

"Afflictions are sent for this end, to bring us to the throne of grace, to teach us to pray, and to make the Word of God's grace precious to us. It has always been to the advantage of God's people to be afflicted. Many are taught with the briars and thorns of affliction, who would not learn otherwise." (Matthew Henry)

"No man, without trials and temptations, can attain a true understanding of the Holy Scriptures. I never knew the meaning of God's Word, until I came into affliction. I have always found it one of my best school-masters." (Martin Luther)

THE BAPTIST CATECHISM

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

81. Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour (Ex. 20:16).

82. Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own neighbour's good name (Jn. 5:12), especially in witnessbearing (Pr. 14:5, 25).

83. Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name (1 Sam. 17:28; Lev. 19:16; Ps. 15:2, 3).

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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

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THE GOD OF ALL GRACE

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. 1 Peter 5:10-11

There are many who are fascinated with the events yet to occur in the plan of God. The one thing we may know is that whatever it is that is coming will be in full accordance with the will of God; will be to the delight of all who love the appearing of our Lord Jesus Christ and that the glory of God will be in evidence in it all. It is not given unto us to know every future detail. But, we have the delightful assurance that every detail is carefully planned, is in place ready for execution at the proper time and is so ordered for the benefit of those who love the Lord. We would learn from this text that growth in grace and knowledge and the experience of believers is a matter of both prayer and promise. Peter's prayer is that the God of all Grace would bring you by experience into His peace and the fact that Peter is so inspired to pray in that manner assures us that His prayer will be answered.

What a title to present to troubled saints. Throughout this epistle the aged Apostle refers to the suffering of those to whom he wrote. They are assured of the preciousness of the trial of their faith in the first chapter. In the second chapter they are reminded of the example of the suffering of Christ and their identity with Him. They are reminded that the righteousness of Christ in them will be a cause for persecution and suffering and that they should simply answer in terms of the faith: *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a*

reason of the hope that is in you with meekness and fear: 1 Peter 3:15. In the fourth chapter the encouragement is to “arm yourselves” with the mind of Christ and to thus cease from sin. Having all these things and more in view there appears that wonderful word, “but.” Often as we encounter that word in Scripture it signals to us a mark of distinction and directs us to a better way. The “but” submitted here introduces He who assures success in resisting the devil. As the “God of all Grace,” He assures us that all provision is in His hand to accomplish all His desire in us.

Our first thought of Grace takes us immediately to salvation with the assurance that it is “by grace ye are saved.” It is there that the simple definition of grace as the unmerited favor of God is most evident. Such a definition places the ownership and administration of grace squarely in the hands of our Lord. So it is that His people are chosen in eternity, redeemed in time, and regenerated by the Holy Spirit. After the mysterious work of making them new creatures in Christ they are further given the graces of repentance toward God and faith toward our Lord Jesus Christ. And, that was not all. Paul writes that: *For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Titus 2:11-12.* Such is the appearance of that grace that we

who trust fully in Him realize that there is not an aspect of our lives left untouched by grace and that it is administered by the "God of all Grace."

John Newton sweetly wrote: "Tis grace hath brought me safe thus far, And grace will lead me home." Peter elevates that thought to the fact that we are called unto eternal glory. Of course, that signifies home to those who wait on the Lord. But, there is so much more and words fail us at trying even to anticipate with our limited earthbound faculties. However, we know that the end is in sight with regard to all the appointed sufferings of this present world. We understand Christ glorified even now and we have identity with Him in the wonders of salvation presently understood. Even now we often experience the thrill of the Emmaus road as our hearts burn within us as He ministers His grace to us through His word. Even as now we continue in the joy of our Lord we fully expect an ever expanding joy and involvement in His glory.

There are some intervening things to occur. One is the precise dosage of suffering. This might include physical, emotional or other forms of suffering common to the world. It is

especially in the matter of enduring the rigors of this world exacerbated by our adversary who hates our Master. God knows the nature, the amount and the duration that is best fitted for each and He promises that nothing shall go beyond the ability of His grace in us to endure. The end result will be perfect restoration, confirmation of our standing in Him, strength for the tasks ahead, and to be fully assured of the success of this grace in us.

In this sense I may know of my future. This world will be filled with trials for me and tests for my faith and the adversary will be relentless. The "God of all Grace" will bring me to maturity in the faith of God's elect. He will by the operations of God the Spirit confirm Christ in me as "the Hope of Glory." I shall, by His marvelous grace be strong for whatever He appoints. And, I shall be fully settled and in possession of His peace. After all, I am called to His eternal glory.

It is for these things this prayer appears and as surely as it is written it shall come to pass. So it is, with Peter of old, we declare: *To him be glory and dominion for ever and ever. Amen. 1 Peter 5:11. bhs*

"Knowing, brethren beloved, your election of God."—1 Thessalonians 1:4.

ANY persons want to know their election before they look to Christ, but they cannot learn it thus, it is only to be discovered by "looking unto Jesus." If you desire to ascertain your own election;—after the following manner, shall you assure your heart before God. Do you feel yourself to be a lost, guilty sinner? go straightway to the cross of Christ, and tell Jesus so, and tell Him that you have read in the Bible, "Him that cometh unto me, I will in no wise cast out." Tell Him that He has said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Look to Jesus and believe on Him, and you shall make proof of your election directly, for so surely as thou believest, thou art elect. If you will give yourself wholly up to Christ and trust Him, then you are one of God's chosen ones; but if you stop and say, "I want to know first whether I am elect," you ask you know not what. Go to Jesus, be you never so guilty, just as you are. Leave all curious inquiry about election alone. Go straight to Christ and hide in His wounds, and you shall know your election. The assurance of the Holy Spirit shall be given to you, so that you shall be able to say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to Him." Christ was at the everlasting council: He can tell you

whether you were chosen or not; but you cannot find it out in any other way. Go and put your trust in Him, and His answer will be—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." There will be no doubt about His having chose you, when you have chosen Him.

"Sons we are through God's election,
Who in Jesus Christ believe."

C. H. Spurgeon

Glorify God in the fire!

(George Whitefield, "Glorify God in the Fire!")

"Every branch that bears fruit He prunes, that it may bear more fruit!" John 15:2

"I have refined you in the furnace of suffering!" Isaiah 48:10

Fire not only burns and purges, but it separates one thing from another.

God Almighty knows that we are often purged more in one hour by a good sound trial — than by a thousand manifestations of His love. It is a fine thing to come purified, to come pardoned out of the furnace of affliction. The furnace is intended to purge us to separate the precious from the vile, the chaff from the wheat. And God, in order to do this, is pleased to put us into one fire after another.

There are some roads which are finely paved and smooth — but the King's road to Heaven is strewn with crosses and afflictions!

My brethren, we need to be purged! How apt are we to want to go to Heaven upon a featherbed. But many go lying upon beds of pain and languishing, which is the King's highway there.

God will not put us into the fire — if there was not something to be purged away. The grand thing, is to learn to glorify God in the fire.

We glorify God in the fire, when we quietly endure it as a chastisement, and when we bear it patiently. It is a dreadful thing when we are saying with Cain, "My punishment is greater than I can bear!" But the language of a soul that glorifies God in the fire is this, "Shall I, Lord, shall I a sinful man, complain for the punishment of my sins?"

We glorify God in the fire, when, though we feel pain and anguish, we at the same time say, "Lord, we deserve this and ten thousands times more!"

We glorify God in the fire also, when we are really and fully persuaded that God will put us in the furnace only for our good, and His own glory.

We glorify God in the fire when we say, "Lord don't let the fire go out until it has purged away all my dross!"

We glorify God in the fire when the soul can say, "Here I am, my God, do with me as seems good in Your sight! I know that I shall not have one unnecessary stroke!"

We glorify God in the fire when we are not grumbling, but humbly submitting to His will. When that awful message was brought to Eli, what does he say? "It is the LORD; let Him do what seems good to Him." Let my children be killed, whatever is done, it is the Lord's doing!

We glorify God in the fire when we rejoice in Him — when we can thank God for striking us — when we can thank Him for whipping us!

Happy are you who have got into Christ's fire!

MANY OF US WANT PAULINE THEOLOGY BUT FEW OF US WANT PAULINE PAIN. (CHANDLER)