

Grace has been defined as the unmerited favor of God.  
If unmerited, then none can claim it as their inalienable right.  
If grace is unearned and undeserved, then none are entitled to it.  
If grace is a gift, then none can demand it.  
Therefore, as salvation is by grace, the free gift of God--then He bestows it on whom He pleases.  
Because salvation is by grace, the very chief of sinners is not beyond the reach of Divine mercy.  
Because salvation is by grace, boasting is excluded, and God gets all the glory.  
A. W. Pink

### 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)*

89. Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Gal. 3:10; Lam. 3:39; Mt. 25:41; Rom. 6:23).

90. Q. What doth God require of us that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life (Acts 20:21), with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption (Pr. 2:1-6, 8:33 to the end; Is. 55:2, 3).

#### 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](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://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 8, No. 34

August 23, 2015

---

---

### THE EFFECTUAL FAITHFULNESS OF GOD

*For what if some did not believe? shall their unbelief make the faith of God without effect? Romans 3:3*

The audacity and arrogance of man takes on many forms. That which immediately comes to mind is the denial of the very existence of God. Of course, the Psalmist characterizes such as fools and attributes to them corruption and abominable works and declares that none of them do good. There are those who think that they are able to thwart the purposes of God. Pharaoh asked Moses, “Who is the Lord that I should obey Him?” Many pay lip service to God but see Him as having good intentions but incapable of accomplishing His desires. A popular teaching declares as fact that global warming will destroy the earth and the only solution to the problem is in the hands of men. People of faith know how the world will end and who will end it. It will not be a chance occurrence nor will it be by the hand of men. While men are the reason of the curse upon the earth, God has determined the time of its duration in its present form. The faith referenced here is that of the faithfulness of God and not the faith of men. It is the determination of God that is in view. Paul anticipates the idea that some might see the unbelief of Israel (or any unbelief) as a failure of God.

Paul poses questions that demand a proper answer. He had been addressing the problems of self-righteousness among the Jews and noted that not only should humility be the order of the day but also that they had been given a head start in learning of Christ. They were the select people to whom were given the types, the

shadows, the prophets and the inspired Word to that point. The Gentiles had to be started from “scratch.” The fact is, they, as a people, rejected Christ and were still rejecting the Gospel message. There were many Jews that did believe the Gospel and openly professed Christ and Paul identified them as true Jews (Romans 2:29). The question is did the Jewish rejection impact God or in any way deflect His purpose? In particular, did it affect the outworking of the promises of God? The thought of the many seems to be that the success of God’s plan is contingent on human cooperation. It is essential that we understand that the ultimate promises of God were statements of His will and purpose and are not subject to the capriciousness of men. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1:20.*

How often do we hear men pledging divine blessings to those who are willing to cooperate. How proud are they who wax magnanimous and make a decision for Christ. Even more proud are those who put another “notch in their gun” and claim another “star in their crown” in that they have gotten another one to profess. The implication is that by acting in that way they have aided the will and purpose of God and in no way do they see that any genuine profession of faith began as a sovereign, independent and fully effectual work of the Holy Spirit. Such an awakening engenders the grace of repentance toward God and enables faith toward our Lord Jesus Christ. In a true experience with Christ, the

issue is not a decision, it is a full surrender and where mercy is the only hope. In the end it will have been that claimed by Paul: *For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13.*

We would ever echo the message of our Lord: *...The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:15.* It is the desire of every Christian that the Gospel be heard and invokes a desirable response. But, neither the integrity of God nor His happiness is dependent on the actions of men. It is His Son in Whom He is well pleased and His rejoicing in salvation is because His Son is glorified in it. That Christ Jesus came into the world to save sinners conveys hope to the hearer but declares purpose as far as God is concerned. God's promises are statements of His purpose. Often when a directive is issued to someone the response is "And what if I don't?" This is often thrown back in the face of God in refusing His command to repent and to believe on His Son. Will God be disappointed? Paul's response in the next verse says it all. "God forbid: let God be true and every man a liar..." The promise of God is to them that believe. Our

Lord plainly declared that the purpose of God would be fully realized. He declared first: *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6:37.* He followed that with: *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 6:39.* To those who refuse and rebel, the faithfulness of God is intact. He has and will have seen the full outworking of all He determined to do.

The purpose and the promises of God were declared from the beginning. Much had transpired to confirm His ability to see His purpose through. But, having sent His Son into the world to condemn sin in the flesh His greatest obstacle was confronted and taken out of the way by our suffering substitute. All the unbelief in the world changes nothing as to the faithfulness of God to save and to put out of His sight (and ours) forever all that offends. With the Psalmist we declare: *My heart is fixed, O God, my heart is fixed: I will sing and give praise. Psalms 57:7.* We rest all on the faithfulness of our God in Christ Jesus our Lord. *bhs*

---

## BUSY, BUSY, BUSY

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. —Psalm 51:16-17 There is all around us, however, a very evident and continuing substitute for worship. I speak of the compelling temptation among Christian believers to be constantly engaged, during every waking hour, in religious activity. We cannot deny that it is definitely a churchly idea of service. Many of our sermons and much of our contemporary ecclesiastical teaching lean toward the idea that it is surely God's plan for us to be busy, busy, busy—because it is the best cause in the world in which we are involved. But if there is any honesty left in us, it persuades us in our quieter moments that true spiritual worship is at a discouragingly low ebb among professing Christians. Do we dare ask how we have reached this state? ... How can our approach to worship be any more vital than it is when so many who lead us, both in the pulpit and in the pew, give little indication that the fellowship of God is delightful beyond telling? Oh Lord, forgive me for so often falling into the "busy, busy, busy" trap. Help me to demonstrate that "the fellowship of God is delightful beyond telling." Amen.

A. W. Tozer

For God So Loved the World John 3:16, surely the most famous passage in the Bible, makes precisely this point. Unfortunately, though, many have missed the meaning of this remarkable text altogether. Often we are told that God's love is great because it extends to each and every person who has ever lived. "Just think," so it is said, "of the multitudes of men and women who have swarmed across the face of the earth. Oh, how great the love of God must be to embrace within its arms this countless multitude of people." But I'm not so sure. I'm not convinced that we learn much about God's love by counting heads. God's love is magnified not when we ask "How many?" but when we ask "What kind?" That is, the issue is not quantity but quality. The nature of the people God loves is crucial, not their number. The highlight of John 3:16 is that God has loved the world. The contrast is moral, not mathematical. The difference between God and the world isn't that He is one and it is many. The point John makes is that He is holy and it is sinful! That's what makes His love for the world so astounding. God's love for the world is remarkable because the lover is righteous and the beloved is not. He who dwells in unapproachable light has entered the domain of darkness. The just has died for the unjust (1 Pet. 3:18). In other words, we marvel at John 3:16 because it tells us that God has loved the moral antithesis of Himself. When the apostle John uses the term world both here and throughout his writings, he portrays it as sinful, estranged, alienated from God and subject to His curse. The "world" is detestable because it is the contradiction of all that is holy, good, righteous, and true. The "world" is that system of fallen humanity viewed not in terms of its size but as a satanically dominated rebellion at war with the kingdom of Christ. The point, then, is not that the world is so big that it takes a whole lot of love to love it all. The point is that the world is so bad that it takes an amazing love to love it at all. Sam Storms *The Singing God*

---

#### Finding Ultimate Satisfaction – Randy Alcorn

When my thirst for joy is satisfied by Christ, sin becomes unattractive. Those who drink of Jesus are fully satisfied. Ultimate satisfaction can be found only in God, the gracious giver of all good things. We were made for Him and we will never be satisfied with less. Coming to grips with this is one of the great keys to Christian living. When my thirst for joy is satisfied by Christ, sin becomes unattractive. I say no to the passing pleasures of immorality, not because I don't want pleasure, but because I want true pleasure, a greater and lasting pleasure found only in Christ. Those who drink of Jesus are fully satisfied (John 6:35). I can either have my thirst quenched in Jesus, or I can plunge deeper into sin in search of what's not there. How many times in the last 24 hours have you consciously looked to God and said something like, "Please, my Savior, help me find in You today all that my heart longs for"? Perspectives from God's Word "For with you is the fountain of life; in your light we see light" (Psalm 36:9). "O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water" (Psalm 63:1). Perspectives from God's People "We are a long time in learning that all our strength and salvation is in God." —David Brainerd "Many come short, being satisfied with the works of God rather than hungering for and reaching on to God Himself." —A. W. Tozer

The Holy Spirit does many distinctive things in the application of this redemption. Without being irreverent, let us imagine we have the privilege of asking the Holy Spirit this question: "Holy Spirit, what is Thy most delightful work in the application of the redemption purchased by the Son?" What do you think His answer would be? Would it not be that His most delightful work is that of shining on the face of Jesus, thereby making Him glorious to the hearts of sinners? To make the person and work of Christ understood, cherished, and believingly embraced in the hearts of men is indeed His delightful work. Albert Martin