

You believe the Gospel is true, but you doubt whether it is for you. Well, no, it is not for you if you are not a sinner. If you can say, "I am not guilty," then farewell to all hope, for Jesus Christ came into the world to save sinners! If you are a sinner, surely He came to save such as you are! C. H. Spurgeon

GADSBY'S CATECHISM – William Gadsby about 1800

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

Question XLV. What is sanctification?

Answer. Sanctification may be taken in a three fold sense.

1 Thess. 5.23.

Question XLVI. What is the first sense of sanctification?

Answer. To sanctify is to appoint, consecrate, or set apart any person or thing to a holy and special use; thus the elect were sanctified by God the Father.

Ex. 30.28-29; Lev. 20.24; Psa. 4.3; Jn. 17.17; 2 Cor. 6.17; Jude 1.1.

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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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THE ULTIMATE CONFESSION OF SIN

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Psalms 51:4

It is tragic to note that men labor to separate God from those things that provide the evidences of the being, existence and nature of God. They will acknowledge God but deny His sovereignty. They use the name of God but ascribe creation to a cosmic accident. He is acknowledged as a helper but denied as a controller. And, even though He has given us His inspired Word as to origins, designs, sin and redemption men develop and endless system of change that accommodates their particular desire at the time. They pass over the Biblical definition of sin and condemnation and offer a relative system of morality that focuses on human tolerance rather than the holiness of God. It has become rather easy to call good evil and evil good thereby minimizing God to a figurative position. We are reminded of: *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Psalms 50:21.* The sin and perversions that are promoted as socially acceptable and moral have not escaped the knowledge of God and judgment will not be withheld forever.

We should not be concerned with what is acceptable to the masses. They wax bolder and bolder in the denial of God, His Holiness and His Son. Man hates those things that are absolutes. We may be able to think in a relative manner in some things, but sin is not one of them. It is an absolute that sin is universal. *Wherefore, as by*

one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Romans 5:12. The definition of sin is not subject to arbitration. *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 1 John 3:4.* The language suggests the thought that sin is “lawlessness.” It existed before the Mosaic Law was given. The sentence of death is without recourse. *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezekiel 18:20.* The only hope for the sinner is mercy and so the universal command is to repentance. *And the times of this ignorance God winked at; but now commandeth all men every where to repent: Acts 17:30.* God may have winked at ignorance, but never did He overlook sin. With God sin is a personal matter.

David was reawakened to all of these things when he was found out in the terrible sins of adultery with Bathsheba and the murder of her husband Uriah. There were many against whom David sinned. Bathsheba and Uriah were victims to say the least. But, David sinned against the integrity of the high office to which he had been called. He sinned against those who were serving in perilous warfare. He sinned against the trust of the people who held him in such high esteem. But, above all else he sinned

against God. Many have excused their sin thinking that they are not hurting anybody but themselves. But, ultimately sin comes to be discovered as having offended the Eternal God of Heaven in all His Regal Holiness. Presumptuous sin is committed in overt contempt of God. To what extent is the offence of God understood? It is to the degree that offenders who die without mercy suffer forever in banishment from the presence of God into the fiery consequence of their sin. But, a far greater picture of the offence of the degree to which God is offended is to be seen in what He did to His only begotten Son on Calvary. God had from all eternity set His love on a people who would come to Him (John 6:37). They would fall on His mercy confessing that they deserved to be sent away into hell. They would trust in Him alone for any redemption that might come to them. Our Lord Jesus took their sins in His body on the tree and suffered the eternity in hell for them and then rose to give them life – His eternal life. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:32.*

In the light of the divine reaction to sin and the suffering and death of Christ our Lord, how shall we ever consider sin lightly? So with David

the extreme reality is the first element of confession. He recognized in no uncertain terms that sin was personal with God and that he had literally sinned in the sight of God. Many will confess that God knows all and sees all. Yet, acts they would not commit in the presence of a friend they openly commit before God. David called it what it was – evil! It was not a mistake, or a moment of weakness or any other excuse. It was evil. This was the same man who had penned the words of the Twenty-third Psalm. He had praised God for miraculous deliverances. And his is now cast on the mercy of God and acknowledges that God could justly cast him away forever. David was wrung out from the very depths of his soul.

We are shown two great things here. One is that we see the hatefulness of sin in that it is against God so that when we are forgiven we realize the greatness of His mercy and grace. The second is that we are shown the nature of the gracious gift of true repentance. It is most comforting to us who have come know the process of repentance and faith that we may be enabled by His Great Holy Spirit to repent. *Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Psalms 19:13. bhs*

Christ's Blood Sufficient and Efficient

John 19:30

“It is finished!”

Some Universalists are fond of saying “Christ’s blood is sufficient for all, but efficient for only some.” That is, they allege that He shed enough blood for the salvation of all mankind universally, but His blood will be effective for the salvation of only some of them.

Their doctrine of the sufficiency and efficiency of Christ’s blood necessitates also a doctrine of the inefficiency of His blood. If His blood is sufficient for all, but efficient for only some, then it must of necessity be inefficient for the rest.

When we ask them what do they think makes Christ’s sufficient blood to become efficient in and for salvation, they generally say it is man meeting the condition of faith in Christ. If this was true, Christ’s blood at the moment of His death was sufficient but also inefficient for all. Accordingly, their mantra is expanded to “Christ’s blood is sufficient for the salvation of all, but inefficient for any until they believe, and forever inefficient for all the rest.” Of

course, none of the above explains how Christ's blood became efficient for the salvation of those who died before He did.

If Christ's blood is made efficient through men's faith, then salvation is a cooperative work in which Christ does His part and man does his part, for Christ apart from man is inefficient.

I consider any doctrine intimating Christ's inefficiency to be repugnant. I doubt not that God considers it to be blasphemous.

When Christ shouted in His victorious death "It is finished!" He meant exactly and precisely what He shouted. He died in the place and stead of many – not all of mankind. The blood He shed was both sufficient and efficient for the salvation of all for whom He died. His shed blood will be inefficient for no one.

I. Christ's blood is sufficient for "many" – not all. Jehovah declared "By His knowledge My righteous Servant shall justify many He bore the sin of many" (Isaiah 53:11f). Christ Himself declared "the Son of Man [came] to give His life a ransom for many" (Matthew 20:28 / Mark 10:45). He also declared "My blood of the new covenant ... is shed for many for the remission of sins" (Matthew 26:28 / Mark 14:24). The Holy Spirit declares "Christ was offered once to bear the sins of many" (Hebrews 9:28).

The "many" for whom Christ died, and for whom His blood was sufficient, are very specifically identified in Holy Scriptures. The "many" are Jehovah's people (Isaiah 53:8): Jehovah said "for the transgressions of My people He was stricken." The "many" are Christ's people (Matthew 1:21): "Jesus ... will save His people from their sins." The "many" are Christ's friends (John 15:13): Jesus said "Greater love has no one than this, than to lay down one's life for his friends." The "many" are God's church (Acts 20:28; Ephesians 5:25): "the church of God ... He purchased with His own blood"; "Christ also loved the church and gave Himself for her." The "many" are Christ's sheep (John 10:11): "I am the good shepherd. The good shepherd gives His life for the sheep." Christ's death and blood are sufficient for these, and for none else (such as those distinguished from His sheep in John 10:26-28).

II. Christ's blood is efficient for all for whom He died. He died to justify many (Isaiah 53:11f), and all of them are justified. He died to ransom many (Matthew 20:28 / Mark 10:45), and all of them are ransomed. He died to remit the sins of many (Matthew 26:28 / Mark 14:24), and every sin of all of them is remitted. He in His death bore the sins of many (Hebrews 9:28) so far away that even God will not behold them. He died for the transgressions of Jehovah's people (Isaiah 53:8), and all their transgression are forgiven. He died to save His people from their sins (Matthew 1:21), and all of them are saved from their sins. He gave His life in the place and stead of His friends (John 15:13), and not a single one of His friends will lose his life. He died to purchase God's church (Acts 20:28; Ephesians 5:25), and it is not only ransomed but will in its entirety be sanctified, cleansed, glorious, spotless, unwrinkled, holy, unblemished. He gave His life for His sheep (John 10:11), and consequently every one of them will receive eternal life, and not a single one of them will perish (v.28).

III. Christ's blood is inefficient for none for whom He died. When He shouted "It is finished!" in His dying breath, He actually and unconditionally meant what He said. This is good news to sinners needing a sufficient and efficient Savior. His sufficient blood was efficient, for there is no inefficiency in Christ!