

"No fears, no grace," said Bunyan. "Though there is not always grace where there is fear of hell, yet, to be sure, there is no grace where there is no fear of God," And again, "I care not at all for that profession which begins not in heaviness of mind .... For the fear of God is the beginning of wisdom, and they that lack the beginning have neither middle nor end." A. W. Tozer



**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. 94. What is repentance unto life?**

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

(Acts 2:37; Joel 2:13; Jer. 31:18-19; 2 Cor. 7:10-11; Rom. 6:18)

**Q. 95. What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?**

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are His ordinances, especially the Word, Baptism, the Lord's Supper and Prayer; all which are made effectual to the elect for salvation.

(Rom. 10:17; James 1:18; 1 Cor. 3:5; Acts 14:1; 2:41-42)

**THE RIVERSIDE BAPTIST CHURCH**

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

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

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

## THE RIVERSIDE BAPTIST CHURCH

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

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### DESIRABLE INTOLERANCE

*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Corinthians 9:27*

We are taught that being of a kindly disposition toward each other is a good thing. Our Lord taught us that while we are to use good judgment, we are not to judge one another. Perhaps it is as a result of misusing such thoughts and teaching as this we have become very tolerant of many whose behaviors are openly ungodly to say the least. The attitude is to “live and let live” even though contempt for Christ and the Gospel is shown. It would seem that we are reluctant to get involved and we justify a hands-off attitude.

Such was not the case with our Lord. While most of His teaching was of a kindly and gentle nature there were times that called for bolder action. His approach was calm and composed but His words often stung with the absolute force of an offended righteousness. So it was that on two occasions He drove men from the Temple who were buying and selling rather than worshiping. He pronounced stinging woes and condemnation on the Pharisees for their self-righteous pride and their determination to force it upon others to the damnation of both. There was no uncertain sound when He declared that His very words would stand against them in the judgment. As to the God of this world, He declared Him to be cast out. Although we do not now see it openly, all things even now are in subjection to Him. *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things*

*put under him. Hebrews 2:8.* His enemies, and ours, are to be ultimately brought to defeat and destruction without recourse.

Having noted the example of Christ dealing with those that oppose God and His holiness, we witness the attitude of the Apostle Paul toward an enemy. The enemy is himself. His reaction is violent and unyielding. Paul addressed the necessity to move with force against his body or his flesh. The words here are borrowed from the language used to describe a prize fighter. The thought is of beating “black and blue.” It was descriptive of the kind of contest that would leave marks on both, but it was Paul that pressed the fight. He became the aggressor. We have heard many say in a condescending way, “Don’t be too hard on yourself.” Paul was harder on himself than on any other. He would put into practice the Holy violence we witness in our Lord. He would heed his own advice when he said, “Neither give place to the devil.”

Paul often used athletes as illustrations. Such was the case in these last few verses of 1 Corinthians 9. He points out that only one can win the race. He communicated the thought that if one were not running there would be no hope of winning. The determination of the runner was governed by the value he placed upon the prize. Paul again alluded to this thought in saying *I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3:14.* Elsewhere we are taught to “gird up the loins of your minds... 1 Peter 1:13.

In other words, bind up the clothes so that we can better run. The writer of Hebrews would teach that we should *...let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Hebrews 12:1.*

The race that Paul described here was not among Christians to see who would win some reward. He was describing a life or death contest with self and losing was not an option. Such was the way he viewed salvation. There was to be no leeway. He knew that his old nature (his body) would oppose him every step of the way. So, he would beat it "black and blue" to keep it under control. Many at this point would question as to whether Paul doubted his salvation. There is no greater preacher of the Grace of God and its absolute necessity in salvation. Furthermore, he would emphatically display that the Grace of God was the only way of salvation. Paul was not trying to earn his salvation. It was rather that he knew and would have us to know that we are not passive in the work of salvation. The Grace of God bears in us a quest for holiness. Thus, if there is no pursuit of holiness it would raise the question of the presence of Grace. Many would claim grace and

then live with indifference to sin. They who would be so tolerant of sin in others would be more tolerant of sin in themselves. Paul knew that if the fight was not continued it would prove that he was not who he claimed to be and did not believe the very things he preached. He would be a castaway (reprobate) or reject. And so, he beat down and brought to subjection fleshly lists and desires so that he might better run the race.

The example ever before him and us is Christ. He would not stop until all the requirements for the salvation of his people were met. There would be no compromise or allowance made for anything that opposed. He would claim the victory for those He would redeem. It only follows that they for whom Christ died and rose again would imitate Him and would run the race that ends in Heaven and in His presence. The outcome is not in doubt to the one whom so runs. To think otherwise is to presume upon the Grace of God and to question the manner of the salvation given us in Christ. *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1 Corinthians 9:24. bhs*

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## CONSECRATION

Consecration is not a religiously selfish thing. If it sinks to that, it ceases to be consecration. We want our lives kept, not that we may feel happy, and be saved the distress consequent on wandering, and get the power with God and man, and all the other privileges linked with it. We shall have all this, because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for me at all but 'for Jesus'; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that He may see the travail of His soul, and be satisfied! Yes, for Him I want to be kept. Kept for His sake; kept for His use; kept to be His witness; kept for His joy! Kept for Him, that in me He may show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept, it may be, to suffer for His sake; kept for Him, that He may do just what seemeth Him good with me; kept, so that no other lord shall have any more dominion over me, but that Jesus shall have all there is to have;—little enough, indeed, but not divided or diminished by any other claim. Is not this, O you who love the Lord—is not this worth living for, worth asking for, worth trusting for? *Frances Ridley Havergal*

## The Scriptures More Precious Than Gold

by Charles Bridges

"The law of thy mouth is better unto me than thousands of gold and silver." (Psalm 119:72) Well might David acknowledge the benefit of affliction, since he had thus learned in God's statutes something that was better to him than thousands of gold and silver. This was indeed an enlightened judgment for one to form, who had so small a part of the law of God's mouth, and so large a portion of this world's treasure. And yet, if we study only his book of Psalms to know the important uses and privileges of this law, and his son's book of Ecclesiastes, to discover the real value of paltry gold and silver (Eccles. 5:9-20; 6:1, 2), we shall, under Divine teaching, be led to make the same estimate for ourselves. Yes, believer, with the same, or rather with far higher delight than the miser calculates his thousands of gold and silver, do you tell out the precious contents of the law of your God? After having endeavoured in vain to count the thousands in your treasure, one single name sums up their value—"the unsearchable riches of Christ" (Eph. 3:8). Would not the smallest spot of ground be estimated at thousands of gold and silver, were it known to conceal under its surface a mine of inexhaustible treasure? This it is that makes the Word so inestimable. It is the field of the "hidden treasure." "The pearl of great price" (Matt. 13:44-46) is known to be concealed here. You would not, therefore, part with one leaf of your Bible for all the thousands of gold and silver. You know yourself to be in possession of the substance—you have found all besides to be a shadow. "I lead"—saith the Saviour—"in the way of righteousness, in the midst of the paths of judgment that I may cause them that love me to inherit substance, and I will fill their treasures" (Prov. 8:20, 21). The grand motive, therefore, in "searching the Scriptures," is because "they testify of Christ" (John 5:39). A sinner has but one want—a Saviour. A believer has but one desire—to "know and win Christ" (Phil. 3:8-10). With a "single eye," therefore, intent upon one point, he studies this blessed book. "With unveiled face he beholds in this glass the glory of the Lord" (2 Cor. 3:18); and no arithmetic can compute the price of that, which is now unspeakably better to him than the treasures of the earth.

Christian! bear your testimony to your supreme delight in the book of God. You have here opened the surface of much intellectual interest and solid instruction. But it is the joy that you have found in the revelation of the Saviour, in his commands, in his promises, in his ways, that leads you to exclaim, "More to be desired are they than gold, yea, than much fine gold!" (Ps. 19:10). Yes, indeed—every promise—every declaration—entering in him, is a pearl; and the Word of God is full of these precious pearls. If then they be the richest who have the best and the largest treasure, those who have most of the Word in their hearts, not those who have most of the world in their possession—are justly entitled to this pre-eminence. Let then the Word of Christ dwell in us richly in all wisdom" (Col. 3:16). For those who are rich in this heavenly treasure are men of substance indeed.