

"It is an infinite righteousness that must satisfy for us, for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy must pardon it. If ever thou be reconciled to God, it is infinite merit must do it. If ever thy heart be changed and thy state renewed, it is infinite power must effect it; and if thy soul escape Hell and be saved at last, it is infinite grace must save it." Matthew Mead

"Non-relationship with Christ is the WORST part of Hell." -- Richard Phillips

SPURGEON'S CATECHISM

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

16.Q. Into what estate did the fall bring mankind?

XVI. A. The fall brought mankind into a state of sin and misery (Rom. 5:18).

17.Q. Wherein consists the sinfulness of that state whereinto man fell?

XVII. A. The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin (Rom. 5:19), the want of original righteousness, (Rom. 3:10) and the corruption of his whole nature, which is commonly called original sin (Eph. 2:1; Ps. 51:5), together with all actual transgressions which proceed from it (Matt. 15:19).

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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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FOR HIS NAME’S SAKE

Nevertheless he saved them for his name’s sake, that he might make his mighty power to be known. Psalms 106:8

Often when we encounter the word “nevertheless” in scripture it is followed by a report of divine action that prevailed against impossible opposition. The Children of Israel had departed from the heavy hand of Pharaoh and were on their way to the Land that had long ago been promised. But, finding themselves with the Red Sea before them and the Egyptian armies chasing hard after them they were overcome with fear and worse. In verse 7 of this Psalm it is said that they provoked the Lord at this time. The action here was that the Lord saved them anyway. Such is the reason for the term “nevertheless” here and in such action we learn much about the mercy of God.

Fallen men are very self-centered. That is, they see themselves at the center of their world and believe that all things come to them. They make no exceptions with regard to religion and their perceptions of God’s aim in salvation. For this reason they often picture the Lord as pleading with men, having His heart breaking at their refusal and frustrated at His inability to save whom He will. Such thoughts as this are far removed from that which is pictured in this text and elsewhere in the Word of God. Many are ready to confess that they are sinners but obviously have no sense of the thoughts of God concerning their sin. Unregenerate man is incapable of thinking beyond very shallow concepts of sin. Thus, they will admit to not being perfect and doing some things that are unacceptable. Their idea of repentance is of merely changing their minds about their

approach to life and agreeing to incorporate superficial religion in their self-determined lifestyle. It certainly does not include the thought that they have provoked God. Neither does it include the idea that God is determined to bring glory to Himself and that He saves men for His Name’s sake.

Sin and unbelief are not characterized by mere indifference to the things of God. David clearly understood that his sin was against God and so is all sin. Many have contended that they have no fight with God. But, the Psalmist here identifies three things with respect to one’s standing with God. First they did not understand the wonders done in Egypt. Ten plagues had been visited upon that land with powerful displays of God’s ability to separate those He chose from the devastating effects of these things. That is, though all deserved judgment, He displayed mercy to His people. But, they neither saw it as mercy nor did they remember the “multitude of thy mercies.” The third thing then was they provoked God. They expressed that it would have been better to have been left in Egypt to die than to be in the present situation. They considered slavery to the Egyptians better than following the Lord and Moses the man of the Lord’s choosing. These things were a provocation to the Lord and leave us amazed at the fact that we read “nevertheless He saved them.”

Things such as this bring to mind that there is no cooperation forthcoming from men in the matter of salvation. It is rather opposition and

provocation that is evident. Not only is there no merit to be discovered in men, there is open defiance. It is not that all with clenched fist are crying out in defiance of both the holiness and sovereignty of God. And yet, any who reject the simple command of our Lord to “repent ye and believe the Gospel” are doing as the Israelites of old in desiring death and the servitude of this world over eternal life in Christ Jesus our Lord. We would thus emphasize that the way of man is according to the course of this world and under the guidance of the “prince of the power of the air,” and therefore is actively engaged in opposition to the Son of God and the grace that is known in Him. So it has been with all who truly know the Lord and have received new life in Him. Thus we conclude that the motive to save must look beyond us and be rested in God alone.

What we discover is the eternal love of God. *The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31:3.* God is glorified in the expression of His love to His own. He does not move graciously and with mercy because of them; it is rather in spite of them. It is here we discover the added dimension of the mercy of God. That is, He displayed kindness and goodness where none was deserved and where it was being

actively opposed. Yet, He prevailed for His name’s sake. He had determined that His name would be upon His people from before the foundation of the world. And, His determination would never be found frustrated. We note elsewhere: *Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Psalms 89:33.* We must strongly object when some well-meaning evangelist says “it is all up to you!” It has never been up to me or any other. Left to ourselves we would remain the provokers of God and the despisers of His grace and mercy.

With a sovereign movement by He, the Holy Spirit, the provocation is taken away and men are given New Life in Christ through regeneration. Ye must be born again. The Red Sea of Judgment, condemnation, death and eternal destruction is swept out of the way and the redeemed of the Lord move forward dry shod. The means to this “nevertheless” is accomplished as Christ Jesus our Lord has received the judgment due those who come to call upon His Name and for His Name’s sake He saves them. True repentance is experienced when we realize that we have not only sinned but have provoked the Lord and we are the beneficiaries of that gracious “nevertheless.”
bhs

The star of the show!

Today's Christianity is man-centered, not God-centered. God is made to wait patiently, even respectfully, on the whims of men.

The image of God currently popular, is that of a distracted Father, struggling in heart-broken desperation to get people to accept a Savior of whom they feel no need, and in whom they have very little interest. To persuade these self-sufficient souls to respond to His generous offers, God will do almost anything, even using salesmanship methods and talking down to them in the chummiest way imaginable.

This view of things is, of course, a kind of religious romanticism which, while it often uses flattering and sometimes embarrassing terms in praise of God, manages nevertheless to make man the star of the show! (A.W. Tozer)

“Justified Freely by His Grace

Through the Redemption that is in Christ Jesus” Romans 3:24

Without question, the most wondrous of all God’s works is the work of redemption. When we think about what that great work involved, we are lost in astonishment. When we think of the unutterable depths of shame and sorrow into which the Lord of glory entered to save us, we are awed and staggered.

Astonishing Agony

As we trace the path of our Savior from the throne of life to the tomb of death and behold him who was rich, for our sakes, becoming poor, that we through his poverty might be made rich, we cannot fathom the depths of the wonders before us. We know that every step in the path of our Redeemer’s humiliation was ordained in the eternal purpose of God. Yet, it was a path of immeasurable sorrow, unutterable anguish, ceaseless ignominy, bitter hatred, and relentless persecution; a path that brought the beloved Son of God, the Darling of heaven, to suffer the painful, shameful death of the cross! What astonishing agony the Lord of Glory endured for our souls!

Standing at the foot of the cross, as I behold the Holy One nailed to the cursed tree, covered with his own blood and the spit of an enraged mob, made to be sin, forsaken and cursed of God his Father, yet, realizing that this is the work of God’s own hand, I am lost in astonishment! I am filled with reverence and awe (2 Corinthians 5:21; Galatians 3:13).

A Question

Awed as I am with reverence for my crucified Lord, still there is a question that I cannot suppress, a question that reason and sound judgment cannot fail to ask. The question is — Why? Why did the Son of God suffer such a death? Why did God so torment his beloved Son and kill him in such a horribly ignominious way? Surely, there must have been some great necessity for such a sacrifice. What was that necessity? What made the death of Christ necessary? Why did Christ have to die?

Was it to save my soul? I know that he died that I might live. He suffered, the Just for the unjust, that he might bring me to God. But was there no other way for the omnipotent God to save me? Was all this done to demonstrate the greatness of God’s love to me? I know it was (Romans 5:8; 1 John 3:16; 4:9-10). But God could have revealed his love to me in some other way. Why did he slay his Son? What necessity was there for the Son of God to suffer and die upon the cursed tree as the object of God’s holy wrath and justice?

One Answer

Only one answer can be found to that question: — The justice of God had to be satisfied. There was no necessity for God to save anyone. Salvation is altogether the free gift of his grace. But, having determined to save his elect from the ruins of fallen humanity, the only way God could save his people and forgive their sins was by the death of Christ. — “Without shedding of blood is no remission” (Hebrews 9:22). The justice of God had to be satisfied in order for God to save his people; and the only thing that could ever satisfy the justice of God is the blood of our Lord Jesus Christ. That was the necessity of Christ’s death as the sinners’ Substitute. Justice had to be satisfied. And now, because God’s justice has been satisfied by the death of his own dear Son, God is both just and the Justifier of all who believe on the Lord Jesus Christ, “a just God and a Savior” (Isaiah 45:21; Romans 3:24-26). Don Fortner