

The difference between believing that God is gracious and tasting that God is gracious is as different as having a rational belief that honey is sweet and having the actual sense of its sweetness. —Jonathan Edwards

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

67.Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Ps. 11:6).

68.Q. How may we escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, we must believe in the Lord Jesus Christ (Jn. 3:16), trusting alone to his blood and righteousness. This faith is attended by repentance for the past (Acts 20:21) and leads to holiness in the future.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

Services:

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

Volume 16, No. 47

November 19, 2023

THE SANCTITY OF SCRIPTURE

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22:18-19)

This book was introduced with the promise of a threefold blessing to all who come thereto. It was to those who read, to those who hear, and to those who keep the things that are written therein as one who receives these things as from God and treasures them. While we make immediate application of these things to the book under consideration, the principle has been established and may be applied to all that which has come from God and His Son. We would think such statements would warn men concerning speculations and the sensationalizing of the book, but schemes and ideas abound and often drift far from true scholarship and the leadership of the Lord. We would be reminded that this is “The Revelation of Jesus Christ which God gave unto Him...” and not the mere prediction of things to come. And so, it behooves us to ever be seeking to “see Jesus.” O that we might give proper attention to the Bible as the inspired message of God to us and to realize that it is as complete as is His Son who is the Word made flesh! Having presented the message and authorized it to be dispatched to the churches, a warning is added and it is of no uncertain sound.

It is apparent that the sacred writers understood something of the nature of inspiration and so they spoke as the oracles of God. Peter attributed divine inspiration to the words of the prophets as he wrote: *Of which*

salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (1 Peter 1:10-11). We note an authoritarian manner in Paul. *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:6-8).* Moses sensed that what he had received was of the Lord: *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (Deuteronomy 12:32).* It is only fitting that such a warning should be added here at the end of the Canon.

Thus, we consider the warning given to all. The possibilities were two. Both would constitute a corruption of the Holy Word. To add would be to include under the pretense of inspiration things without divine sanction. To take away would be to pass judgment on the authorship and wisdom of God and so find it lacking in some way. The curses are commensurate with the crimes. The plagues

would be their personal lot along with the implied separation from God. Their assumed place of promise would be revealed as untrue because of their actions. This is not that saved individuals could suddenly revert and lose their salvation; it is rather that false professions would be exposed.

The implications of these warnings are many and should be considered by us all. Divine, verbal, plenary, inspiration of the Word of God is a true tenet! It is of God. It is word for word as He delivered it. It is full; complete; entire; absolute; and unqualified. And it is God-Breathed! And so, we attend to the Word of God as authoritative in that its presenter is the sole authority over all. That it is the Word of God is self-defining and by faith we receive its tenets with an experienced impact on our souls. This is more than mere intellectual understanding; it is revealed to us as such by He, the Holy Spirit quickening it within. We are convinced of the solidarity of the message as one from cover to cover. We certainly realize the time frame in which it was written that it was written on three continents, and that perhaps as many as forty writers were so inspired. It is, however, the fact that from beginning to end the focus is upon one central figure – Christ Jesus our Lord. We are assured of its Gospel content. Paul wrote to Timothy thusly: *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* (2 Timothy 3:14-15). It is certain that being saved is in view here, but the wisdom that attends salvation in practice is in view as well –

wise with respect to salvation. The prohibitions in the text certify to us its completeness. Sanctity is seen in that the divine image and superscription are contained throughout, and any alteration would be an attempt to deface God Himself. To quote another, “It is His inspired and preserved Word and has His stamp and seal upon it.”

We read the following from Robert Hawker on this text: “Here is a solemn testimony, and of Christ himself, the faithful And true witness, and delivered in the most decisive manner possible that the adding to, or taking from the words of the prophecy contained in this book, shall bring on the utter ruin, and everlasting misery of any and everyone so offending. And the reason is very obvious. Christ is God's witness, and his own. He hath delivered the whole truths necessary to salvation. He hath confirmed it in all ages, by Prophets and Apostles, by miracles and signs, and, above all, by his death, resurrection, and return to glory, and by the sending down the gifts of the Holy Ghost. And in the hearts of his people he hath given yet further confirmation, by the regenerating and quickening influence of God the Spirit. So that, attested by such evidences, for any man to call those words of Christ in question, to prevent or mutilate, to gainsay or resist, cannot but bring down the just judgment of God. Lord! give grace to thy people, to receive with meekness thy engrafted word, and to esteem it more than their necessary food.”

*According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: (2 Peter 1:3).
bhs*

Unless we listen to God’s Word attentively, search it persistently, cry out over it desperately, and dig into it tenaciously, it will not be sweet enough to our ears to deliver us from evil. —Marshall Segal

Due Thanks

The one who offers thanksgiving as his sacrifice glories me; to one who orders his way rightly I will show the salvation of God! Psalm 50:23 When God placed the first man in Paradise, his soul no doubt was so filled with a sense of the riches of divine love, that he was continually employing that breath of life, which the Almighty had not long before breathed into him, in blessing and magnifying that all-bountiful, all-gracious God, in whom he lived, moved, and had his being. And the brightest idea we can form of the angelical hierarchy above, and the spirits of just men made perfect, is that they are continually standing around the throne of God, and cease not day and night, saying, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" (Rev. 5:12). That which was man's perfection when time first began, and will be his employment when death is swallowed up in victory, and time shall be no more, without controversy is part of our perfection, and ought to be our frequent exercise on earth. I doubt not that those blessed spirits, who are sent forth to minister to them who shall be heirs of salvation, often stand astonished, when they encamp around us, to find our hearts so rarely enlarged, and our mouths so seldom opened, to show forth the loving-kindness of the Lord, or to speak of all his praise.

--George Whitfield

JESUS CHRIST IN ALL THE SCRIPTURES

The Gospels record various sermons preached by Jesus Christ. These include The Sermon on the Mount (Matthew 5-7), The Kingdom Parables (Matthew 13), The Olivet Discourse (Matthew 24-25), The Lost and Found (Luke 15), The Shepherd and the Sheep (John 10:1-18), The Upper Room Discourse (John 13-17).

Let me tell you about one sermon preached by Jesus Christ that was not recorded. He preached it to two of His disciples as they walked from Jerusalem to Emmaus, a distance of seven miles. Jesus joined them somewhere along the way and preached to them as they walked together.

Let us suppose that He walked five miles with them, and that they walked a normal rate of twenty minutes per mile, which would be a total of one hour and forty minutes. As they walked together, Jesus preached this message to them: "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27).

I hope you do not think I am irreverent when I say that, when we gather around our Lord and Savior in heaven, He honors the request to preach to us that message "Jesus Christ in All the Scriptures". I would dearly love to hear that message from Him.

And since time there will no longer be relevant, I would prefer to not hear the short version, which was only perhaps one and two-thirds hours in length. For I want to hear Him preach of Himself in all the Scriptures!

- Daniel E. Parks