

What a covering is that which the Lord gives to His chosen! Not a fair roof shall cover him, nor a bomb-proof casement, nor even an angel's wing, but Jehovah Himself. Nothing can come at us when we are thus covered. This covering the Lord will grant us all the day long, however long the day. Lord, let me abide this day consciously beneath this canopy of love, this pavilion of sovereign power. ~ Charles H Spurgeon



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. 57. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, or any other way not appointed in His Word.

(Rom. 1:22-23; Deut. 4:15-16; Matt. 15:9; Col. 2:18)

Q. 58. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are, God's sovereignty over us, His propriety in us, and the zeal He has for His own worship.

(Ps. 45:11; Ex. 34:14; 1 Cor. 10:22)

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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 REPORT

THE RIVERSIDE BAPTIST CHURCH

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

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NO CONDEMNATION

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Romans 8:1

If there is now no condemnation for some, it must be that there was condemnation to all. The preceding chapter records the struggle the apostle had with his old nature and expresses the uneasiness that is felt because of sin that is still present with us. In the early chapters of the epistle he writes of the universal ruin of mankind. He established the fact that “all have sinned and come short of the glory of God” and furthermore discovers that “there is none that understandeth, there is none that seeketh after God.” There is no doubt that the condemnation of which he writes is that which is due from a Holy God in contemplation of a sinful and rebellious race. So it is declared: *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Galatians 3:22.*

We must ask, what is this condemnation and why does it exist? To condemn is to judge that somebody is to blame for something. We easily understand that sin is the transgression of the Law and is done in rebellion against God. Such was the original sin of Adam and its facts and consequences fell on all men. The judgment of God is that all are guilty. Condemnation is further understood as the judgment that is handed down as what punishment is to be imposed on those found guilty. Therefore all alike have been found guilty with the declaration that there is “none righteous, no not one.” The punishment is clearly set forth in simple terms in that “the soul that sinneth, it

shall die.” Throughout the Scripture we find more detail as to what that death means. Our Lord described it as banishment forever from the presence of God along with eternal suffering described as continual burning without being consumed. Men do not like to hear of hell, but such is the condemnation that no longer exists for true believers.

In contrasting Paul’s wrestling with sin in Romans 7 with the plain declaration of “no condemnation” in our text we understand that sin is serious and a sense of deserving condemnation is felt. Certainly it is a declaration of relief in escaping the punishment due all. But, more than that is the wonder that we are delivered in such a manner. True believers are ever reminded of the awfulness of their sin and so they are made to wonder at the greatness of the salvation provided us in Christ. Men often talk in shallow terms of salvation as if it were something easily accomplished and was of no great consequence. Such will be the case where the fact and the awfulness of divine condemnation are not felt. Where this is not realized the consideration of the Holiness of God is a minor thing. Worship soon degenerates into human endeavors with human ends. It is self-generated, self-gratifying and portrays the idea that men are doing something for God. The declaration of “no condemnation” is to those who come unto God a cause for true worship and a realization of the extent of mercy of God.

Like many other blessed things we read in

the Word of God, this declaration comes with qualification. This is not to them who make the right decision. It does not come to those who offer up their own righteousness and good works. It is not the result of some human heritage. It is not to those who lead exemplary lives in and of themselves. To whom then does it come? It is to them who are "in Christ Jesus." It is in this thought that we come to understand how some have escaped such condemnation. God does not wink at sin nor does He arbitrarily pass over it. We err greatly if we believe that any sin is unaccounted in the reckoning of God. The fact of that condemnation is witnessed at the cross. That is, God will call all into judgment. Jesus did not merely die a martyr's death. He suffered the judgment for those who can now say that there is "no condemnation." True believers everywhere will readily confess that they deserve to suffer eternal banishment and torment because they are sinners and have sinned against God. The reason they are not condemned is because Christ Jesus, our Lord, stood condemned in their place and then endured the equivalent of their eternity in hell. To be "in Christ Jesus" is to bear the testimony of having been saved unto Him in a resurrected,

living, loving and eternal relationship. Such is the evidence that such awful condemnation has been taken away and they have been "made accepted in the Beloved."

A further qualification is added. They do not walk in the flesh, but in the Spirit. Our Lord declared without equivocation that "ye must be born again." It is the person and character of a "new creature" that we walk. The walk of the flesh, including all man-generated forms of religion, is the walk of death and of no avail in salvation. To "walk after the Spirit" is to walk in a way of true identity with God. It is with the knowledge that I am His and He is mine. It transcends the definitions of life for this present world and rather finds us a heavenly existence with God. It is the way of fellowship with God and with His Son Jesus Christ (who is God manifest in the flesh).

Men do not will themselves into Christ and they do not walk in the Spirit in order to be saved. Rather, they discover these things as the precious evidences of salvation and by these things they are ever reminded that there is now, to them, "no condemnation." Theirs is a life of joyous and glorious anticipation of eternal life in Christ. *bhs*

The Look of Consummation

"As for me, I will behold your face in righteousness" (Psalm 17:15). That is the ultimate longing of every believer — to behold the King in His beauty and forever gaze upon His blessed features! Such too is His desire — to have us with Him, beholding His glory (John 17:24) — nothing less will satisfy the eternal Lover of our souls. In a real sense, believers discern something of the glory of Christ even now — but oh, how feebly and faintly! But hereafter, we shall look upon Him without hindrance or interruption. That will be the fruition of our hope — to have immediate communion with Him. That will fill us with joy, and make us overflow with praise. Oh, how altogether lovely will He appear, when we see Him no longer "through a glass, darkly [obscurely]" — but "face to face" (1 Corinthians 13:12)! *A. W. Pink*

-Live near to God--and all things will appear little to you in comparison with eternal realities.
-Lord make me as holy as a pardoned sinner can be! *Robert Murray McCheyne*

Our infirmities

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:15

The child of God, spiritually taught and convinced, is deeply sensible of his infirmities. Yes, that he is encompassed with infirmities—that he is nothing else but infirmities. And therefore the great High Priest to whom he comes as a burdened sinner—to whom he has recourse in the depth of his extremity—and at whose feet he falls overwhelmed with a sense of his helplessness, sin, misery, and guilt—is so suitable to him as one able to sympathize with his infirmities.

We would, if left to our own conceptions, naturally imagine that Jesus is too holy to look down in compassion on a filthy, guilty wretch like ourselves. Surely, surely, He will spurn us from His feet. Surely, surely, His holy eyes cannot look upon us in our blood, guilt, filth, wretchedness, misery and shame. Surely, surely, He cannot bestow one heart's thought—one moment's sympathy—or feel one spark of love towards those who are so unlike Him. Nature, sense, and reason would thus argue, "I must be holy, perfectly holy—for Jesus to love—I must be pure, perfectly pure—spotless and sinless, for Jesus to think of. But that I, a sinful, guilty, defiled wretch—that I, encompassed with infirmities—that I, whose heart is a cage of unclean birds—that I, stained and polluted with a thousand iniquities—that I can have any inheritance in Him—or that He can have any love or compassion towards me—nature, sense, reason, and human religion in all its shapes and forms, revolts from the idea."

It is as though Jesus specially address Himself to the poor, burdened child of God who feels his infirmities, who cannot boast of his own wisdom, strength, righteousness, and consistency—but is all weakness and helplessness. It seems as if He would address Himself to the case of such a helpless wretch—and pour a sweet cordial into his bleeding conscience. We, the children of God—we, who each know our own plague and our own sore—we, who carry about with us day by day a body of sin and death, that makes us lament, sigh, and groan—we, who know painfully what it is to be encompassed with infirmities—we, who come to His feet as being nothing and having nothing but sin and woe—we do not have a High Priest who is unable to sympathize with our infirmities, but One who carries in His bosom that sympathizing, merciful, feeling, tender, and compassionate heart! *J. C. Philpot*

Thank Him for His prescription!

Trials are medicines which our gracious and wise Physician prescribes, because we need them. He proportions the frequency and weight of them—to what our case requires. Let us trust in His skill—and thank Him for His prescription!

John Newton