, and a sound mind. The sounds of violence and the wasting are muted. We may be aware, but they are outside and helpless to enter.

John Gill suggested an alternate reading as in “thou shalt call Salvation thy walls and Praise

thy gates.” If we were to think of the many facets of salvation and praise this might be in order. In all with which we have to do in this world and in our concerns for the world to come, all are brought to bear in salvation as our experience and praise as our expression of it.

Gates are the way in and the way out of a place. We are bidden to enter His presence with praise and thanksgiving. We go out into the world from His presence expressing praise as we go. MacLaren expressed it in this way: “We are ‘secretaries of His praise.’ A gate is that by which the safe inhabitants go out into the region beyond, and the outgoings of the active life of every Christian should be such as to make manifest the blessings that he enjoys within the shelter of the city’s walls. Only if our hidden life is blessed with a begun salvation will our outward life be vocal with the music of praise. The gate will be praise if, and only if, the wall is salvation.”

How delightful it is to know that our safety does not depend on us and that our expressions of praise cannot be stifled. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD. (Psalms 40:3). May we be as Paul wrote: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Philippians 1:11). Then may we sing with the Psalmist, I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety. (Psalms 4:8). *bhs*

WARMTH AND DESIRE

As a deer pants for flowing streams, so pants my soul for you, O God. (PSALM 42:1) In the life of the godly person, this desire for God produces an aura of warmth. Godliness is never austere and cold. Such an idea comes from a false sense of legalistic morality erroneously called godliness. The person who spends time with God radiates His glory in a manner that is always warm and inviting, never cold and forbidding. This longing for God also produces a desire to glorify God and to please Him. In the same breath,

Paul expressed the desire to know Christ as well as to be like Him (Philippians 3:10). This is God's ultimate objective for us and is the object of the Spirit's work in us. In Isaiah 26:9, the prophet proclaimed his desire for the Lord: "My soul yearns for you in the night; my spirit within me earnestly seeks you." Immediately before this expression of desire for the Lord, he expresses a desire for His glory: "Your name and renown are the desire of our hearts" (verse 8, NIV). Renown has to do with one's reputation, fame, and eminence — or in God's case, with His glory. The prophet could not separate in his heart his desire for God's glory and his desire for God Himself. These two yearnings go hand in hand. This is devotion to God — the fear of God, which is an attitude of reverence and awe, veneration, and honor toward Him, coupled with an apprehension deep within our souls of the love of God for us, demonstrated preeminently in Christ's atoning death. These two attitudes complement and reinforce each other, producing within our souls an intense desire for this One who is so awesome in His glory and majesty, yet so condescending in His love and mercy.

Jerry Bridges, *The Practice of Godliness*

GOOD BUT NOT GREAT

Moreover it is required in stewards, that a man be found faithful. —1 Corinthians 4:2
Then there are the men who are good but not great, and we may thank God that there are so many of them, being grateful not that they failed to achieve greatness but that by the grace of God they managed to acquire plain goodness.... Every pastor knows this kind—the plain people who have nothing to recommend them but their deep devotion to their Lord and the fruit of the Spirit which they all unconsciously display. Without these the churches as we know them in city, town and country could not carry on. These are the first to come forward when there is work to be done and the last to go home when there is prayer to be made. They are not known beyond the borders of their own parish because there is nothing dramatic in faithfulness or newsworthy in goodness, but their presence is a benediction wherever they go. They have no greatness to draw to them the admiring eyes of carnal men but are content to be good men and full of the Holy Ghost, waiting in faith for the day that their true worth shall be known. When they die they leave behind them a fragrance of Christ that lingers long after the cheap celebrities of the day are forgotten. Thank You, Lord, for the host of good people in our church! May each one be richly blessed of You today. Direct me to some today who I could thank for their faithfulness. Amen. —A. W. Tozer

WHEN JESUS CALLED PEOPLE TO FOLLOW HIM, HE WAS NOT SEEKING COMPANIONS TO BE HIS SIDEKICKS OR ADMIRERS WHOM HE COULD ENTERTAIN WITH MIRACLES. HE WAS CALLING PEOPLE TO YIELD COMPLETELY AND UNRESERVEDLY TO HIS LORDSHIP.

—JOHN MACARTHUR

TO MAKE LIGHT OF PRAYER AND TAKE IT FOR GRANTED, TO PRAY CARELESSLY AND FLIPPANTLY, IS TO MAKE LIGHT OF THE DEATH OF GOD'S ONLY SON. GOD DOESN'T ANSWER CHEAP PRAYERS.

--WARREN WEIRSBEE