

"He will burn up the chaff with unquenchable fire!"

Do you believe the Bible? Then depend upon it, Hell is real and true! There is not a fact or doctrine which you may not lawfully doubt--if you doubt Hell. Disbelieve Hell--and you unscrew, unsettle, and unpin everything in Scripture! You may as well throw your Bible away at once!

From "no Hell" to "no God" there is but a series of steps! (J.C. Ryle, 1878)



KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

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

Q. 20. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

(1 Cor. 15:21-22; Rom. 5:12, 18-19)

Q. 21. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

(Ps. 51:5; Rom. 5:18-19; Is. 64:6)

Q. 22. Wherein consists the sinfulness of that estate whereunto man fell?

A. The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called

original sin, together with all actual transgressions which proceed from it.

(Rom. 5:19; 3:10; Eph. 2:1; Is. 53:6; Ps. 51:5; Matt. 15:19)

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

Website: www.riversidebaptistchurchwv.com

Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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DEAD AND FREE

For he that is dead is freed from sin. Romans 6:7

Death appears to most of us as the ultimate contrast to life. In life we see activity, function, ability, responsiveness and various indicators that there is existence. Death is simply defined as the absence of life. None of the things listed above appear. However, in life we experience various trials, injury, illnesses and other difficulties. Therefore, it is often remarked at one's death that they are now free from suffering. This, of course, says nothing of their status in an afterlife. This estate is dependent on one standing with Christ in this life. That simple expression of typical thought simply declares an end of the sufferings of this world.

The reference here is to the fact that sin defines the characteristic of the natural man and that sins and sinning define the manner of life. Men think themselves to be free when they follow their lusts and desires. But, since they cannot escape such drawing, they are in bondage to the same. This is not necessarily a reference to the more heinous forms of sin. The Scripture elsewhere declares that the plowing of the wicked is sin. Furthermore, the Scripture tells us that whatsoever is not of faith is sin. And so, whatever is done in life outside of faith in Jesus Christ is characterized as sin. Again, this bondage is very deceptive in that those who act in this way think themselves to be exercising their own free will. Yet, their freedom is confined by their very nature and therefore they sin.

There are consequences to be understood because of these things. The first of these is condemnation. The righteousness of man is unacceptable by God. Divine approval in any

form is out of the question. Furthermore, judgment is certain. The Bible declares in no uncertain terms that all sin is punished and that punishment is realized in the person who sins. Such must be the case in that the holiness of God must be vindicated. If these things were not dealt with in the judgment of God then his Holiness would be compromised. Man would redefine sin relative to their own opinion. Therefore, men compare themselves to men rather than to the holiness of God and to the righteousness of God as it is shown in Christ Jesus our Lord. So then, they are both unacceptable and subject to judgment.

There are three things that must be dealt with. The first of these is the universal guilt of man. The apostle Paul wrote in Romans chapter three that the law was given that the world might become guilty before God. The Bible records a long history of the failures of man under the law of God. As time goes on the evidence of man's guilt continues to pile up. It is not only universally true but, it is also individually true that all have sinned. In accordance with the justice of God where there is guilt there must be punishment. Therefore, salvation must be from the guilt of sin. There is yet another most serious issue that must be dealt with in bringing salvation to man. In comparing the standard of God as shown us in the life of Christ Jesus we understand that man's actions are irrational. It is evident that such actions are dictated by a sinful nature. Such a condition must be dealt with in order that there be acceptance with God. That is, as the apostle declared, "sin shall not have dominion over

you." Through the work of regeneration and the sprinkling of the blood of Christ God's people are delivered from sin's dominion. Thirdly, we understand then that on the basis of guilt that there remains an obligation to the penalty of sin being paid. Men seem to continue as though that there will be no accounting for their manner of life or for their deeds in this present world. Yet, the Old Testament Scripture declared "be sure your sins will find you out." In all these things man is found to be in bondage. If the death that Paul speaks of is not physical death then what is it? The realization of this death in believers is twofold. First and most importantly is that the believer has died in the person of Christ. The death of Christ is accounted to him as surely as it had happened to that individual believer. As a result, in the same sense that a criminal being executed is no longer accountable; we are no longer accountable for our sins and our sinfulness. Yet, it would be folly to imagine that we were allowed to continue in sin as a matter of practice and dominion. For this reason Paul poses the question at the beginning of this

chapter, "what shall we say then, shall we continue in sin?" His answer is simple, "God forbid." So then being dead to the believer means that the penalty has been paid in the person of Jesus Christ and thereby his guilt is taken away. But it further means in the application of the life of Christ to us that we are dead to sin as far as dominion is concerned. Thus, we are freed from the compulsions to sin, in our new nature. The old nature is still there but has no rights. We are delivered from the fear of condemnation that certainly awaits those dying in their sins. We are given a new nature in Christ and we are free to act therein.

Thus, we are free to serve the true and living God. We are free to follow the desires of the heart which are set upon God through Christ Jesus our Lord. We are free to worship God in Spirit and Truth. Paul summarizes this thought in the very next verse. *Now if we be dead with Christ, we believe that we shall also live with him: Romans 6:8.* It behooves us then, to claim the precious liberty given to us in Christ Jesus our Lord. May our lives truly reflect that we know that we are dead and free from sin. *bhs*

DAY BY DAY

A person says, "I cannot understand how I am to get along when I leave my father's house." Why should you see it till that time comes? What if a person going on a journey of five years should undertake to carry provisions, and clothes, and gold enough to last him during the whole time, lugging them as he traveled, like a veritable Englishman, with all creation at his back! If he is wise you will supply himself at the different points where he stops. When he gets to London, let him buy what he needs there; when he gets to Paris let him buy what he needs there; when he gets to Rome, let him buy what he needs there; and when he gets to Vienna, Dresden, Munich, St. Petersburg, and Canton, let him buy what he needs at these places! He will fund and each of them, and all the other cities which he visits, whatever things he requires. Why, then, should he undertake to carry them around the globe with him? It would be the greatest folly imaginable. And as to gold, why should he load down his pockets with that? Let him take a circular letter of credit, which is good, yet not usable till he arrives at the places where he needs it. When he gets to London, let him present it to Baring Brothers; when he gets to Paris, let him present it to the Rothschilds. And as he proceeds, let him place it in the hands of the bankers of the various places at which he stops; and he will get the means of prosecuting his journey. Now God gives every believer a circular letter of credit for life, and says, oh "whenever you get to a place where you need assistance, take your letter to the banker, and the needed assistance will be given." -- *Henry Ward Beecher*

“And they took knowledge of them, that they had been with Jesus.” - Act_4:13

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is his living biography, written out in the words and actions of his people. If we were what we profess to be, and what we should be, we should be pictures of Christ; yea, such striking likenesses of him, that the world would not have to hold us up by the hour together, and say, “Well, it seems somewhat of a likeness;” but they would, when they once beheld us, exclaim, “He has been with Jesus; he has been taught of him; he is like him; he has caught the very idea of the holy Man of Nazareth, and he works it out in his life and every-day actions.” A Christian should be like Christ in his boldness. Never blush to own your religion; your profession will never disgrace you: take care you never disgrace that. Be like Jesus, very valiant for your God. Imitate him in your loving spirit; think kindly, speak kindly, and do kindly, that men may say of you, “He has been with Jesus.” Imitate Jesus in his holiness. Was he zealous for his Master? So be you; ever go about doing good. Let not time be wasted: it is too precious. Was he self-denying, never looking to his own interest? Be the same. Was he devout? Be you fervent in your prayers. Had he deference to his Father’s will? So submit yourselves to him. Was he patient? So learn to endure. And best of all, as the highest portraiture of Jesus, try to forgive your enemies, as he did; and let those sublime words of your Master, “Father, forgive them; for they know not what they do,” always ring in your ears. Forgive, as you hope to be forgiven. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is godlike. Be godlike, then; and in all ways and by all means, so live that all may say of you, “He has been with Jesus.” *C. H. Spurgeon*

His Chosen Ones?

In the very beginning, when this great universe was in the mind of God, like unborn forests in a cup of acorns; long before the echoes walked in the quiet solitudes; before the mountains were brought forth; and long before the light flashed through the sky, God loved His chosen men and women. Before there were men and women--when the heavens were not yet fanned by an angel's wing; when space itself did not exist; when there was nothing but God alone; even then, in that loneliness of Deity, and in that deep quiet and depth, His heart moved for His chosen ones. Their names were written on His heart, and they became dear to His soul. --*Spurgeon*
For this God is our God for ever and ever: he will be our guide even unto death. Psalms 48:14

Pride, worldliness, and covetousness may reign rampant, where grosser sins are not committed, or kept hidden from observation. "*The human heart is most deceitful and desperately wicked. Who really knows how bad it is? But I know! I, the Lord, search all hearts and examine secret motives.*" Jeremiah 17:9-10 -*J. C. Philpot*