

“Preach the Word.’ The emphasis there is on ‘the Word.’ ‘Preach the Word.’ Over and over again we have noticed that Paul had a system of truth which he received from Christ and which he delivered to Timothy, and that this system of truth is the most precious deposit in the world. That is what he must preach. That is the supreme limitation of the theme of the preacher. I have felt shame, sorrow, and contempt, all blended, at some things I have heard from the pulpit. They are nice enough little things, but nothing from the Word of God, nothing to convict a sinner, nothing to lead a sinner to Christ, nothing to lead a babe in Christ to maturity in Christian knowledge, nothing to develop high, holy, and enduring Christian character. Preaching is a solemn work.”

B. H. Carroll

GADSBY’S CATECHISM – William Gadsby about 1800

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Question CII. But will it not be presumption for a poor sinner to venture wholly upon Christ for salvation, without bringing a good heart, or something good, to recommend him to His notice?

Answer. No; it is the privilege of a sensibly poor, helpless, guilty, undone sinner to call upon God in the day of trouble; and He has promised to hear and to deliver him, and he shall glorify Him; "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Psa. 50.15; Isa. 55.1-8; Jn. 7.37; Acts 4.12.

Question CIII. Is salvation wholly of grace?

Answer. Yes; wholly of grace! without money and without price; for, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Isa. 55.1-2; Eph. 2.5,8; 2 Tim. 1.9; Rev. 21.6 & 22.17.

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Sunday Evening 6:00 PM

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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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WICKEDNESS REMEMBERED

And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. Hosea 7:2

Someone once said that happiness in an occupation was to find something that you really liked to do and get somebody to pay you for doing it. Many seem to have a similar thought with regard to religion or churches. They look for something that will not condemn their pursuit of happiness in this world. There are many systems that accommodate just such an arrangement. The term “seeker-friendly” comes to mind. The thought is to present a form of religion that will allow the seeker after personal pleasure to be comfortable. This is, of course, a far cry from the message that pricks men in their hearts and causes them to cry out unto God.

When the Gospel is preached sin is condemned and hope is presented through Christ alone. No room is left for tolerance of the things that pertain to this present world. True believers find much about which to rejoice and it is all God-honoring. Their hearts are fixed upon their God and His Son Jesus. The second element of the “fruit of the Spirit” is joy. They are sensitive to the matters of the heart and it is in their hearts and minds that truth is evaluated and embraced.

The text reflects the frustration of the Prophet concerning Israel. The message of Hosea was directed to the northern ten tribes. They were deeply immersed in idolatry and disobedience in defiance of the message of the Prophets that were sent to them. It is to be noted that they in time knew the ministries of

both Elijah and Elisha. The plea of Hosea is expressed in: *Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hosea 6:1.* But, this is followed by the assessment here. Their sins were called out. The Law was well known. Their history had seen both the chastisements of the Lord as well as powerful deliverances. In spite of both threats of judgment and loving overtures wherein they were reminded of past grace and mercy they persisted in their untoward ways.

The seriousness of their situation is measured in that they willfully left God out of it all. Their hearts were found void of the realization that God is both omniscient (knows all) and omnipresent. Nothing is hid from Him. *The eyes of the LORD are in every place, beholding the evil and the good. Proverbs 15:3.* This chapter begins with the statement from the Lord: “When I would have healed Israel, then the iniquity of Ephraim was discovered and the wickedness of Samaria...” There is no doubt that they remembered that it was He who created the heavens and the earth. They were not ignorant of past victories given them in such a way that it had to be of grace and not of themselves. In spite of all this they chose to believe that the Lord was blind to their idolatrous sin and disobedience.

The accumulation and compounding of their sins had followed. The evidences were all about in that they had committed them openly. Many

think their sins are done in secret which, of course, is folly. But, then many openly sin and think it of no consequence. The condemnation is twofold. First, the Lord declares that sins "have beset them about." They made no attempt to conceal them from their neighbors but rather seemed to revel in them. But, as in all cases sin has consequence. In this same chapter we read: *Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. Hosea 7:9.* So it was that they were first of all being destroyed from within by their "own doings." We know that they eventually fell to the Assyrian armies, but they first fell before God and as a result their open sin.

The second aspect of their condemnation was that these things were discovered before God. We have already noted that the Lord knows all. But, the fact that they were before the face of the Lord implies that they were there to be judged by Him. Many seem to think that God knows but is unaffected by their sins. Such is never the case. He does not casually note the actions of men. Such was the realization of David when he confessed: *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.

This passage and others like it should remind of the present state of our nation and the world. We have progressed from at least a realization of what sin is to the place of justifying sin. While this is a sad state of affairs, it is made worse in that there is blatant rebellion against the clear teachings of the Word of God. We preach the Word and then marvel at how illogical men are. We witness violence, disease and moral bankruptcy as a nation. Surely, it cannot be so easily forgotten that our Nation was founded on the principles revealed in God's Word. Yet, men are blinded to the thought that the evils besetting our land might be connected to the forgetting that the Lord "remembers all their wickedness."

At each remembrance of the Cross, believers are able to say to their hearts, He has not remembered our sins. He effectively and forever dealt with them in the person of His Son and our Lord Jesus Christ. And so we are given a love for righteousness as it is in Christ Jesus our Lord and a contempt for sin and all that is offensive to the Holiness of the Lord. As we consider the redeeming work of Christ our Lord we stand amazed at the Love of Christ for His own. And, we are amazed at the contempt of man for God as is witnessed in this text. *bhs*

The Stump and the Sapling

"He condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit." Romans 8:3b-4

An axe was once laid to the root of an old crab apple tree, barely leaving the vestige of a stump above ground. The old tree was not only felled, but mortally wounded, never to produce another crab apple. The owner of the orchard then grafted into the dry stump, a sprig bearing the flower of Golden Delicious apples. In time, a sturdy sapling had grown from the base of the stump and bore... what? Crab apples? No way. The fruit took on the identity and distinctiveness of the living graft, not the old stump. It was new fruit from a "new" tree. This delighted the owner of the orchard. But his work wasn't over. He still had to snip off crab-apple sucker shoots which would sprout from the stump. As long as he did, the Golden Delicious sapling flourished. This analogy from my pastor serves as a marvelous word picture of how, as new creatures in Christ, we are dead to sin, yet alive to God. This is a difficult concept to grasp; for although the Bible says we are dead to sin, sometimes it doesn't feel like it! The story of the stump and the sapling clears it up. "Therefore, brothers, we have an obligation - but it is not to the sinful nature, to live according to it... if by the Spirit you put to death the misdeeds of the body, you will live..." (Romans 8:12-13). And therefore we, who have taken on the identity and distinctiveness of Christ, have an obligation to "put to death" those sucker shoots of sin which, if we're not careful, will rob us of fruit that pleases God. Joni Earekson Tada

TRUE WORSHIP DISTINGUISHED FROM IDOLATROUS WORSHIP

I have seen on television certain professing Christians worshipping in a manner not unlike the manner of worship exhibited by idolaters in Holy Scriptures. For example:

It is written of Ephesian idolaters: "So the whole city was filled with confusion, and rushed into the theater with one accord Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together" (Acts 19:29, 32).

It is written of Baalite idolaters on Mount Carmel: "they leaped about the altar which they had made. ... they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them" (1 Kings 18:26).

It is written of Israelite idolaters at Mount Sinai: They made a false god, ascribed to it the blessings they had received from the true God, built an altar before it, offered sacrifices to it, sat down to eat and drink before it, rose up to play and dance before it, corrupted themselves – and angered Jehovah (Exodus 32:3-10).

Brothers and sisters, true spiritual worship is diametrically opposed to what is described above. We worship Jehovah who made us – not an idol we made. We ascribe all our blessings to Jehovah – not to an idol of our "freewill". We offer sacrifices of praise to Jehovah – not to an idol. We sit down to eat and drink at the Lord's Table – not before an idol. We bow to pray to Jehovah, stand to speak for Jehovah, sit to listen to Jehovah – not play and dance before an idol. We sanctify ourselves before Jehovah – not corrupt ourselves before an idol. We are filled with Jehovah's Spirit – not filled with confusion. We wait on Jehovah – not rush to our idol. We worship Jehovah intelligibly – not like idolaters who do not know why they have assembled. We worship before Christ our Altar – not leap like dervishes on our own altars. We worship the God who bled for us – not a god who requires we bleed for it (Filipino self-crucifiers and other Romanist flagellants come to mind). Jehovah is pleased with our worship – for we will not anger Him with idolatry and false worship. – Daniel E. Parks



It is mercy that he is out of Hell!

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Philippians 4:12

The humble man is the contented man; if his estate is low, his heart is lower than his estate, therefore he is content. If his esteem in the world is low--he who is little in his own eyes will not be much troubled to be little in the eyes of others. He has a lower opinion of himself, than others can have of him.

The humble man studies his own unworthiness. He cries out with Paul, that he is the chief of sinners, therefore does not murmur--but admire.

A little will content him! He does not complain that his comforts are small. He thinks it is mercy that he is out of Hell, therefore he is contented. He knows that the worst piece which God carves out for him here on earth--is better than he deserves.

A proud man is never contented--he has a high opinion of himself. Therefore under small blessings, he is disdainful; and under small crosses, he is impatient.

The humble man is the contented man; if his cross is light--he reckons it the inventory of his mercies; if his cross is heavy--yet he takes it up in humble submission. Where humility is laid for the foundation, contentment will be the superstructure. (Thomas Watson, "The Art of Divine Contentment")