

We cannot all argue, but we can all pray; we cannot all be leaders, but we can all be pleaders; we cannot all be mighty in rhetoric, but we can all be prevalent in prayer. —Charles Spurgeon

Jesus is not trigger-happy. Not harsh, reactionary, easily exasperated. He is the most understanding person in the universe. The posture most natural to him is not a pointed finger but open arms. —Dane Ortlund

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 C. Are not a circumspect walk and a sound creed sufficient evidences of Christianity?

Answer. No; for men may be beautiful without, and be but as whited sepulchres; and may profess a sound creed, but never feel its power, nor receive the truth in the love of it.

Matt. 15.8-9 & 23.23-28; Rom. 2.28-29; Phil. 3.4-7,18; 2 Thess. 2.10; 2 Tim. 3.5.

Question CI. Where must a poor sinner flee for refuge from wrath, sin and the law?

Answer. Jesus Christ is the only refuge from the storm and the only foundation for a poor sinner to build his hopes upon.

Deut. 33.27; Psa. 46.1,11 & 62.5-8 & 94.22; Isa. 4.6 & 25.4 & 28.16 & 32.2; 1 Cor. 3.11; Heb. 6.18.

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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

Volume 13, No. 24

June 14, 2020

KNOWING THE JUDGMENT OF GOD

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Romans 1:32)

My mother used to say to me, "If you don't listen you will have to feel." This was often said while addressing my misdeeds or the potential to committing them. At times I think her intention was to issue a warning as to punishment that might follow. At other times, I think she was addressing the consequences of those childhood sins. The early manifestations of my depravity were often met with both punishment and consequence. What I vividly remember is that I already knew that the behavior in question was wrong.

Paul addresses two things here that are evident even if denied. The first is that they have a deep-seated knowledge that God is the ultimate judge. In referring to the sins and sinfulness named and described, the second is that they know that the commission of those things is worthy of death. Amazingly, this truth reveals the depth of the hatred man has for God. While it appears with differing levels of intensity, it is nonetheless choosing to stand in opposition to God and despising the rule they know Him to have as well as the holiness He demands.

I am reminded of the words of the wise man: *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Ecclesiastes 8:11)*. Later in this epistle Paul posed the question: *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of*

wrath fitted to destruction: (Romans 9:22). Another adage comes quickly to mind. It is, "give him enough rope and he will hang himself." Perhaps that thought finds its substance in passages such as these. Could it be that we are witnessing just such an outworking of the will of God in our day?

It is commonly observed in Romans 1, that three times the abandonment of God is mentioned. It is not that God has abdicated His position as sovereign of the universe. It is that, as a way of judgment, He leaves men to their own desires and leaves them to the consequences. In verse 24, we read that "God also gave them up." In verse 26, we read that "God gave them up." In verse 28, it is that "God gave them over." What follows verse 28 is the list of sins called out: *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: (Romans 1:29-31)*. We reiterate the fact that these things are pursued with the knowledge of divine contempt for such things and that their sins will find them out.

Many of us have observed for some time now the attempts of men to both justify and glorify such things. I believe that we err in thinking that somehow, we might persuade

them of their errors and of the certainty of the wrath of God. No amount of reality can accomplish that which requires no less than the quickening and convicting power of the Holy Spirit. Man is rather given to fleeing from the presence of God and of Christ our Lord. John writes, *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: (Revelation 6:16)*. Later in the book John wrote: *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. (Revelation 16:9)*.

We further note in this passage that such are not content with their own sinful ways. They unashamedly enlist the participation of others and are thereby entertained. In fact, human entertainment often finds the observance of sins both entertaining and humorous. The entertainment industry is fully dependent on the portrayal of sin for its survival. We are not surprised that so many of them defend ungodliness in all its forms.

Dr. D. M. Lloyd-Jones, in commenting on this passage in 1985 observed: "So the modern world itself proves that the doctrine which it hates above every doctrine, the doctrine of the wrath of God, is actually a fact; and when the wrath of God manifests itself in this way, and when God withdraws His restraining grace and abandons man to himself, the result is what you see today." What would the good Doctor think if he were witnessing what is happening on a global scale today? He further observed that when man abandons God, God abandons man. Where the guidance of our God is withdrawn, chaos and death are the result.

In Psalm 14:1 we read the words, "The fool has said in his heart, there is no God." These words might be understood in various ways. It may be that the fool is saying "no" to God. I have heard it interpreted as the fool saying, "there is no God for me." In the light of what we see in our text, it may well be that his depraved heart is resisting what Paul says that he does know. First, that God exists and is holy. And, they know that it is He who will judge in righteousness.

The believer finds precious Gospel comfort here. It is in this that I am made aware of what I am by nature and would be in the end if left to myself. I am often given to think of the judgment that is waiting those that persist in this way. I know that He will do it because He did it to His Son on my behalf. Thereby I am reminded to "do justly, love mercy and walk humbly with my God." In these days of turmoil and blatant disregard for the ways of God and the fact of His coming judgment, I am often given to anger or descending into despair. It is then that I am reminded that many outpourings of mercy and grace have occurred since Paul penned these words. As I observe outlaw elements, spewing obscenities and venomous hatred, should I not therefore pray for the salvation of their souls and the soul of this nation?

Lloyd-Jones further wrote that, "Hell is just what is described here exaggerated and going on to all eternity. That is hell! Hell is a condition in which life is lived away from God and all the restraints of God's holiness." May we be moved to pray without ceasing. *bhs*

Blessed Are the Weak! – Tim Challies, Blog from June 10, 2020

The Beatitudes of Jesus are meant to shock us in the ways they so consistently counter our instincts and interrupt our inclinations. They commend the meek rather than the assertive; they commend the poor in spirit rather than the self-sufficient; they

commend the reproached rather than the praised. The Beatitudes highlight some of the counter-cultural, Spirit-given qualities that God so values in his people.

If Jesus were to add just one more beatitude, perhaps it would be this: Blessed are the weak, for they shall have God's strength. Though the exact words are not found in Scripture, they communicate a biblical emphasis: those who are weak specially experience the strength of God. For as the Lord said to the Apostle Paul, "My grace is sufficient for you, for my power is made perfect in weakness." And as Paul declared, "Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ... For when I am weak, then I am strong" (2 Corinthians 12:9-10).

"When I am weak, then I am strong." This is a truth we often see illustrated in common life. A little brother is exhausted at the end of the race, so his big brother lends him his strength—he takes hold of him and carries him to the finish line. A father completes marathons and triathlons with his disabled son, carrying him, pushing him, pulling him, for the young man says that when he competes he doesn't feel his disability. A group of friends help their wheelchair-bound classmate make a basket, cheering and celebrating his accomplishment.

The heart of a brother, the heart of a father, the heart of a friend goes out to those who are afflicted, those who are pitiable, those who have no strength of their own. In this way their weakness is their strength, for it draws the assistance of others. Their weakness is the very quality that makes them strong, for it compels others to rally to their cause, to lend them their abilities, their power, their vigor, their help. Weakness is the secret of their strength.

And just so, God rallies to the cause of those who are weak. Though Paul had prayed that God would remove his "thorn," he was content to live with it for he knew it made him an object of God's pity and, therefore, God's strength. His weakness made him stronger, for because of his weakness God put his arm around his shoulder, God pushed, pulled, and carried him to the finish line, God helped him accomplish what he could not accomplish on his own. Paul's lack of self-sufficiency was the very reason God exercised such great strength on his behalf.

It is embedded deep within our depraved nature to regard weakness as misfortune, feebleness as failure, lack of physical strength as lack of divine favor. But nothing could be further from the truth, for weakness draws the eye of God, the heart of God, the strength of God. Therefore, with confident expectation do we receive our illnesses, submit in our sorrows, bow to God in our suffering. Rightly do we say, "Blessed are the weak, for they shall have God's strength!" If there is any secret to our strength, it lies in our weakness. *--Inspired by A Life of Character by J.R. Miller*

AUGUSTINE ON AUGUSTINE. Augustine of Hippo Regius, Africa (354-430) is generally acknowledged as one of the foremost theologians since the apostles. He is also known for writing: Love God, and live as you please.

Lovers of God know what Augustine meant and agree with him. Lovers of God desire to live a life that is righteous and holy in its thoughts, motives, aspirations, words, deeds, and conduct. Lovers of God desire to live devoid of sin, and long for the day when they no longer have their sinful nature.

But some who are critical of Augustine's statement aver that he gave license to living in licentiousness as long as you love God.

Perhaps Augustine anticipated their accusation. For he also wrote: To profess to love God while leading an unholy life is the worst of falsehoods. – Daniel E. Parks