

From Martyn Lloyd-Jones:

The natural man is always looking at himself and admiring himself.

I would rather make bricks without straw--than try to live the Sermon on the Mount in my own strength.

No difficulty in believing the gospel is intellectual--it is always moral.

## THE NEW HAMPSHIRE CONFESSION OF FAITH

By J. Newton Brown -- 1833

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

### XVI. Of the Civil Government

We believe that civil government is of divine appointment, for the interests and good order of human society,, and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Rom. 13:1-7; Deu. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt.28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps.72:11; Ps.2; Rom. 14:9-13

### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsi@msn.com](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

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

Volume 13, No. 44

November 1, 2020

---

---

### JUDGING AND JUDGMENT

*Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matthew 7:1-2)*

As sin progresses in a person or in a society, the pride of man also progresses to the point of absolute self-confidence and self-assurance. The result is total intolerance of anything that does not align with it. This is not an overnight development; it has been emerging from the beginning and has become more open in recent years. What was once a difference of opinion or philosophy has become grounds for condemnation and has often become the reason of violence, gross distortion of truth on all sides, and a total disregard for God and His Word.

Because of this pride we have become a deeply divided nation. Notwithstanding the fact that issues exist that are real and of consequence. It is not the matter of reasonable debate; it is rather that men will intrude upon that which God has reserved to Himself. *Dear beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. (Romans 12:19)*. The Lord's condemnation here is of a spirit of censoriousness, harsh judgment, self-righteousness, without mercy, and without love. It is to be feared that the extreme political rhetoric to which we are being subjected will spill over into the thinking of true believers. If it were not a real danger to believers our Lord would have made no mention of it. Unregenerate men will continue to walk according to the course of this world. We, as believers, must be distinguished from any such tendencies. It was not the mote in the brother's

eye that was the issue, it was the proud and condemning attitude that was the beam in the eye of the judging one.

J. C. Ryle aptly observed, “Our Lord does not mean that it is wrong, under any circumstances, to pass an unfavorable judgment on the conduct and opinions of others. We ought to have decided opinions. We are to “prove all things.” We are to “try the spirits.” –Nor yet does He mean that it is wrong to reprove the sins and faults of others, until we are perfect and faultless ourselves. Such an interpretation would contradict other parts of the Scripture. It would make it impossible to condemn error and false doctrine. It would debar anyone from attempting the office of a minister or a judge. The earth would be “given into the hands of the wicked.” (John ix. 24). Heresy would flourish. Wrongdoing would abound. What our Lord means to condemn is a censorious and faultfinding spirit.”

David was very quick to condemn to death the man that Nathan told him of who had taken another man's little lamb. But he was driven to deep repentance at the words, “thou art the man” being reminded of the fact that he had ordered the death of Uriah. To whatever degree such an attitude is present in us, our look to and dependence on the mercy and grace of God will be compromised or disappear from view altogether. We cannot presume to look into the heart of our neighbor and thus determine his intent. We can, however, observe behaviors

that are contrary to the Word of God and exercise good judgment concerning them.

It is evident here that Jesus was dealing with the sins of the Pharisees and especially their deceptive practices. As such He likens them to dogs and swine. Here prayerful judgment is to be exercised. The preciousness of the Gospel truth is brought into view and is treated as those things precious to God. To continue to press them upon the scorner will often result in increased resentment and result in the messenger being attacked. Here is an exercise in good judgment. He further warned of false prophets and called them "wolves in sheep's clothing." Such will be discovered and identified by the deceptive handling of the Word of God. Again, we are to try the spirits.

The meaning of the word "judge" includes the idea of making right choices and forming proper opinions. Such thoughts are to "decide, distinguish, condemn, avenge, and even to damn." The first two of these definitions fall under the issue of exercising good judgement. The rest of the terms refer to that which is of God alone. It is well that we make informed decisions. To bow to what is popular or acceptable to society is never in order. It is now alarming to hear of polls in which public opinion is weighted toward the approval of things emphatically declared as sinful in the Word of God. Men have legitimized and even enacted into law things for which the Lord has judged nations in the past. We are called upon in many ways to observe the Lord's reaction to the condoning of sin and open sinfulness. The warning to Israel was that "...I will take away the

hedge thereof and it shall be eaten up..." Isaiah 5:5.

We as believers must not be drawn away into the manner and ways of the openly defiant that are asserting themselves today with violence and open contempt for the laws of man and of God. Recognize wrongdoing wherever we see it, but never lose sight of the fact that we are the products of an unconditional love, irrefutable mercy, and are sustained by unconquerable grace. We are not to be participants in the ways of this present world, we have been delivered from it. We are not to give place to the devil. *Lest Satan should get an advantage of us: for we are not ignorant of his devices. (2 Corinthians 2:11).*

We are witnessing in our land degrees of hatred the likes of which I cannot remember in my lifetime. Each side of the divisive issues is blaming the other. There is total contempt to the point of justifying crime and violent attacks. Where is the call for repentance? It is being sounded but ignored. We are reminded of the words of the wise man: *Pride goeth before destruction, and an haughty spirit before a fall. (Proverbs 16:18).* And, *The wicked shall be turned into hell, and all the nations that forget God. (Psalms 9:17).*

The Lord God omnipotent is reigning even now and the results of the election are known to Him and have been determined by Him. It is for us to follow the teachings of our Lord whose we are and whom we serve. O that grace and peace might reign in our hearts and we witness revival in our Land. *bhs*

---

Discontent! (Arthur Pink, "Comfort for Christians")

"I have learned to be content whatever the circumstances." Philippians 4:11

Contentment is the being satisfied with the sovereign dispensations of God's providence. It is the opposite of murmuring, which is the spirit of rebellion--the clay saying to the Potter, "Why have You made me thus?" Instead of complaining at

his lot--a contented man is thankful that his condition and circumstances are no worse than they are.

Discontent! Was there ever a time when there was so much discontent and restlessness in the world, as there is today? We very much doubt it. Despite our boasted progress, the vast increase of wealth, the time and money expended daily in pleasure--discontent is everywhere! No class is exempt. Everything is in a state of flux, and almost everybody is dissatisfied. Many even among God's own people are affected with the evil spirit of this age.

Contentment! Is such a thing realizable, or is it nothing more than a beautiful ideal, a mere dream of the poet? Is it attainable on earth, or is it restricted to the inhabitants of Heaven? If feasible here and now--may it be retained, or are a few brief moments or hours of contentment the most that we may expect in this life?

The force of Paul's statement will be better appreciated, if his condition and circumstances at the time he made it, are kept in mind. When the apostle wrote the words, he was not luxuriating in a special suite in the Emperor's palace--but was in prison "in chains". The contentment which Paul enjoyed, was not the result of congenial and comfortable surroundings. Most people suppose that contentment is impossible, unless one can have the desires of the carnal heart gratified. A prison is the last place to which they would go, if they were seeking a contented man. This much, then, is clear--contentment comes from within and not without; it must be sought from God, not in creature comforts.

Now, there is a vast difference between precept and practice, between the ideal and the realization. But in the case of Paul, contentment was an actual experience! It was something he had learned in the school of Christian experience.

"Keep your lives free from the love of money and be content with what you have, because God has said--Never will I leave you; never will I forsake you." Hebrews 13:5

---

### **The Vineyard of the Lord Destroyed**

Isa 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

Isa 5:2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

Isa 5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

Isa 5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Isa 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

Isa 5:6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

Isa 5:7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.