

The boundless stores of Providence are engaged for the support of the believer. Christ is our Joseph, who has granaries full of wheat; but He does not treat us as Joseph did the Egyptians, for He opens the door of His storehouse and bids us call all the good therein our own. He has entailed upon His estate of Providence a perpetual charge of a daily portion for us, and He has promised that one day we shall clearly perceive that the estate itself has been well-farmed on our behalf and has always been ours. The axle of the wheels of the chariot of Providence is Infinite Love, and Gracious Wisdom is the perpetual charioteer.  
—Charles Spurgeon



### 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. 96. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

(Ps. 119:11-18; 1 Thess. 1:6; 1 Peter 2:1-2; Rom. 1:16; Ps. 19:7)

Q. 97. How is the Word to be read and heard that it may become effectual to salvation?

A. That the Word may become effectual to salvation we must attend thereunto with diligence, preparation and prayer, receive it in faith and love, lay it up in our hearts and practice it in our lives.

(Prov. 8:34; 1 Peter 2:1-2; 1 Tim. 4:13; Heb. 2:1-3; Heb. 4:2; 2 Thess. 2:10; Ps. 119:11; James 1:21-25)

#### THE RIVERSIDE BAPTIST CHURCH

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#### 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

Volume 5, No. 44

October 28, 2012

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### ULTIMATE EXPECTATION

*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. 1 Thessalonians 5:9-10*

The Church at Thessalonica had been subjected to persecution from the beginning. Paul came from Philippi where he had a blessed ministry with Lydia, the Jailer and others. He preached at Thessalonica that Christ must suffer and rise again and that Jesus was the Christ. Many gladly received this message to the salvation of their souls. Many, however, did not and the scripture tells us that they “moved with envy” toward those who did. The opposition was such that Paul and Silas had to be sent away. From there Paul came to Berea and then he fled to Athens. It was from there he wrote the Thessalonian letters. He wrote with the intention of bringing comfort and assurance to the persecuted Saints there.

Many doubts had been sown in the minds of these people. Some told them that Jesus had already returned and they were left. Therefore much in these two letters referred to the second coming of Christ in a reassuring way. Some had either died or had perhaps been killed in the persecution and this was a grave concern for them. Paul assured them that the coming of the Lord would include those who had died in the faith and so they need not worry on this count. With many such things, Paul reinforced the hope of the Gospel to them as a means of comfort.

First he would have them to know the difference in wrath and persecution. Wrath is the anger of God expressed toward the ungodly. The child of God may be chastened by a loving

Father, but those under the blood of Christ shall never know wrath. Persecution, on the other hand, is the wrath of man carried out against those who oppose them and this has come often to the Children of God. He has always blessed persecution to their good and His glory.

Secondly, he would have them to know that the matter of their salvation was not contingent either upon them or the whims of those who would destroy them. Salvation is the appointment of God to them that receive it. It is as emphatic as any divine decree we know. Just as surely as wrath is appointed to those that oppose, salvation is determined by God upon His own. Such salvation was to come through Jesus Christ, our Lord. All of this was incorporated into God’s purpose. That is, Christ would fully identify with His people in their sin. He would be made sin for them. He would receive the wrath of God that was due us. And He would rise again having obtained full Atonement. Salvation is truly by Christ alone. Works could add nothing to it and persecution could take absolutely nothing from it. God, in eternity made the appointment. Jesus Christ, in time and on time confirmed the appointment. The Holy Spirit keeps the appointment with us and brings us to us life, repentance and faith.

Paul would, also, have them to know that there was a personal goal with both God and those He saves. The death of Christ was not an afterthought with God and it was not something brought about by the designs of men. The death

burial and resurrection of Christ has always been the purpose of God. And, it has always had a specific aim. Paul expressed it here in that His death was for us. Paul was not here speaking of the world at large. The “us” referred to him and the Thessalonian believers. He was bringing personal comfort to them. The aim was specific. It was that we should live together with Him. This enables a simple but profound view of the Gospel purpose. God’s design is that He would have a people, who He loved and in whom He delighted, to live with Him. A further qualification is that they would desire and delight to live with Him. In salvation, satisfaction comes both to men and God. This was the joy that lay before Christ when He went to the cross. *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2.*

Men often speak of death as going to be with the Lord. So, they cling to a hope of living eternally in a state of bliss. We would hope that they look forward with great delight to eternity in the presence of our Lord, remembering His

work of grace and beholding His infinite beauty while they sing with the Heavenly Host, “Worthy is the Lamb.” With this thought Paul would chase away grim and depressing thoughts of death and dying. But, there is another aspect of this to be considered. The application is the same “whether we wake or sleep;” whether we live or die. Men hopefully or even confidently look to the time after death, but, what of the living together with Him now?

The comfort we receive at the hand of our Lord is not deferred. It is an ongoing reality beginning in this life and continuing through all eternity. If we are not comforted in dwelling with Him now, we need not expect to be comforted then. Paul often spoke of the presence of the Lord with him. Remember, *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.* The reason of the death of Christ is realized in the believer coming to know God personally in Christ. It is a present living relationship in which both God and His people delight. Persecution and trial may bring a greater need of comfort but they cannot drive away our God who lives together with us. *bhs*

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## THE BIBLE

The Bible is the collection of 66 inspired books from the LORD Jehovah, the Creator of heaven and earth. These inspired writings by about 40 different human penmen contain the wisdom of the universe that God intended for the human race. They exceed all the wisdom of all men as much as light exceeds darkness (Ps 19:7-11; 119:98-100, 130; Is 8:20; I Cor 2:6-16; I Tim 6:20; II Pet 1:19).

It was written supernaturally to only reveal truth to those who approach it with reverent fear and careful study (Is 66:1-2; Matt 13:10-17). God intended it for the simple saints who trust in Him (Matt 11:25-27; I Cor 1:26-31). Men who approach it with haughty confidence in their own learning or wisdom will be confused and destroyed by it (Rom 1:20-27; I Cor 1:18-21; 3:18-20).

Every word of God is pure, and man is to live by every single word (Pr 30:5; Luke 4:4). Not a single word or verse should be discarded, neglected, or rejected (Rom 15:4; II Tim 3:16-17). Every fact and every commandment pertaining to every subject should be valued as absolutely perfect knowledge, and every contrary opinion should be hated (Ps 119:113, 128; 139:21-22). – Jonathan Crosby

## The Sentence Of Death

*For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 2 Corinthians 1:8-11*

We do not know what the trial was that Paul went through. Some think it was a severe illness. Others, and I am among them, link this verse with the record in Acts 19 of the great riot that broke out in Ephesus and the threat to the lives of all the Christians in that city. Paul must have gone through unusual emotional stress and physical threat during this time. He tells us that he was “utterly, unbearably crushed” (Acts 19:8 RSV). That is the lowest ebb the human spirit can come to, the uttermost sense of despair. He said, “We felt that we had received the sentence of death.” It was absolutely hopeless; he had given up; there was no way out. But then he adds, “But that was to make us rely not on ourselves.”

One of the major reasons God sends us suffering is to break the stubborn spirit of self-will within us that insists on trying to work it all out by our own resources or run to some other human resource or in some way refuse to acknowledge that we need divine help. I find this in myself. I struggle sometimes. I do not want to pray about a certain matter, because if I pray about it, I am admitting that I cannot handle it myself. Paul must have struggled the same way.

Here is this mighty apostle, who so plainly and clearly understood the principles of how God operates, and still he had to be put through a time of testing like this that he might again learn not to rely on himself. You read the story of Saul of Tarsus, that brilliant young Pharisee, and you see a self-reliant young man who is confident that there is nothing he cannot do with that brilliant mind, that ability and logic, that strong, powerful personality. He felt he could handle anything, and repeatedly God had to break that, to put him in circumstances he could not handle, that he might learn not to rely on himself, but “on God, who raises the dead.” That is the major reason, I think, for suffering, which is the pressure that is designed to destroy our determined stubbornness. Paul has learned to trust God to take him through whatever life throws at him, no matter what it is. Now that is a Christian lifestyle. It is time for some of us Christians to quit acting like the world around us, constantly complaining about everything that comes our way. We should see these problems as opportunities to display a different lifestyle and release in our own lives a quiet power that will keep our hearts at peace, because we know that an adequate God is handling the situation; He will take us safely through.

Lord, help me to stop my griping and complaining and believe that You have sent these situations deliberately to show me a better way out, a peaceful way, so that my heart is at rest because I am counting on a living God to do something that I cannot do.

--from the writings of Ray Stedman From the book: *The Power of His Presence* -- Copyright © 2007 by Elaine Stedman -- [www.RayStedman.org](http://www.RayStedman.org)