

A WHOLE NEW GENERATION OF CHRISTIANS HAS COME UP BELIEVING THAT IT IS POSSIBLE TO ACCEPT CHRIST WITHOUT FORSAKING THE WORLD

A. W. TOZER

There are two sorts of mercy that are seldom eclipsed by the darkest affliction that befalls the saints in their temporal concerns, that is, sparing mercy in this world and saving mercy in the world to come.

John Flavel

### GADSBY'S CATECHISM

by William Gadsby (about 1800)

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

Question XVIII. What is sin?

Answer. Sin is the transgression of the law of God.

1 Jn. 3.4.

Question XIX. What was the sin whereby our first parents fell from the estate wherein they were created?

Answer. The sin whereby our first parents fell from the estate wherein they were created was their eating of the forbidden fruit.

Gen. 3.6-7.

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WXTH-LP 101.7 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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### THE THRONE OF GRACE

*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:16*

There are many images brought to mind at the mention of a throne. In the literal depictions we see a highly ornate and impressive piece of furniture and certainly these have great symbolic meaning to those who occupy them. Many have struggled and fought to occupy the thrones of this world and have taken great honor and authority unto themselves by doing so. There is much pomp and ceremony often attending the occupants of earthly thrones but, it is the throne of God that towers above all their positions. Therefore their seats of power lack the ability to sanctify the occupant or to continue them in that place. It is God who sets up kingdoms and who takes them down.

There are many characterizations of the throne of God in Scripture. Certainly that which is occupied by the Most High God is glorious in whatever role it portrays. While we are limited to images of a literal throne, the ultimate picture is given by our Lord: *But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Matthew 5:34.* The throne of God is eternal as is described by the Psalmist in: *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Psalms 45:6* and quoted by the writer of Hebrews. The throne is one of judgement as related in, *But the LORD shall endure for ever: he hath prepared his throne for judgment. Psalms 9:7.* Our God is Holy above all and so is His throne. See, *God reigneth over the heathen: God sitteth upon the throne of his holiness. Psalms 47:8.* It is no

wonder that we read of the fear that comes upon the unregenerate and rebellious as they contemplate Him upon His throne -- *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: Revelation 6:16.*

Yet, with all these images and more of a Sovereign God who rules without restraint and of whom it is written, *The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Psalms 103:19,* His grace constrains delightful submission and faith before Him and His throne. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Revelation 5:13.* We are thus brought to delightfully consider this same glorious Sovereign as reigning from the throne of grace and we are enjoined to come with confidence to it. To the world, such a prospect of so many representations of His throne, they might ask “which is it?” The submitted servant joyfully replies, “all of them and much, more.

It is not without a reason of such confidence that we are so encouraged to come. The thought here of “boldness” is not of brashness or confidence in one’s self. It is rather that we are able to come with openness and honesty. We are able to freely confess and confide with

assurance that the One seated there for all His power and might is receptive to the product of His mercy and grace. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.* The preceding verses here lay a solid foundation beginning with the exalted priesthood of Christ our Lord. He is superior in every way to any earthly priest and is characterized as our "Great High Priest." In consideration of the execution of that office in the behalf of His people and the acceptance thereof in that He has "passed into the heavens," we may be assured of its success. But, notwithstanding His great power and glory He is touched with the feeling of our infirmities. We cannot measure the extent to which He "was in all points tempted like as we are yet without sin."

It is to be feared that many fail to properly apply the terms used here. At the mention of mercy the thoughts of many go to the idea of mere benevolence and do not recognize that the mercy of God has to do first and foremost with the matter of our sins and our unworthiness. Where there is a true conviction of sin and the necessity of divine forgiveness there is often a need for application. If one is

born again of the Spirit of God and exhibits true faith in the merits of the blood of Christ he has received mercy. It is, however, for us to come for validation knowing that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The songwriter expressed it well thusly: "I stand amazed in the presence Of Jesus the Nazarene/ And wonder how He could love me, A sinner condemned unclean." But it is at this "Throne of Grace" that we learn and are assured that we are cleansed and made whole by the "Blood of the Lamb." So it is here written that we may obtain mercy to assure us.

This is followed by the promise of "grace to help in time of need." John Gill wrote that "since not only God is able to help, He has promised it; and He has laid help on Christ; and gives it seasonably, and at the best time; and it springs from grace." He went on to say "it is grace that does help; by which may be meant, the discoveries of God's love, and the supplies of grace from Christ..." All other needs are subservient to the grace to serve, to honor and to truly worship our God. He who is over all is able to supply all and to sovereignly administer every need. He is "the God of all grace." *bhs*

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## THE REFINER'S FIRE

Some time ago, a few ladies met to study the scriptures. While reading the third chapter of Malachi, they came upon a remarkable expression in the third verse: "And He [God] shall sit as a refiner and purifier of silver" (Malachi 3:3).

One lady decided to visit a silversmith to learn about the process of refining silver. After the smith had described it to her, she asked, "But Sir, do you sit while the work of refining is going on?"

"Oh yes, Madam," replied the silversmith, "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver will be injured."

The lady at once saw the beauty, and comfort too, of the expression, "He shall sit as a refiner and purifier of silver."

God sees it needful to put His children into a furnace. His eye is steadily intent on

the work of purifying, and His wisdom and love are both engaged in the best manner for us. Our trials do not come at random, and He will not let us be tested beyond what we can endure.

Before she left, the lady asked one final question, "When do you know the process is complete?"

"Why that is quite simple," replied the silversmith. "When I can see my own image in the silver, the refining process is finished."

— Anonymous -- (Contributed by Daniel Parks)

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## ON THE DEATH OF CHRIST

We must never suppose for a moment that our Lord had no power to prevent His sufferings, and that He was delivered up to His enemies and crucified because He could not help it. Nothing could be further from the truth than such an idea... The plain truth is, that our Lord submitted to death of His own free will, because He knew that His death was the only way of making atonement for man's sins. He poured out His soul unto death with all the desire of His heart, because He has determined to pay our debt to God, and redeem us from hell. For the joy that was set before Him He willingly endured the cross, and laid down His life, in order that we, through His death, might have eternal life. His death was ... the death of a triumphant conqueror, who knows that even in dying He wins for Himself and His people a kingdom and a crown of glory.

J. C. Ryle (quoted by Derek W. H. Thomas in *You Must Read*)

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## A Problem with Evangelism

In twentieth-century evangelism there has been a woeful ignoring of the solemn truth of the total depravity of man. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, blind and helpless, dead in trespasses and sins.

Because such in his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God.

According to our view here, so will it be else-where: to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that his salvation is impossible unless God puts forth His mighty power. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail." - A. W. Pink

*Take heed of carrying purposes of going on in sin with thee to the throne of grace! This were a horrible wickedness indeed... Is it not enough to sin, but would thou make God accessory to His own dishonor also? – William Gurnall*