

"Remember Jesus for us is all our righteousness before a holy God, and Jesus in us is all our strength in an ungodly world." - Robert Murray M'Cheyne

Do not hijack good theology and use it as a club, but persuade men with gentleness and respect, for only God can change people's understanding in His own time, as He did with you. JWHendryx

"Beloved, let this truth be ever present to your mind, that as we increasingly see glory in Christ, we shall increasingly see that there is no glory in ourselves." - Octavius Winslow

(Above items copied from Monergism)

**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 LXXXIX. What is the Lord's Supper?

Answer. The Lord's Supper is an Ordinance of the New Testament, instituted by Jesus Christ, wherein, by partaking of bread and wine, by faith in Christ, the worthy receivers do set forth the broken body and the shedding of the blood of Jesus as their meat indeed and their drink indeed; and as oft as they do it they show forth His death till He come.

Matt. 26.26-30; Mark 14.22-25; Luke 22.15-20; 1 Cor. 5.7 & 10.16-17 & 11.23-27.

Question XC. Who are the proper subjects of this ordinance?

Answer. They who have been quickened by the Spirit, called out of darkness into God's marvellous light, who have repented unto life, believed in Christ unto the salvation of the soul, been brought into sensible union with Christ and been baptized in His name.

Acts.2.41 & 11.18; 1Cor. 5.7-11 & 11.28; Eph. 2.1; Col. 2.6; 1 Pet. 2.9.

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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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### BY NATURE, THE CHILDREN OF WRATH

*Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Ephesians 2:3*

One of the most difficult things for anyone to face is that they cannot change themselves. The thought persists that self-willed reform is the answer to making one acceptable to God. Perhaps the idea is as old as Cain in that something done in the flesh would somehow be recognized as a result of great effort and personal sacrifice and so be accepted. Such is never the case with God. While the ability to recognize and even to acknowledge ever-present evil is often witnessed, the ability to change never is. Perhaps the thought arises from the idea that man is basically good and that evil comes because of imitation of the same in others passed down through generations. The obvious solution, to such as hold this idea, is just quit doing it and all will be well. So men labor with the idea of reforming the life and practices of unbelievers with the belief that they can effect or at least assist in a new birth of sorts. The great error occurs in the failure to comprehend the depths of sin and that it is a matter of nature rather than a learned behavior. Through Jeremiah the Lord declared to Israel: *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Jeremiah 13:23.* The lamentation of Job included the cry, *Who can bring a clean thing out of an unclean? not one. Job 14:4.* And, David readily confessed *Behold, I was shapen in iniquity; and in sin did my mother conceive me. Psalms 51:5.* In none of these was there a declaration of self-deliverance; rather

they recognized the hopeless estate and enslaving characteristics of the fallen nature of men.

It was to this conclusion that Paul would bring the Ephesians so that they might more fully receive the necessity of the New Birth which is an independent and sovereign act of the Holy Spirit upon dead and unresponsive sinners. *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)* Ephesians 2:5. He would have them to know that all those things attributed to a life outside of Christ occurred because it was their nature to participate therein. It was a matter of birth and being the offspring of our father Adam. Paul applied the fact to Jews and Gentiles alike and so would impress upon them in the most forceful terms that they were the product of the grace of God in regeneration and had made no contribution in any way to their salvation. In this way he led them to the oft-quoted Ephesians 2:8-10.

There are two issues, among many, that we would address here. The more obvious is that we should never lose sight of the distinguishing grace of God that has brought us from wickedness, helplessness and darkness into His marvelous light. How often do we hear expressions of appreciation for salvation and rightly so. Yet, how easily we lapse into the routine of it and fail to meditate upon the fact that the issues involved are infinite in nature. To be the children of wrath is to be subject to the

intense hatred of God and to be assured of eternal banishment from Him and the torments of the fires of hell. Such is the lot of those who pass from this life without Christ as their substitute. It is well that believers realize that the infinite and unmeasurable love of God has brought infinite sacrifice to bear and the exercise of infinite power in the resurrection of Christ so that we might experience an eternity of bliss with Him in Christ Jesus our Lord. That such as were “by nature the children of wrath” are brought into the light of His presence and enabled to delight in the glories of Christ above all, is mind boggling.

The second is that we must realize that the natural consequences of having come into this world with this fallen nature remain. This flesh will indeed perish and go the way of all the earth. This is both a matter of acceptance and even delight with believers. What we must not forget is that old nature, even though disenfranchised, remains a burden. Paul would not have warned, *Neither give place to the devil. Ephesians 4:27*, if it were not possible to do so. He was reminding of the fact that we once walked “according to the prince of the power of the air.” David’s penitent prayer came after he had succumbed to that very thing. The example

of Paul was this: *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Corinthians 9:27*. Paul willingly confessed: *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Romans 7:18*. The scathing rebuke of James was directed to believers. It seems that they had given way to acting in accordance with that old nature, received at birth, rather than act in accordance with the life that comes of having been made “partakers of the divine nature.” They were thus directed to “draw nigh to God.”

The distinction that our Lord has made between the “children of wrath” and the “children of promise” is infinite. There are no points of similarity and the intent of the Holy Spirit is that we should appear distinct in this present world. In the past our conversation (manner of life) was dictated by the same nature as others. Paul directed that our conversation be as it becomes the Gospel of Christ and Peter described the means: *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Peter 1:23. bhs*

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### Robert Hawker on Ephesians 2:3

I beg, however, to detain the Reader one moment longer, just to call his attention to the expression of the Apostle, when speaking of the former state of the Church, before being quickened by the Spirit; he saith, that they were by nature children of wrath even as others. By which we may suppose, he could not possibly mean, that they were children of God's wrath, when he had before, in the preceding Chapter, said so many blessed things, of their being chosen of God, to be holy, and without blame before him in love; being, predestinated to the adoption of children, by Jesus Christ to himself, and accepted in the Beloved. See Eph\_1:4-6. It is impossible that such could have ever been the children of God's wrath; though when born in the Adam-nature of a fallen state, were justly exposed, to God's wrath, and but for their sonship in Christ, and acceptance in him, must have suffered the punishment due to sin, But it should seem, that the Apostle's meaning is, they were by nature, children deserving wrath, even as others. And, moreover, by the fall, were also of wrathful, tempers, and dispositions;

and, as Paul elsewhere said of himself, and all others like himself, while in a state of unregeneracy, were living in malice and envy; hateful, and hating one another. Tit\_3:3. I thought it proper to state this to the Reader, for some, for want of attention to this grand feature of our holy faith, in our grace-union with Christ, by GOD's choice from all eternity; have been led away with the too common phrase of calling God's children as if once heirs of hell, and children of the devil. Blessed, be God! they never were so, though children deserving wrath; yet in Christ, saved with an everlasting salvation. And the gift of the Spirit is, because they are sons, and not to make them so.

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The need for clear communication about sin is acute since we live in a generation born in and cultivated by sin. We are a people that drinks down iniquity like water, and cannot discern our fallen condition any more than a fish can know that it is wet. Because of this, we must endeavor to rediscover a biblical view of sin and the sinfulness of man. Our understanding of God and the gospel depends on it.

**CONCLUSION AND WARNING** Having reached the end of this chapter, the reader may be thinking, "This is a hard saying; who can understand it?" The truth about sin is disturbing and the language is harsh. Nevertheless, we must understand that forthright teaching on sin is an essential part of the gospel of Jesus Christ. Men must understand what they are and what they have done. Although such truths are scandalous and even painful, they are biblical and necessary. We rarely use the word sin in our contemporary culture. It is not because it has been replaced by one that is more appropriate but because the idea itself has been lost. We live among people that are either unable or unwilling to practice moral discernment or pronounce judgment upon anything. Sin is no longer utterly sinful, and men are no longer totally depraved. Even to suggest that something might be wrong is intolerable, to proclaim that something is sin is unthinkable, and to teach that men are sinners is criminal. Nevertheless, our culture must know that a holy, righteous, and unchanging God will one day judge them. That which was sin in earlier times is still sin today, and that which has led to the eternal ruin of a countless multitude will continue to engulf countless more. As preachers of the gospel, we must impress these truths upon men. Although men may consider our language scandalous and question our motives, we must not shrink back from using God's language and calling things what they are, so that men might see things as they are. Paul Washer, *The Gospel's Power and Message*

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Because we are all priests before God, there is no such distinction as "secular or sacred." In fact, the opposite of sacred is not secular; the opposite of sacred is profane. In short, no follower of Christ does secular work. We all have a sacred calling.

Ravi Zacharias

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Ephesians 2:8-10