

*He that saved our souls has taught us to weep over the unsaved. Lord, let that mind be in us that was in Thee! Give us thy tears to weep; for, Lord, our hearts are hard toward our fellows. We can see thousands perish around us, and our sleep never be disturbed; no vision of their awful doom ever scaring us, no cry from their lost souls ever turning our peace into bitterness.*

*Our families, our schools, our congregations, not to speak of our cities at large, our land, our world, might well send us daily to our knees; for the loss of even one soul is terrible beyond conception. Eye has not seen, nor ear heard, nor has entered the heart of man, what a soul in hell must suffer forever. Lord, give us bowels of mercies! "What a mystery! The soul and eternity of one man depends upon the voice of another!"*

*– Horatius Bonar (1808-89), Scottish minister (As quoted by Daniel Parks)*



### KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

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

Q. 37. What is justification?

A. Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

(Rom. 3:24; Eph. 1:7; 2 Cor. 5:21; Rom. 5:19; Phil. 3:9; Gal. 2:16)

Q. 38. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

(1 John 3:1; John 1:12; Rom. 8:16-17)

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsi@msn.com](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

#### 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 LORD'S RESPECT TO THE LOWLY

*Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. Psalms 138:6*

The great care of the lowly is a recurring theme throughout Scripture. As we read in Scripture the inabilities and lack of worth in men, we are amazed that the Lord would have any regard at all. Whenever, in Scripture, the Lord is held up in comparison to men, they are found to be totally devoid of any redeeming virtue. Yet, divine attention and respect is the claim of many. With some it is demanded as if God were under obligation to his rebellious creatures. With many it is a matter of presumption and they take it for granted that God will deal with them on their own terms. Thus, they think in relative ways as they compare men with men rather than to confess the sovereignty of God. Still others totally reject the need of divine attention and perhaps even the very existence of God. Their actions reflect a total contempt for God and his grace. Those described in this passage as the "lowly" treasure the attention of God and his care.

There are none as amazed as these lowly ones that God should give attention to them. These are they that have considered the infinite contrast between God and men. They know that the Lord is high in a way that the world in general cannot conceive. As they think upon his Name many things come to mind. He is in need of nothing. He alone is totally self-sufficient and complete in every regard. He is supreme in power and in might. He alone is without beginning and without end. He is the creator of all things and therefore remains in absolute control. There is none so excellent in greatness,

dignity, power, and ability to accomplish His perfect purpose. He is above the comprehension of mortal man. And for all of His glorious attributes, He has and exercises perfect wisdom in the use of them all. There is no end to the words that might be used to describe His Majesty. Above all these things is the fact that He is holy.

Furthermore, these are fully aware of their inadequacy and readily confess that they have nothing to offer or any claim to register upon the favor of God. The word lowly here suggests that they think little of themselves. It is not only that the Scripture describes man as unfit for cohabitation with God but also that these are low in their own eyes. Their need of mercy is not just a matter of fact it is a matter of experience. Why then, would God have respect unto such a people? Such people are the perfect fit for the application of God's glorious grace. These are the chosen people of God. We are reminded that they are not chosen on the basis of merit. Rather, *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 1 Corinthians 1:27.* These are brought, through regeneration, to this realization of their own undone condition. God will have those he redeems to know of their need for redemption and to know of His great love for them.

Christ described himself as being "meek and lowly in heart." He further exhorted that we should learn of Him in that way. If then we find

that the Father declares that He is pleased only with the Son then it would follow that the only way to be pleased with men is through his Son. The consideration of God for his redeemed people is never separated from Christ Jesus our Lord. Thus, those who come unto God truly believe that He is and that all must come from Him. Especially they do confess that they have no righteousness of their own and are subject to His mercy. They freely acknowledge that their salvation is owing to the work of the divine Substitute, Jesus Christ. The most profound trade occurred when He took the sins of His people and gave to them His righteousness. Those who realize this humbly bow and worship Him, who alone is worthy.

Jesus said, "Fear not little flock for it is the Father's good pleasure to give you the Kingdom." From this we learn that it pleases God to show respect unto His own. The thought of respect reflects the thought of God giving special and particular attention to those who are "lowly." He has determined to glorify Himself through ministering unto them so great a salvation and all of His person and attributes are engaged to accomplish it.

The Psalmist declares, *The ungodly are not so: but are like the chaff which the wind driveth away. Psalms 1:4.* So is the contrast here. God is omniscient and therefore knows all about the proud. He knows of their boasts and their proud assertions of self-sufficiency. Yet, it is from a distance. While He is aware of them and their deeds and even makes their pride to serve His purpose, He does not know them. Their claims come up before Him and are rejected. It was the humble publican rather than the proud Pharisees that went down to his house justified. Paul declared; *Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 Timothy 2:19.*

The attention and respect of the Lord does not come to the lowly as a matter of merit. Rather it is because of His grace that they are lowly and they know the great joy of faith, forgiveness and submission to Him in every way. *bhs.*

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### "Whose heart the Lord opened." Act\_16:14

In Lydia's conversion there are many points of interest. It was brought about by providential circumstances. She was a seller of purple, of the city of Thyatira, but just at the right time for hearing Paul we find her at Philippi; providence, which is the handmaid of grace, led her to the right spot. Again, grace was preparing her soul for the blessing-grace preparing for grace. She did not know the Saviour, but as a Jewess, she knew many truths which were excellent stepping-stones to a knowledge of Jesus. Her conversion took place in the use of the means. On the Sabbath she went when prayer was wont to be made, and there prayer was heard. Never neglect the means of grace; God may bless us when we are not in his house, but we have the greater reason to hope that he will when we are in communion with his saints. Observe the words, "Whose heart the Lord opened." She did not open her own heart. Her prayers did not do it; Paul did not do it. The Lord himself must open the heart, to receive the things which make for our peace. He alone can put the key into the hole of the door and open it, and get admittance for himself. He is the heart's master as he is the heart's maker. The first outward evidence of the opened heart was obedience. As soon as Lydia had believed in Jesus, she was baptized. It is a sweet sign of a humble and broken heart, when the child of God is

willing to obey a command which is not essential to his salvation, which is not forced upon him by a selfish fear of condemnation, but is a simple act of obedience and of communion with his Master. The next evidence was love, manifesting itself in acts of grateful kindness to the apostles. Love to the saints has ever been a mark of the true convert. Those who do nothing for Christ or his church, give but sorry evidence of an "opened" heart. Lord, evermore give me an opened heart. --Copied

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### Why should I want to be a Christian? by John Piper

All of our wants are either toward something or away from something, aren't they?

In other words, I don't want *pain* and I do want *pleasure*. And those are just two words to use. You can use other words: discomfort, agony, horror. Or pick the pains that you don't like: loneliness, etc. So there's a whole group of things that we don't want. And then there's a whole group of things that we do want: pleasure, delight, joy, satisfaction.

Christianity is Christ Jesus the Son of God, eternal, coming into the world to save sinners who have earned for themselves God's punishment because of our neglecting God, rebelling against God, ignoring God, despising God, refusing God, walking away from God, minimizing God.

Everybody has done this. Christians still do it, unbelievers do it. Nobody owns up to the value of God to the degree that we should. And God is infinitely valuable and infinitely worthy of our trust and our love. Yet nobody does it. Therefore we're all under his just judgment and we're going to be sentenced one day to a lake of fire called the second death or hell.

And to trust in Jesus' work on our behalf, when he died in our place, delivers us from the wrath to come.

So the first reason is the negative one: all those horrible things that will come upon us if we continue to rebel against God won't come upon us if we trust in Christ who offers himself to us as a way of escape.

So that's the negative side. But far more satisfying is, "Why would you want to get out of hell? Or why would you want to have your sins forgiven? Or why would you want to be reconciled with God?" And the answer to those questions is, "To have infinite satisfaction with God forever and ever."

A clean conscience? Yes. Forgiven sins? Yes. Out of hell? Yes. In heaven? Yes. New heavens and new earth? Yes. Lion lying down with the lamb? Yes. Restored with Mom and Dad who were Christians? Yes. But that's not the ultimate satisfaction.

The ultimate satisfaction is that you are going to be with Jesus. You're going to see infinite glory in Jesus.

So why should you want-*want*-to be a Christian? It's because you don't want eternal pain. You do want eternal pleasure.

Hell is eternal pain, and we're all going there without believing in Jesus. And God is eternal pleasure: "In your presence is fullness of joy; at your right hand are pleasures forevermore" ([Psalm 16:11](#)).

So if you want full pleasures-that is, 100%, not 85% or 99%-and eternal pleasures-not just 80 years, but 80 ages of years-then become a Christian. That is, renounce self-reliance and embrace Jesus Christ as the Savior and Lord and Treasure of your life. And you will have infinite pleasures in his presence forever.

I think that's a pretty good reason for wanting to be a Christian.