

The most godly Christian is the one who knows himself best.
No one who knows himself, will believe that he deserves anything better than Hell.

~ ~ ~ ~

Anyone who wishes to check on his true spiritual condition may do so, by noting what his voluntary thoughts have been over the last hours or days.

Both from A. W. Tozer

THE NEW HAMPSHIRE CONFESSION OF FAITH

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

XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom.7:7,14-22;
Gal.3:21; Ps. 119; Rom.8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4;
Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

THE RIVERSIDE BAPTIST CHURCH

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WXTH-LP 101.7 FM—In Richwood

Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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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WHAT ABOUT ME?

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands. Psalms 138:8

The question expressed in the title may be applied in different ways. A child witnessing some good thing being done for another might become jealous or resentful and complain, “what about me?” In days of “choose up games” the least popular or the least athletic might be left to the last or ignored and we might hear “what about me?” However, when one might hear incomplete statements being made by others about themselves the emphasis might become defensive as in “what are you saying about me?” One of the saddest observations in the Scripture might be the case of Esau whom the writer of Hebrews described as unsuccessfully seeking a place of repentance. Perhaps the reference was to his plea to Isaac after realizing that Jacob had undermined his hopes: *And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. Genesis 27:38.* In other words, “what about me, don’t you have even one thing for me?” Other self-centered actions recorded in the scripture include Peter’s reaction after the encounter with the rich young ruler and our Lord’s assessment of the situation. At the question of rich men entering the Kingdom, Peter’s retort was, *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? Matthew 19:27.* In other words, “what about what we have done.” At hearing our Lord speak of the manner of his demise Peter ask Him of

John “What shall this man do?” Again, it was about me.

David may have anticipated this question or at the least he has provided us with a response to the question anticipated by Peter in, *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.* I need not answer for my self as to “What about me” or of where do I fit in the scheme of things or how shall I be found qualified to be accepted of the Lord? The answer to the questioning myself or of others as to what about me is precious and constitutes blessed assurance. How precious to know of the faithfulness of the Lord to bring to perfection those upon whom He has set His love. We have nothing of ourselves wherein we may glory. But in that which is unto us through the cross of our Lord Jesus Christ we must glory. Jesus did not suffer only to leave us in imperfection.

In verse six of this Psalm David acknowledged the high and lofty place occupied by the Lord alone and then added that the Lord had respect unto the lowly. The proud (those whose concern is “what’s in it for me”) are kept at a distance. In verse seven David spoke of the hindrances to such confidence in both the Lord’s ability and His desire to bring us into that way of perfect acceptance with Him. The same work of perfection that the Lord graciously executes is that which enables us to most fully enjoy Him.

How great is our God and how great is His salvation! That I should be brought from deserved destruction to full identification with the Only Begotten of the Father is reason to marvel. We are being brought to a state of perfection that matches the nature given us in regeneration —“Ye must be born again.” We are born of “incorruptible seed” and are fully sanctified and set apart for the Master’s use. It remains for the manifestation of that work to be fully developed in us and so perfected. And so we look to the claim of David here and the parallel to it in, *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Philippians 1:6*. The grace of our God continues to work in us that which is pleasing in His sight — a work we could never do. I could never have achieved salvation on my own and I cannot maintain on my own. Peter would instruct us in this way: *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Peter 3:18*. This may bring our wills into concert with His, but it is He that brings us to perfection. The hope of David lay in the mercy of God.

How easy it would be to read such a passage and then lapse into presumption upon the grace of God. Such was not the case with David. That which was a matter of assurance to him became the object of his prayer. It has been well said

that if you want to be sure your prayers are answered pray for what is promised. The evidences in David were powerful such as his desire to worship the Lord and the awareness of past deliverances. It would seem enough to provoke the thought of not being concerned. Assurance is an ongoing need. Thus, he would pray that the Lord’s work would ever be evident in him. Certainly, it would have been his desire that the Lord help him in his daily walk. That thought is elevated to the acknowledging that he was altogether, in every aspect of his redeemed life, the work of God. We are reminded of the words of Moses: *Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Psalms 90:16-17*.

The same grace that assures us of the successful work of the Lord in us encourages our hearts to strive toward the same things that He has determined. O that our lives might be *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephesians 1:6*. May we be found being exercised in the commitment He has made to us and so hear the Apostle again: *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 Peter 4:19. bhs*

From Thomas Watson in *All Things for Good*

We know that all things work together for good, to them that love God, to them who are the called according to his purpose.—Romans 8:28. If the whole Scripture be the feast of the soul, as Ambrose said, then Romans 8 may be a dish at that feast, and with its sweet variety may very much refresh and animate the hearts of Gods people. In the preceding verses the apostle had been wading through the great doctrines of justification and adoption, mysteries so arduous and profound, that without the help and conduct of the Spirit, he might soon have waded beyond his depth. In this verse the apostle touches upon that pleasant string of consolation, “we know that all things work together for good, to them that love God.” Not a word but is weighty; therefore I shall

gather up every filing of this gold, that nothing be lost. In the text there are three general branches. First, a glorious privilege. All things work for good. Second, the persons interested in this privilege. They are doubly specified. They are lovers of God, they are called. Third, the origin and spring of this effectual calling, set down in these words, “according to his purpose.”

On Repentance

“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3). In using the word know, Jesus is not limiting the Christian life to an intellectual endeavor; rather, the knowledge of which He speaks is both relational and intimate. The goal of the Christian life is the pursuit of an intimate knowledge of God that leads to a greater estimation of His worth, a greater satisfaction and joy in His person, and a greater giving of oneself for His glory. As the old catechism states, “Man’s chief end is to glorify God and to enjoy Him forever.” Therefore, genuine repentance does not stop at turning away from sin, but it is still incomplete until there is a thorough turning to God as the “chief end” of all desire. This truth is especially evident in two Scriptures gleaned from both the Old and New Testaments. The first is from the prophet Isaiah, through whom God declared: Seek the LORD while He may be found, Call upon Him while He is near. Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon (Isa. 55:6–7). It is important to note that this text clearly places the emphasis on returning to the Lord. The renunciation of sin is not an end in itself, but the first step toward the greater end of returning to God. We turn away from sin so that we might turn to Him. The two things are necessary, because God and sin are mutually exclusive. We cannot cherish nor possess both at the same time. The second text is in Paul’s first epistle to the church in Thessalonica. He describes their conversion in the following words: “For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come” (1 Thess. 1:9–10). Once again, it is evident that a person’s turning away from sin is secondary to the primary goal of turning to God. The evidence of true conversion among the believers in Thessalonica is that they not only turned from their former idolatry, but they also turned to the living and true God in obedient service. Moreover, they had such a longing for Him that they were patiently awaiting, amid much affliction, His final and full revelation in the second coming of His dear Son. As is the case of all true repentance, there was a “turning away from” and a “turning to.” There was a rejection and renunciation of sin and a passionate desire and longing for God.

--Paul Washer in *The Gospel Call and True Conversion*

Contentment celebrates grace. The contented heart is satisfied with the Giver and is therefore freed from craving the next gift.

-Paul David Tripp