

"When the Spirit of the Lord breathes on us, He withers all the glory of man, which is but as the flower of grass; and then He reveals a higher and abiding glory." C. H. Spurgeon

No eye is quicker to see the mercy of God than the eye washed with the tears of repentance. — Charles Spurgeon

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

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

10.Q. How did God create man?

A. God created man, male and female, after his own image (Gen. 1:27), in knowledge, righteousness, and holiness (Col 3:10; Eph. 4:24) with dominion over the creatures (Gen. 1:28).

11.Q. What are God's works of providence?

A. God's works of providence are his most holy (Ps. 145:17), wise, (Isa. 28:29) and powerful (Heb. 1:3), preserving and governing all his creatures, and all their actions (Ps. 103:19; Matt. 10:29).

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Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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. 22

May 28, 2023

SUDDENLY

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. (Isaiah 30:12-13)

It has become increasingly evident that most have no concept of the judgment of God let alone that it is impending. The fact of the coming judgment of God is even unpopular as a topic in many churches. Obviously, we all love to hear pleasant things and do not turn away from such as speaking to a life of relative ease in this present world. But it is for us to ever be reminded that our God is holy and that despite His longsuffering, judgment will be executed upon all. His purpose in coming includes, *To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. (Jude 1:15)*. Divine judgment has occurred in the past and it will happen again. And we are abundantly warned of the final judgment. We are reminded of Peter’s question regarding the things that are to come: “...what manner of persons ought you to be in all holy conversation and godliness...” What we see here in this text is a precursor to what we are to expect at the last judgment.

As we read of the history of rebellion against God and His holiness, we are amazed at His longsuffering. Just to consider the span of Isaiah’s prophecies and warning causes us to wonder as to why He did not strike immediately. But when judgments did come, they were

sudden and without recourse. The holiness and integrity of God are at stake in any consideration of withholding judgment. It is sure and it will be sudden. After all, we are reminded of the reproach (judgment) that fell on Christ. Indeed, “where shall the sinner and the ungodly appear?”

Several years ago, I had the opportunity to observe literally that which is described in this passage. A brick building, about three stories high, had fallen into disuse and neglect. There came a time when a bulge appeared in an outer wall of the upper story. Many were, no doubt aware, but nothing was done to correct the situation. Then one day as I drove by, the inevitable had happened; most of the wall had fallen into the lot below. My thoughts were immediately turned to this text and the ominous things there declared. In the preceding verses we read of those things that made for this characterization. They were those who would not “hear the Law of the Lord.” They rather dictated to the seers and the prophets that they should not prophesy right things. They wanted to hear smooth things and deceits. They wanted to be made to feel good about the wicked and the perverse. They wanted these things to be incorporated into their religion so that they could feel good about it all. So, their directive to the prophets was quite blatant. “Get you out of

the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” So, is the refrain we often hear in our streets today. So, is the response of our leaders. So, is the softening of the message from the pulpits of our land. They will have no absolutes. They begin with a model and if the Word of God interferes, they just change it or discredit it.

The Lord characterizes rebellion in three ways. The first is that they despise His Word. The second is that they rather trust in oppression and perverseness. And the third is they stay on these things. We see clearly that each of these things constitutes a capital offense in the sight of God. But we see that each entails the inclusion of the other. One thing stands out to me at this point. It is the objects of their trust. As we witness further and further departures from the faith, from the righteousness of God, from the awareness of the holiness of God, we witness the increase of violence and the advancement of an agenda for perversity. If these things were a matter of mere seeking after pleasure it would be serious enough. But these are the things in which they are trusting. There is most definitely a “swelling out in a high wall,” of that which has stood for so long in this land. And we may expect the fall to come suddenly, and at an instant.

There are some good things which have come and will come suddenly. Believers thrill as they read, *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (Acts 2:2)*. The Apostle Paul certainly learned of the suddenness of the Lord’s operations on the road to Damascus. *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: (Acts 9:3)*.

Who, of we believers, are not aware of being blind and then suddenly being able to see as the Holy Spirit came suddenly into our lives. And then, there is our expected change which shall be “...in a moment, in the twinkling of an eye...” Again, we rejoice at the thought of our Lord’s Words, “Behold I come quickly!”

But the warnings are registered throughout. *He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. (Proverbs 29:1)*. From another prophet we read: *Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. (Jeremiah 4:20)*. Who can forget the awful scenes of the collapsing towers on September 11, 2001. The cause of this is well known. But buildings fall because they are not well maintained or attended to. They may have a weakened framework or infrastructure. Large buildings are often intentionally imploded by weakening the internal framework. This is not unlike the moral decay in our nation and with the weakening effects it has on the moral fiber and resolve of its people. The ultimate fall will not be one brick at a time – it will be sudden.

The message of salvation had been sent to the children of Israel: *For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. (Isaiah 30:15)*. The return is unto the Lord in repentance. The rest is unquestioning faith in Christ our Lord. The quietness is found in subjection to, and confidence in God through Christ. But they would not. Sadly, we read also: *The wicked shall be turned into hell, and all the nations that forget God. (Psalms 9:17)*. bhs

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. (Hebrews 10:30-31)

JESUS' SERMON FROM THE WIND – Dr. Ron Rumburg

Our Lord's way with Nicodemus was confusing to him at first. But how could it be otherwise with a spiritually dead man? Nicodemus was a befuddled literalist and Jesus was definitive with him (John 3:4-7). Jesus gave instruction to Nicodemus, He gave illustrations to Nicodemus, and He gave injunctions to Nicodemus. Remember it was night when this event took place. Perhaps there was a lull in Jesus' instructions and the wind howled and moaned through the streets and about the lodging. Our Lord may have stirred up the wind! Then our Lord injected into His instruction another illustration, this time from the wind. The wind can arrest man's attention though unseen and uncontrollable by man. No one can change its path, control its power, or create its presence! It is at times as gentle as an infant's breath or it may be so forceful that it rips giant trees from the ground. The wind symbolized an invasion from the invisible world into the world of the visible. Gracious God invade us now!

"The powerful operations of God's Spirit, quickening or reviving the heart toward God, are compared to the blowing of the wind.... For as with the wind, man perceives, by the effects of it, that there is such a thing, and that it does blow, yet his power cannot restrain it, neither can his reason reach to know whence it rises, or from how far it comes, or how far it reaches; so is the spiritual change wrought in the soul, freely, where, in whom, when, and in what measure the Spirit pleases; and also powerfully, so as to make an evident sensible change, though the manner thereof be incomprehensible" [Cruden].

Is the wind without any control or rule? Is it mere evidence of unfettered caprice? NO! It is God's wind, and the Spirit is the Spirit of God. The LORD "bringeth the wind out of His treasures" (Ps. 135:7). It is the wind from heaven! It is "from elsewhere" or from another dimension. The Spirit of God comes forth out of heaven to represent the other two persons of the sacred Godhead. The Holy Spirit births the spiritually dead into the kingdom of God based on the redemption in Christ. "And as our regeneration is wrought by that ... powerful wind, so ... is our consolation. The Spirit of God does those offices in our hearts which the winds do in the air: As the wind dispels ... the clouds ... so the Spirit of God cleanses our souls from those clouds and fogs of ignorance and unbelief, of sin and lust, which are gathered in, and would, else, abide for ever upon our hearts. From all these clouds the Holy Spirit of God cleanses us in the work of regeneration: And from all those clouds which trouble our consciences, the Holy Spirit cleanses us in the work of consolation" [Joseph Caryl].

C. H. Spurgeon noted, "Thou hearest the sound thereof.' Ah, that we do! The wind sometimes wails as if you could hear the cry of mariners far out at sea, or the moanings of the widows that must weep for them. And, oh! the Spirit of God sets men wailing with an exceeding bitter cry for sin, as one that is in sorrow for his first-born, 'Thou hearest the sound thereof.'" Oh, it is a blessed sound, that wailing! Angels rejoice over 'one sinner that repenteth.' Then comes the wind at another time with a triumphant sound, and if there be an Aeolian harp in the window, how it swells, sweeps, descends, then rises again, gives all the tones of music, and makes glad the air with its jubilant notes. So, with the Holy Spirit; sometimes he gives us faith, makes us bold, full of assurance, confidence, joy and peace in believing." – Excerpted from *A Lord's Day Snippet*, 5/21/23