

God never, never intended His church to backslide. God never intended His church to function with anything less than Apostolic Christianity. And it's time to call the church to prayer. I believe if we were as spiritual as we think we are we would have gone to church yesterday in sackcloth and a handful of ashes to put on our heads and mourn that the Glory has departed... I can almost hear Duncan Campbell saying how they cried in Scotland, "Oh, that Thou wouldst rend the heaven and come down." You see, we've never seen God move 'til He's stopped the traffic. 'Til people in the shops are singing. 'Til the lights don't go out week after week. 'Til the Holy Ghost is moving.... He's done that in other revivals. ~ Leonard Ravenhill

SPURGEON'S CATECHISM

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

30.Q. What is effectual calling?

XXX. A. Effectual calling is the work of God's Spirit (2 Tim. 1:9) whereby, convincing us of our sin and misery (Acts 2:37), enlightening our minds in the knowledge of Christ (Acts 26:18), and renewing our wills (Ezek. 36:26), he does persuade and enable us to embrace Jesus Christ freely offered to us in the gospel (Jn. 6:44-45).

31.Q. What benefits do they who are effectually called, partake of in this life?

XXXI. A. They who are effectually called, do in this life partake of justification (Rom. 8:30), adoption (Eph. 1:5), sanctification, and the various benefits which in this life do either accompany, or flow from them (1 Cor. 1:30).

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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

Volume 7, No. 21

May 25, 2014

OF NO UNCERTAIN SOUND

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 1 Corinthians 14:8

The mandate for a clear presentation of the Gospel is understood throughout the Scriptures. The Apostle is reiterating that necessity in charging the Corinthians with causing confusion. Their concern was over the spiritual gifts provided to them for specific reasons that had come to be a point of pride with them. The gifts were not to be the issue and Paul makes clear that clarity and simplicity of the message was the essential issue. Their problems were with speaking in tongues and prophesying and who was doing it and they lacked concern for the understanding of the message. That which was designed to give assurance of the Lord's presence in the absence of the inspired New Testament Scriptures had become with them a display of pride and confusion.

It would seem that the enemy often employs whatever means available to prevent the message of God's grace and mercy through Christ our Lord from reaching the ears and eyes of men. A common tactic of disruption, even in recent wars, is to scramble or jam communications making them unintelligible to the intended recipients. Is this not the case from the beginning as to the Gospel message of grace and mercy? Men have preached works for salvation or a curious admixture of grace and works. Such a message leaves men seeking to do what they cannot do in that they cannot satisfy the just demands of a Holy God within themselves. This error has presented in various forms down through the centuries and persists even today. The message is one of “whatever

works” and its success is measured by statistics. The goal is anything but the glory of God. It is rather that men would glory in their own accomplishments. Such a situation is summarized thusly: *The backslider in heart shall be filled with his own ways... Proverbs 14:14.* When the trumpet gives forth an uncertain sound, the result is catastrophic to those who endeavor to respond to it.

The use of the figure here is of long-standing precedent. Armies have long employed trumpets and bugles of clarion quality to communicate with their men in battle. By the notes sounded on the trumpet they were able to command the troops to advance, to halt or to retreat. No doubt, each had their own set of signals and all concerned knew the sound – those who blew the trumpet and those who heard and responded to as coming from the lips of their generals. Of greatest import to us is the use by the Lord in communicating to His people. By the sounding of the trumpets the wilderness travelers knew when to prepare to move, when to move and when to stop. Nehemiah communicated with his workers on the wall by means of a trumpet. *For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. Nehemiah 4:18.* We would further note that at the sounding of the trumpet enemies were often driven back. It was at the sounding of the trumpets and the shout of the people that the walls of Jericho fell. It is by such examples as these that the Gospel will ultimately prevail.

After all, it is the “power of God unto salvation...”

The Gospel is not good news until it is understood. It is the pure sound that falls first on regenerated ears calling them effectually to come to Christ in repentance and faith. The Philippian jailer was not given a complex answer to his question it was rather, *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31.* Our Lord’s words were, “Repent ye and believe the Gospel.” It is the marching orders for the Saints of God. Its sound is certain as to preparation (put on the whole armor of God). Its orders are without complication: *And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15.* Dr. John Gill saw the trumpet as, “a lively emblem of the Gospel, whose use is to gather souls to Christ, to direct saints in their journeying, and to prepare and animate them for battle, with their spiritual enemies; and of which use it is, when it gives a certain and even sound, as it does when clearly and rightly blown; and that is, the sound of love, grace, and mercy, to the sons of men, through a bleeding Saviour; salvation alone by a crucified Jesus, peace and pardon by his blood, justification by his righteousness, and

atonement by his sacrifice...”

Thus, we are enjoined to take care that we have the proper instrument and that we know the notes to blow on that instrument. It behooves we who believe and would bear witness that we know the New Song of Redemption. We must know those notes that we first heard and whose sound compelled us through the Holy Spirit to come to and bow before the Captain of our Salvation so that we may faithfully sound them to others. We must ever be careful that the message we carry is that of our Lord and not our own. We must ever be learning and memorizing the Gospel sounds that would direct us into and assure us in the battle. We must listen and often hear the sound that tells us that our Captain is still dominating the enemy. We would draw comfort as we hear the sounds that tell us that the battle is going well and that victory is assured at last.

It is the sound that is known by all that are His that moves them at His will. It is with full confidence in His infinite wisdom that we move “at the impulse of His love.” Thus we would sing, “Onward Christian soldiers, Marching as to war, With the cross of Jesus Going on before.
bhs

“HALLOWED BE YOUR NAME” (Matthew 6:9)

God’s name is highly regarded and greatly respected by Himself and His people. His law commanded, “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain” (Exodus 20:7). His people pray “hallowed be Your name” (Matthew 6:9), expressing their desire that His name be sanctified and made holy. Holy Scriptures speak of His “holy name” many times. He rebukes those who profane His holy name (e.g., Ezekiel 36:20, 21, 22, 23). (The English verb profane is from the Latin profanare = “to desecrate, render unholy, violate”.)

The world is notorious for profaning God’s name, especially in its euphemisms and minced oaths. The name “God” is profaned with egad, gawd, golly, gosh. The name “Lord” is profaned with lordy, lawzy. The name “Jesus Christ” is profaned with cheese and rice, crikey, cripes, gee, gee whiz, Jeebus, jeepers, jeez, Jiminy Christmas, Jesus H. Christ, Judas Priest. We also hear them speaking profane terms such as begorra (by God), bejabbers (by Jesus), dadgum / dagnammit / goldern (God damn), drat (God rot it), gadzooks (God’s hooks – the nails of Christ’s crucifixion), omigosh / omigod / omg (O my God), suffering succotash (suffering Savior), zounds (God’s wounds), ...

May He find His people never profaning His name, and ever among those who pray and practice “hallowed be Your name”! – Daniel E. Parks

THE LION OF SCRIPTURE

Through all the years there have been overt and covert attempts to undermine or destroy the inspiration of God's eternal Word. In the late 1800's in England among the Baptists there was what was called the Down-Grade Controversy. Pastor Charles Haddon Spurgeon fought the undermining of the inspiration of God's word. He pulled out of the Baptist Union in protest. His brother James and other men, whom he had helped, remained in and even voted for the declaration which would compromise the integrity of the Scripture. Then they proceeded later to censure Spurgeon. He was betrayed and belittled by those who were not fit to untie his shoes. This led to Spurgeon declaring, "I feel heart-broken." He stated, "If an act of sin would increase my usefulness tenfold, I have no right to do it; and if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it." The conflict began to tell on his health. Spurgeon left London on October 26, 1891 to go to Mentone, France for his health. His parting words to friends seeing him off were, "The fight is killing me." He died at Mentone on January 31, 1892.

What should we do knowing the world feels threatened by the Word of God? We should do just as John did and keep on preaching and practicing the Word of God. Dr. D. Martyn Lloyd-Jones declared, "The authority of the Scriptures is not a matter to be defended, so much as to be asserted.... I am reminded of what the great Charles Haddon Spurgeon once said in this connection: 'There is no need for you to defend a lion when he is being attacked. All you need to do is to open the gate and let him out.' We need to remind ourselves frequently that it is the preaching and exposition of the Bible that really establish its truth and authority."

John and all believers hold that the sole authority of the Word of God is in the Lord. Trouble can be expected from those who want to take God's place. This is the present problem in our country. This is why men will come to believe a lie. --Ron Rumburg



God, Touch Our Hearts -- John Piper

Saul went to his house at Gibeah; and the valiant men whose hearts God had touched went with him. (1 Samuel 10:26)

Just think of what is being said in this verse. God touched them. Not a wife. Not a child. Not a parent. Not a counselor. But God.

The One with infinite power in the universe. The One with infinite authority and infinite wisdom and infinite love and infinite goodness and infinite purity and infinite justice. That One touched their heart. How does the circumference of Jupiter touch the edge of a molecule? Let alone penetrate to its nucleus? The touch of God is awesome because it is a touch. It is a real connection. That it involves the heart is awesome. That it involves God is awesome. And that it involves an actual touch is awesome.

The valiant men were not just spoken to. They were not just swayed by a divine influence. They were not just seen and known. God, with infinite condescension, touched their heart. God was that close. And they were not consumed.

I love that touch. I want it more and more. For myself and for all of you. I pray that God would touch me anew for his glory. I pray that he would touch us all.

O for the touch of God! If it comes with fire, so be it. If it comes with water so be it. If it comes with wind, let it come, O God. If it comes with thunder and lightning, let us bow before it.

O Lord, come. Come that close. Burn and soak and blow and crash. Or still and small, come. Come all the way. Touch our hearts.