

"No matter how excellent the constitution and laws of a country may be, or how vast its resources and prosperity, there is no sure basis for social order or public as well as private virtue, until it be laid in the wise regulation of its families, After all, a nation is but the aggregate of its families, and unless there be good husbands and wives, father and mothers, sons and daughters, there cannot possible be good citizens. Therefore, the present decay of home life and family discipline threaten the stability of our nation today far more severely, than does any foreign hostility." Arthur W. Pink



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. 79. Which is the eighth commandment?

A. The eighth commandment is, "Thou shalt not steal."

(Exodus 20:15)

Q. 80. What is required in the eighth commandment?

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward state of ourselves and others.

(Prov. 27:23; Lev. 25:35; Deut. 15:10; 22:14)

Q. 81. What is forbidden in the eighth commandment?

A. The eighth commandment forbids whatsoever does or may unjustly hinder our own or our neighbor's wealth or outward state.

(1 Tim. 5:8; Prov. 28:19; 23:20-21; Eph. 4:28)

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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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WHAT MADE THE LORD WONDER

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. Isaiah 59:16

The idea that the Lord should wonder at anything seems strange to us. The scripture often depicts God and His reaction with reference to human actions or to the way man might react in similar situations. None can sound the depths of the mind of God nor can we understand the nature of His passions. The use of the term “wonder” is then here used to express the extent of the hopelessness of man in comparison to the requirements of God. It should be the reaction of any who sense the desperate condition of men and the absence of concern.

The conditions described in this chapter have appeared at different times in Scripture and to a great degree we see such a state indicated in secular history. We live in just such an age as this. Two things lay the basis for wonder on the part of God. First we note the lengthy description of their sins and their sinfulness. They are described as having hands defiled with blood and their fingers with iniquity. Space prohibits a full expansion of this thought as we contemplate the slaughter of the innocents and the ever expanding moves toward general ungodliness. The Lord charges that none call for justice and there is no plea for truth. We witness trends that are just the opposite as religions emerge that declare there is no truth. They trust vanity and speak lies. Their feet run to evil, they haste to shed innocent blood, and their thoughts are of iniquity. So the description of wickedness

continues and the indictment is not unlike that of Paul in Romans 3. What we read here is of Judah, but it accurately describes the trends of our own nation.

The second thing is the indifference to the conditions. The matter of those who aggressively pursue evil is well known. But, just as bad is the fact that nobody cares. And so the Lord saw that “there was no man.” That is, there was no righteous man that would stand up for the truth and would confront the problem of evil. Conditions had degenerated to the point that even a righteous person would feel helpless to stem the tide of such rapidly expanding wickedness. There were some, but the Bible tells us that they had become a prey.

Thus, the Lord wondered that there was no intercessor. There was none to stand up and plead for them. The Spirit of prayer seemed absent. There was none to assess the hopeless condition of such and to agonize before God on their behalf. Perhaps, at this point we should pause and reflect on the fact that while this describes a condition in Isaiah’s day, it may well display the potential of all to do just such things as this. The fact of man’s depravity is not seen in the actions of all. But, what we see in others exposes the way of men when left to themselves. Is it any wonder that the Psalmist cried: *Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. Psalms 12:1.* Where there is no restraint wickedness abounds and “where there is no

vision the people perish." Are we then as those who have no hope?

Salvation has always been the aim of God and the wickedness of man will not prevent it. It only proves the absolute necessity of it. *For all have sinned, and come short of the glory of God; Romans 3:23.* Some have supposed that this looks only to last days, but the necessity of an intercessor is evident at all times. It is certain that men shall wax worse and worse, but salvation is an ever-present need. So, the Lord brings salvation to Himself. The arm that He references here is none other than the Messiah. It is Christ that brings salvation and He brings it to God. If we read the following verse we understand that He is talking of a person, not of a mere limb. *For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. Isaiah 59:17.* So it is that we behold in Jesus the victor over evil and the only successful intercessor. So, the Son came into the world and became man in order that He might be the man that God required and the only man that God would accept. Truly He is God manifest in the flesh and that so that He could fulfill the

necessary office of intercessor.

So it is that when indifference is the order of the day and few are crying out to God in the behalf of a nation and a people suffering under the judgment of God, Jesus ever lives to make intercession for His people. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25.* We quickly acknowledge that neither our righteousness nor our intercessions can merit salvation. However, the Lord has often been pleased to apply the merits of Christ where Christ is imitated in such prayer and intercession. God will have salvation and it will glorify Him and it will have been brought to Him by His own Arm and it will deliver up a people who shall be known by their desire to imitate Christ is all His ways. The righteousness of Christ imputed to His people and the nature of Christ imparted to His people shall be that with which God is satisfied. So, we understand that His (that is Christ's) righteousness shall sustain Him.

Do we wonder at the extent of wickedness and the lack of intercession among men? O that we, in imitation of Christ, might approach Him with "strong crying and tears." *bhs*

"Acquainted With Grief"

He is . . . a Man of sorrows and acquainted with grief —Isaiah 53:3

We are not "acquainted with grief" in the same way our Lord was acquainted with it. We endure it and live through it, but we do not become intimate with it. At the beginning of our lives we do not bring ourselves to the point of dealing with the reality of sin. We look at life through the eyes of reason and say that if a person will control his instincts, and educate himself, he can produce a life that will slowly evolve into the life of God. But as we continue on through life, we find the presence of something which we have not yet taken into account, namely, sin— and it upsets all of our thinking and our plans. Sin has made the foundation of our thinking unpredictable, uncontrollable, and irrational.

We have to recognize that sin is a fact of life, not just a shortcoming. Sin is blatant mutiny against God, and either sin or God must die in my life. The New Testament brings us right down to this one issue— if sin rules in me, God's life in me will be killed; if God rules in me, sin in me will be killed. There is nothing more fundamental than that. The culmination of sin was the crucifixion of Jesus Christ, and what was true in the history of God on earth will also be true in your history and in mine— that is, sin will kill the life of God in us. We must mentally bring ourselves to terms with this fact of sin. It is the only explanation why Jesus Christ came to earth, and it is the explanation of the grief and sorrow of life. Oswald Chambers

Often the statement is made, “but you are a preacher” as if there were two sets of standards for morality or holiness. It is true that preachers have a particular calling and as such they are given unique (not greater) abilities. So the idea that the person who is not called to preach does not need to know what is required of preachers prevails. Yet, the Epistles to Timothy and Titus are included in the scriptures for all to read and study. They are quoted by all students of the Word. All should acquaint themselves with the duties and requirements of preachers so as to know what to expect of them. In this way they will have greater respect for the office. They will be more informed as to how to pray for them. And, they will know what to expect from them in both substance and manner of delivery. They (we) are sent with a message and it should be demanded that we deliver it as it was sent and with the enthusiasm that is consistent with the message. For this reason I include the article below that all may profit from and not just preachers. *bhs*

BREWER’S INSTRUCTIONS TO MINISTERS – *Daniel Parks*

Augustus Montague Toplady (1740-78) was a minister of the Lord Jesus Christ in England. He is probably best known as the author of the hymn Rock of Ages, cleft for me. From his own pen is his record of a visit he made to Exeter and the succinct instruction he there received from “that excellent Christian, Mr. Brewer, the old ambassador of Christ”. The venerable minister recounted to young Toplady the charge he had given to another young minister in his installation service.

1. Preach Christ crucified, and dwell chiefly on the blessings resulting from his righteousness, atonement, and intercession.
2. Avoid all needless controversies in the pulpit; except it be when your subject necessarily requires it, or when the truths of God are likely to suffer by your silence.
3. When you ascend the pulpit, leave your learning behind you: endeavor to preach more to the hearts of your people than to their heads.
4. Do not affect too much oratory. Seek rather to profit than to be admired.



From the sermons of C. H. Spurgeon:

“I think it is a great lesson to learn in spiritual things, to believe in Christ and His finished salvation, quite as much as when you are down as when you are up, for Christ is not more Christ on the top of the mountain than He is in the bottom of the valley. And He is no less Christ in the storm at midnight than He is in the sunshine of the day. Do not begin to measure your safety by your *comfort*—but measure it by the eternal Word of God which you have believed and which you know to be true—and on which you rest, for still here, within the little world of our bosom, ‘he that observes the wind shall not sow; and he that regards the clouds shall not reap.’”— 1892, Sermon #2264

“Suppose you open your mouth wide in prayer. “I cannot,” says one. Well, open your mouth and God will fill it with prayer and then, when you have prayed the prayer that He has given you, He will fill it with answers! God gives prayer as well as the answer to prayer! Only open your mouth and, as it were, make a vacuum for God to fill. God loves to look for emptiness where He may stow away His Grace.”—1894, Sermon #2380