

The apostle Paul was, above everything else, a preacher. Like Jeremiah before him, he was constrained to preach. The gospel was like a burning fire shut up in his bones that he could not hold in.⁷ To the Corinthians, he declared, "I believed, and therefore have I spoken,"⁸ and also, "Woe is me if I do not preach the gospel!"⁹ Such a high estimation of the gospel and the preaching of it cannot be feigned when it does not exist in the heart of the preacher, and it cannot be hidden when it does. Paul Washer, *The Gospel's Power and Message*

GADSBY'S CATECHISM – William Gadsby about 1800

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Question LXV. How does a poor sinner come to the knowledge of his election and justification?

Answer. By faith in Christ Jesus, as his elect Head, and the Lord his righteousness and strength.

Isa. 26.3-4 & 45.22-25; Rom. 3.21-26 & 4.23-24 & 5.1-2; 1 Cor. 2.10-12.

Question LXVI. What is faith?

Answer. Faith is a grace of the Holy Spirit, whereby the sinner believes in God as He is revealed in His Word; and whereby he beholds and receives Jesus Christ as a Saviour just suited to his case in the glory of His Person, fulness, work, offices and relationship; and it is called "the substance of things hoped for, the evidence of things not seen.

Jn.6.29 & 16.13-14; Rom. 10.9-11; 1 Cor. 1.30; Eph. 2.8-10; Heb. 11.1.

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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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TO BE SEARCHED

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Psalms 139:23-24

This most wonderful Psalm provides us with much that is worthy of meditation. We are there presented with many of the attributes of God and they are presented in a way of application to the believer personally. David declares that God is omniscient. That is He knows all things at all times. He declares it in acknowledgment of the fact that no aspect of his being is hid from God. David rejoices in the omnipresence of God. There is no place to which he might go that God is not there already. This does not mean that God sanctifies all things and all places by His presence, but is in all places holding all things accountable to Him. But, David is personally concerned with the fact that God knows his every word and every thought. He is rejoicing in that and the fact that wherever he is God is there. The effect registered on David is the very opposite of the attitude of most men who flee from the presence of God.

David makes these observations with the desire that the righteousness of God be discovered in him. He would declare: *How precious also are thy thoughts unto me, O God! how great is the sum of them! Psalms 139:17.* Then David expresses a “perfect hatred” of the enemies of God. *For they speak against thee wickedly, and thine enemies take thy name in vain. Psalms 139:20.* He would have them to be compared to himself. Not that David was presenting himself with self-righteousness, but that the righteousness of God might be discovered in him. And so, even though he

knows that God knows all about him he prays “Search me and know my heart...” He would thus pray to have the attributes of God to be employed in the interest of being in the way with the Lord.

We recently heard in the news of a controversial judicial ruling in a large city. It had to do with the practice of police stopping and searching suspicious individuals. This was construed as an unnecessary violation of privacy. In spite of statistics that such a practice was effective in the prevention of violent crime, the practice was ruled offensive and so the criminal gets a pass in order to protect his privacy and that of the innocent. Men are obsessed with their privacy. This stems from their concept of ruling in their own personal space and so they reserve the right to reveal only what they will. This, of course, is born out of pride and personal esteem. So they even persist in defense of their sovereign right to reveal things concerning themselves. Men even think to shield themselves from the scrutiny of God. But, we know that He knows and is the perfect witness against all sin in all. Men may declare evil good, but both their deeds and their hearts are exposed to God.

The thoughts of the child of God are exactly opposite. They desire to be searched and exposed completely before God. They are aware of their own inability to discover all and to put the proper weight of justice on what they do know. It is when the Lord discovers to us both

the nature of sin and its presence in us that we are brought to repentance. As painful as the process may be it is as one suffering the removal of a fatal tumor. David was not pleading for salvation. He had a precious and vital relationship with the Lord. He is rather seeking to have removed any vestige of sin and pride and anything that would hinder his ability to praise God and to serve God. We have heard of cases in which the surgeon missed a fatal problem while thinking he had the problem solved only to have the patient die. The kind of search David desires would miss nothing. He would have the One with perfect knowledge of all things to search out every offensive thing in his heart. He would have it isolated and removed. It would include everything from his innermost being to his thoughts. Compare: *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Psalms 19:14.*

The old nature in God's people clings to personal privacy and would rationalize many things as inconsequential. Sin is consequential. We are often moved to consider the consequences of our sin that fell on Christ. It is personal to the believer. He bore "our sins" in

His body on the tree. The question is do we want all of our sins or some of our sins to be found under the blood. If the choice is all then may we ask why any would want to cling to any vestige of sin and pride? We rejoice that sin is discovered to us. There is no denying that there is a warfare within. But, how comforting to read: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.* The true believer should be desirous of having his sin and pride revealed and especially to be cleansed from it.

So the desire of David was to be searched by the One who would miss nothing and had the power to establish him in the "way everlasting." The way everlasting is the way to Heaven and the way of Heaven. That way is holiness and holiness comes only in Christ our Lord. We praise Him that He left no sin undiscovered in paying the awful price for the sins of those who come unto God by Him. How repulsive it is to think that the things that caused Him such pain should be left to fester in the lives of His people. So, we pray to be searched as David prayed. The assault of the accuser is relentless and so must be our prayer to be searched and have removed all obstacles to the way. *bhs*

CHRIST to be fed upon – C. H. Spurgeon

WHAT is the use of bread if it is never eaten? If you go to the Orphanage, you will see a large batch of bread there kept upon the shelves. It must not be eaten the first day, you know; it would go too fast, and would not be very wholesome for the youngsters. It must get rather staler by being kept a little while. Now suppose that I were to go down there, and say to the baker, "Lock that door: I want to keep that bread. I am going away to Mentone, and I shall take the key with me, that I may save that bread." Suppose I were to do so, and come back in a couple of months' time. Should I say to myself, "I have saved that batch of bread"? I am afraid that it would turn out to be very bad economy. Let us go and look at the loaves which we have kept from use! Come away at once! The sight is not pleasant. Decay and corruption have fallen upon what we have hoarded. It would be a poor matter for the bread. Why, it is the very end of bread, the object of bread, the portion of bread, to be eaten. It is honoured in being eaten; it would be degraded by being left to grow stale and mouldy. Now the Lord Jesus Christ is never so famous a Christ as when sinners come and feed upon Him. This precious bread must be eaten, or it has not answered its design.

A HIRELING; NO TRUE SHEPHERD

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. —2 Timothy 1:6-7 It is doubtful whether we can be Christian in anything unless we are Christian in everything. To obey Christ in one or two or ten instances and then in fear of consequences to back away and refuse to obey in another is to cloud our life with the suspicion that we are only fair-weather followers and not true believers at all. To obey when it costs us nothing and refuse when the results are costly is to convict ourselves of moral trifling and gross insincerity.... Again, the pastor when facing his congregation on Sunday morning, dare not think of the effect his sermon may have on his job, his salary or his future relation to the church. Let him but worry about tomorrow and he becomes a hireling and no true shepherd of the sheep. No man is a good preacher who is not willing to lay his future on the line every time he expounds the Word. He must let his job and his reputation ride on each and every sermon or he has no right to think that he stands in the prophetic tradition. Give me grace to follow, Lord—especially when it really does cost me something. Amen. A. W. Tozer, *Tozer on Christian Leadership*



When Jesus met the man filled with demons at Gadara, the demons cried out, "What do you have to do with us, Son of God? Did you come here before the time to torment us?" (Matthew 8:29)

The answer is, Yes, Jesus has come before the time.

What time? The time appointed for the torment of evil powers. The time of Matthew 25:41, "Depart from me, accursed ones, into the eternal fire which has been prepared for the devil and his angels."

These demons in Matthew 8:29 are admitting that a time is set for their torment. They know they are doomed. They do not fight in hope of victory. They fight to drag as many of us down with them as they can.

Demons know that Christ will be the one to cast them into torment in the end. They recognize him and cry out, "It's not time yet! You're early!" Demons not only know they are doomed; they know who will most certainly defeat them — Jesus Christ. They fear him!

Demons learned a mystery in Matthew 8:29. They knew they were doomed. They knew the Son of God would be the victor. But they didn't know until it happened that Christ was coming before the time of final defeat.

Christ is not going to wait until the atom bomb drops to end the war. He has begun to lead a subversive force into the territory of Satan. He has trained a "life-squad" to perform daring rescue operations. Christ has plotted many tactical victories before the time of the final strategic victory.

The resulting wartime mentality is this: Since Satan's doom is sure, and he knows it, we can always remind him of it when he tempts us to follow him. We can laugh and say: "You're out of your mind. Who wants to join forces with a loser?!"

The church is the liberated enemy of the "god of this world." We are the guerillas and the gadflies. We are the insurgency in the rebel kingdom of the "prince of the power of the air."

It is not safe. But it is thrilling. Many lives are lost. Satan's forces are ever on the lookout for our subversive activity. Christ has guaranteed resurrection for all who fight to the death. But he has not guaranteed comfort, or acceptance from the world, or prosperity in enemy territory.

Many have gladly given their lives behind the lines running errands for the Commander. I can think of no better way to live — or die! John Piper