

**CHRISTIAN! ALL THAT GOD IS, WILL SUPPLY ALL THAT YOU NEED. – THOMAS GOODWIN**

**THE NEW HAMPSHIRE CONFESSION OF FAITH**

By J. Newton Brown -- 1833

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

**IX. Of God's Purpose of Grace**

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; II Tim. 1:9; Rom. 11:32-36; I Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11

**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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### BOUGHT WITH A PRICE

*For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. (1 Corinthians 7:22-24)*

It has now been about fifty years ago that I worked out of an office that was around the corner from a shoeshine shop. My first visit was out of curiosity having never had someone else shine my shoes. After that, my visits were about wanting to watch the shoeshine man work. The task, which to many would be menial, he approached with joy and determination to do the best job he could. I was amazed at the skill with which he applied himself and at the satisfaction that registered on his face at what he accomplished. I saw in him a rare form of contentment and real joy in pleasing others. In my pursuit of the things of this world, I had never known that.

Paul wrote to the Philippians that he had learned “in whatsoever state I am, therewith to be content.” That he had separated from the world and the things pertaining to the world was obvious. How different are the ways of believers today in that they find it difficult not to be affected by the things of this present world. There is much unrest all about us. But this has always been. The things we are witnessing are for the good of true believers and will redound to the glory of God in the end. Perhaps the distraction is that men would have us to focus on the elements of human power and wisdom and then choose as to whose way seems best. The recurring cry is for “social justice.” While we may clearly recognize things that are unseemly in “man’s inhumanity to man” we fall far short

of the issue that is at the bottom of it all. “All have sinned and come short of the glory of God.” After listening to Job and his friends as to the reason of the tragedy that had befallen him, the young man Elihu goes right to the root of the problem. *But none saith, Where is God my maker, who giveth songs in the night; (Job 35:10).* Men would justify themselves before men, but what of the justice of God?

True believers are given the unique ability to see and to hear things from the divine perspective. It is in that way we learn that there is only one remedy for the things that are wrong in the world. Peter wrote: *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:4).* While we may recognize the atrocities that have persisted among men from the beginning, we are given the ability to see ourselves as in the presence of God and therefore subject to him. The way of the world is to oppress and to seek for personal promotion, the way of God is love, joy, and peace.

The text here provides yet another way of obtaining these things. In v. 20 of this chapter Paul had written “Let every man abide in the same calling wherein he was called.” In v. 24, the thought is expanded to abiding with God. Paul was addressing the issues that arise out of earthly distinctions. The Jews versus the

Gentiles and the enslaved versus the free are specifically mentioned. In the light of what we have received in Christ, these are considered nothing. The issue of slavery has existed throughout the history of men. Paul simply recognized it as a part of the culture. Certainly, he did not condone it. He simply acknowledged its existence. There are other places in scripture where slavery is condemned. It is not within the scope of this writing to explore it beyond what we see here. The issue here is concerning one's relationship to God and to see therein that which is more valuable than anything in this world.

Suffice it to say, there is no justification for forced slavery. But they who are Christ's are his by right of purchase and may rightly be called the bond slaves of our Blessed Lord. To be bought with a price is to be owned and this claim is registered by Paul here. He did not hesitate to refer to himself as the slave of Christ. Peter wrote of our redemption: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Peter 1:18-19)*. What value He must have placed on us to have paid such a price. Men have rebelled against this claim and still do. Paul pointed out here that the slave that was called was then free and that the free man being called became a slave. This was not a reversal of their outward roles. Both were then the slaves

of Christ and that which held them in that bondage was nothing less than the eternal love of God as we know it in Christ our Lord. But our Lord declared that "Ye shall know the truth, and the truth shall make you free." We are free to abide with God regardless of our worldly station or occupation. The enforcement of our slavery to Christ is that we are partakers of the divine nature and are therefore not only the purchase of blood, but His slaves by choice. There is no respect of persons with God. But the person of Christ in us makes us one in Him. *And so, we may say with the Psalmist: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. (Psalms 84:10)*.

John Gill wrote: "therein abide with God; that is, abide in his civil calling and station of life, be it what it will, as knowing he is in that state it is the will of God he should be in; and as in the sight of God, who knows all men, and what is best for them, and who sees and observes all their actions and conduct of life; and with whom there is no respect of persons, of bond or free, of masters or servants; they are admitted equally to enjoy the same favours and privileges in the house of God; have the same access to the throne of grace, and enjoy the same communion with God; and therefore should be content in their present situation, discharging the several duties of their station aright, and exercise a good conscience both towards God and man." *bhs*

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## THE EVERLASTING COVENANT – C. H. Spurgeon

On the Father's part, thus run the covenant. I cannot tell you it in the glorious celestial tongue in which it was written: I am fain to bring it down to the speech which suiteth to the ear of flesh, and to the heart of the mortal. Thus, I say, run the covenant, in ones like these: "I, the Most High Jehovah, do hereby give unto my only begotten and well-beloved Son, a people, countless beyond the number of stars, who shall be by him washed from sin, by him preserved, and kept, and led, and by him, at last, presented before my throne, without spot, or wrinkle, or any such thing. I covenant by oath, and

swear by myself, because I can swear by no greater, that these whom I now give to Christ shall be for ever the objects of my eternal love. Them I will forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with me through Christ eternally." Thus run that glorious side of the covenant. The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave his declaration, "I hereby covenant," saith he, "that all whom the Father giveth to the Son, I will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling; I will give them faith whereby this blood shall be applied to them, I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept. As for the other side of the covenant this was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with his Father: "My Father, on my part I covenant that in the fullness of time I will become man. I will take upon myself the form and nature of the fallen race. I will live in their wretched world, and for my people I will keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of thy just and holy law. In due time I will bear the sins of all my people. Thou shalt exact their debts on me; the chastisement of their peace I will endure, and by my stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of thy law, and all the vials of thy wrath shall be emptied and spent upon my head. I will then rise again; I will ascend into heaven; I will intercede for them at thy right hand; and I will make myself responsible for every one of them, that not one of those whom thou hast given me shall ever be lost, but I will bring all my sheep of whom, by thy blood, thou hast constituted me the shepherd-I will bring every one safe to thee at last." —From Sermon 277 *New Park Street Pulpit*

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I find this a tremendous truth and a rather uncomfortable challenge. My prayers—whether I pray, how much I pray, about what I pray—reveal my priorities. And they reveal how much I really think I need God, or whether I am, deep down, in fact self-assured and self-righteous. If Paul, “an apostle of Christ Jesus by the will of God” (Ephesians 1 v 1), knew that he needed to “bow my knees before the Father” (3 v 14), what of us? If Jesus Christ, the greatest teacher in the world, followed up his instruction by prayer, what of us? If Jesus Christ, who was set on a mission that changed not just world history but all of eternity, took time to pray, what of us? If Jesus Christ, the Son of God, knew that he needed to pray, what of us?

—Alistair Begg, *Pray Big*

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**GENUINE ASSURANCE COMES FROM SEEING THE HOLY SPIRIT'S  
TRANSFORMING WORK IN ONE'S LIFE, NOT FROM CLINGING TO THE MEMORY OF  
SOME EXPERIENCE. – JOHN MACARTHUR**