

Grace is the antithesis of justice.

Justice demands the impartial enforcement of law.

Justice requires that each shall receive his legitimate due, neither more nor less.

Justice bestows no favors and is no respecter of persons.

Justice, as such, shows no pity and knows no mercy.

But after justice has been fully satisfied, sovereign grace flows forth.

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)*

91. Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (Jn. 1:12; Is. 26:3, 4; Ph. 3:9; Gal. 2:16).

92. Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:28), whereby a sinner, out of a true sense of his sin (Acts 2:37, 38), and apprehension of the mercy of God in Christ (Joel 2:12; Jer 3:22), doth, with grief and hatred of his sin, turn from it unto God (Jer 31:18, 19; Ez. 36:3 1), with full purpose of and endeavour after new obedience (2 Cor. 7: 1 1; Is. 1: 16, 17).

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WXTH-LP FM – In Richwood

#### 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

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### AN EXPECTATION OF GREATNESS

*Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Psalms 18:35*

The scriptural measure of greatness is humility before the Lord. Of course, this defies the definition that the world would give to greatness. Our Lord taught the disciples by precept and example that the two go hand in hand. His example of condescension in John 13 is often admired but seldom imitated. But, then neither is the greatness which is manifested in Him seen apart from such humility. The declaration was clear: *But so shall it not be among you: but whosoever will be great among you, shall be your minister: Mark 10:43.* The disciples often expressed a concern for their standing in an anticipated physical kingdom. But, as to the Kingdom of Heaven He was clear: *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Matthew 18:4.* In particular we are reminded of them with whom the Lord will have to do. *The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Psalms 34:18.* In contrast we note that pride is the predecessor of destruction.

We would quickly note that the greatness attributed to David was not attained through the actions of a proud man. From this precious Song of Deliverance we read of David's attribution of his greatness to the gentleness of the Lord. From this also we would conclude that such was the divine design and that it was brought to fruition. Was David's assertion in this sense a mark of pride? Or was it an acknowledgment of the accomplishments of the

Lord in his life as well as the position to which he had been elevated? He confessed first and foremost that he had been protected by none other than the saving grace of God and called his salvation a shield. So it was that he had survived the attacks of Satan who troubled the mind of Saul to provocation against David. Truly there was but a step between David and death, but in that step stood the saving power of God and the shield of faith indeed. He would further rejoice that the Lord had not administered to his needs at a distance. Rather, David was sensitive to the presence of the Lord and felt the strength of the divine Hand upholding him. In all of this he was especially aware of the fatherly attention of the Lord in assuring that David would rise to the intended heights and would know the glorious victory in the end. It was this that had given to David the full measure of greatness which included such humility as is here confessed and left no place for pride.

The greatness which we witness in David correctly appears to us as exceptional. He occupies an important place in the story of redemption and we rejoice that it is so. But, inasmuch as the Lord mentioned greatness in the matter of discipleship should not we conclude that there is an “expectation of greatness” manifested to all? It does not seem that the Lord would leave the competition of the disciples intact and simply change the rules of attainment. Only in scripture may we witness such a concept. Greatness seems to be held as

both a goal and a standard. It is to be feared that many would use the matter of humility as an excuse for not reaching for the mark as did the Apostle Paul. Men seem to confuse self-abasement and pity for humility. Thus, it is with them, that they think themselves incapable of God-honoring spiritual activity and, of course, they are correct. But they in effect despise the resource that would enable spiritual greatness. Paul confidently, but humbly, declared "I can do all things through Christ which who strengthens me!" It behooves us to consider the design of God for us in our salvation.

The descriptions given of the Lord's people speak of power, accomplishment and royalty. We are reminded of Peter's encouragement to a beleaguered people: *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Peter 2:9.* He does not say that this is what you should be; it is rather this is who you are. How can such things be so? We who believe are the Chosen of God, born to a royal priesthood, possessing the imparted holiness of Christ and made distinct from all others and enabled to show forth the praises of our Blessed Redeemer. Is this not greatness? How is it that we tend to belittle the

work of grace with false humility wherein we declare "I can't do that?" John did not declare that Jesus would make us kings and priests. He declared that He has done so. Jacob the "supplanter" and returning exile hung desperately on and was declared to be a "Prince with God." The writer of Hebrews was persuaded better things of true believers and Paul calls us coheirs with Christ. Who can forget the precious words of John: *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 John 3:1.* We are of the very household of faith and our Lord declares that He is not ashamed to call us brethren. Is there any greater? Many who are kings and presidents have no such claim to greatness as does the humble child of God.

Our Lord told His disciples that they were the "light of the world" and the "salt of the earth," and empowered by His Spirit that is who they are. The word "gentleness" may also be read as condescending. So it was that our Lord took on sinful flesh and suffered the horrible ordeal of the cross. He did not do so to redeem a people who would be ordinary or mediocre. His submission and humility has made His people great! *bhs*

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## Restraining Evil or Changing Hearts?

We should never cease speaking moral truth prophetically into the culture(s) in which we live ... proclaiming God's standard of right and wrong to which all people's conscience already bears witness. But we must remember that even if you were to persuade a few people of the truth of your moral cause you have still done nothing to advance the kingdom of God unless you proclaim the gospel with even greater clarity. Apart from grace it is the natural state of man to love darkness and hate the light (John 3:19, 20) so having them exchange a specific sin for some kind of moralism has done nothing beneficial, in any redemptive sense, for their soul. You have merely exchanged one sin for another. No amount of moral agreement with you or behavior modification will save their soul.

So while we must declare God's moral law we must take even greater efforts to declare

the gospel of Jesus Christ, the only person to have fulfilled God's law - this must be our main focus. Only as the Holy Spirit germinates the seed of the gospel does true life begin. It is through this, and this alone that God's kingdom advances, because the word of the gospel is where God has promised to change hearts ... and indeed moral advance will follow (1John 5:1-4). If you want to change the culture then remember, first and foremost, that people need a new heart. outward laws may restrain certain evils, but the inward writing of the law on the heart transforms the person. While politics certainly has its place, politics is small and limited in scope. On the other hand, Christ touches the whole man - the nature of the universe, the meaning of life and death and everything. -- john\_hendryx (Monergism)

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Luke 23:26

*On Him they laid the cross, that He might bear it after Jesus.*

We see in Simon's carrying the cross a picture of the work of the Church throughout all generations; he is the cross-bearer after Jesus. Mark then, Christian, Jesus does not suffer so as to exclude your suffering. He bears a cross, not that you may escape it, but that you may endure it. Christ exempts you from sin, but not from sorrow. Remember that, and expect to suffer. But let us comfort ourselves with this thought, that in our case, as in Simon's, it is not our cross, but Christ's cross which we carry. When you are molested for your piety; when your religion brings the trial of cruel mockings upon you, then remember it is not your cross, it is Christ's cross; and how delightful is it to carry the cross of our Lord Jesus! You carry the cross after Him. You have blessed company; your path is marked with the footprints of your Lord. The mark of His blood-red shoulder is upon that heavy burden. 'Tis His cross, and He goes before you as a shepherd goes before his sheep. Take up your cross daily, and follow Him. Do not forget, also, that you bear this cross in partnership. It is the opinion of some that Simon only carried one end of the cross, and not the whole of it. That is very possible; Christ may have carried the heavier part, against the transverse beam, and Simon may have borne the lighter end. Certainly it is so with you; you do but carry the light end of the cross, Christ bore the heavier end. And remember, though Simon had to bear the cross for a very little while, it gave him lasting honour. Even so the cross we carry is only for a little while at most, and then we shall receive the crown, the glory. Surely we should love the cross, and, instead of shrinking from it, count it very dear, when it works out for us "a far more exceeding and eternal weight of glory."

CHARLES SPURGEON

*Kindnesses are the small coins of love. We should always be ready to scatter these coins wherever we go. Kindnesses are usually little things that we do as we go along our daily path--wayside acts, touches, words, little helpful things. We never know when we do any little thing in love for Christ, what the end of it will be--what a harvest of good will finally come from it. It is better to do a thousand little kindnesses every day, than to do a great deed of love once in a year, and then fail to be kind in the common days.*

*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Colossians 3:12 -J. R. Miller*