

Sometimes "common sense" is in direct opposition with "fearless faith". "Common sense" told the disciples their boat was about to capsize. Jesus rebuked them because they did not hold on to "fearless faith".

LORD, I confess that in these trying days, when it seems every circumstance of life is crashing into my boat, tempting me to panic, I so often cave into my feelings. Help me to be bold and hold on to You no matter what I hear, see or feel. Help me to remember I will only sink if I take my focus off of the always immovable, Solid Rock, and steady Shepherd which will NEVER allow me to suffer want. Holly Dye



### GADSBY'S CATECHISM – William Gadsby about 1800

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

Question I. Who is the only self-existent Being?

Answer. God is the only self-existent Being.

Ex. 3. 14; Psa. 90. 2; Isa. 45. 5, 22; Jn. 8.58.

Question II. Ought everyone to believe that there is a God?

Answer. Everyone ought to believe that there is a God, and it is their great sin and folly who do not.

Psa. 9.17; Ecc. 12.13; Mark 16. 16; Jn. 8.24 & 16.8-9; 2 Thess.2. 11-12.

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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 6, No. 3

January 20, 2013

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### GIFTS AND CALLING

*For the gifts and calling of God are without repentance. Romans 11:29*

Often a truth about God is declared in the support of a particular argument. Such is the case in this passage. Paul devotes chapters 9-11 of Romans to the discussion of the Nation of Israel and Israelites in particular. The debate has raged for centuries as to the present and future standing of the chosen people of the Old Testament. No doubt, it will continue until the Lord comes and reveals the truth of it all. Many observe and believe that the existence of National Israel continues and will be brought to a restoration and reconciliation with God in the future. Others hold that both Jew and Gentile disappear and become “one new man” and are reconciled in Christ. It is not my purpose to debate the issue. It is enough to know that Christ was a Jew and came to Jews and spent most of His earthly ministry with Jews. We further realize that the promises of God to Abraham incorporated all the families of the earth and were made long before Moses. We may further know concerning those promises that: *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1:20.* However it turns out it will be discovered that God has not deviated from His will and purpose and all His children will have benefited because “the gifts and calling of God are without repentance.”

An attribute of God has been defined as something that is true about Him. I would add that the attributes of God are those things that are true of Him in such a way as could be said of no other. Thus, when we talk of the

omnipotence of God we understand that no other comes close to His might and power. And, we may safely conclude that the immutability (unchangeableness) of God is an exclusive characteristic of Him. It is precious to know that whatever we know to be true of God we know it because He has engaged all those things in the behalf of those who love Him.

If God does not change may we conclude that what He does is not subject to change? There are things that change. God’s dealings with men in general has the appearance of change as we witness differing courses in the outworking of His providence. Still He does not change and His will and purpose are not subject to change. It is to the terror of those who reject His Son that His hatred of sin does not change. To those who learn that they are sinners but hear the Gospel and believe His Son the fact that He does not change is of great comfort. *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.* When the Scripture is explicit with a declaration about the Lord, the speculation ends.

What are these gifts and calling of God? He certainly does not here speak of the rain that falls on the just and the unjust. The context demands that particular application be made of this truth. Paul makes reference to those things promised and given to Israel. The thoughts here expressed take us to the consideration of salvation. Many believe that salvation is offered by God but initiated by men. That which pertains to men certainly is subject to change.

We know that salvation is by the grace of God and is both begun and sustained by Him. The design of God in salvation leads to His own glory. To accomplish that He has delivered the gifts and expressed the calling that brings it to fruition. We believe and preach that "Ye must be born again." Certainly to be born again does not come as a result of works or of any human contribution. It is defined as a new creation with God as the creator. Shall we reckon that He could "un-create" His people. Not only that, but He makes the "gift" of repentance whereby one learns of his condition and because of it falls on the mercy of God. This is followed by the gift of faith whereby one is enabled to see Christ, lay hold on Christ and trust Him with all their heart. Eternal life is a gift and God shall never recall it or declare it null and void. He will perform the necessary work and it shall all be well.

The calling of God is without repentance. That is He does not call for a time and then cease from doing so. *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none*

*can stay his hand, or say unto him, What doest thou? Daniel 4:35* His sheep hear His voice and they follow Him. He the Holy Spirit communicates the calling of Christ to the heart of an individual and has never been frustrated in so doing. God does not stand at a distance and hopefully cry out for permission to save. Neither does He offer gifts and leave it to the individual. The calls of God always end with a positive response and the gifts of God are always given and received. Consider: *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. Psalms 110:3.*

What a precious truth is here given to us. The things that we have whereby we know Him, we love Him and we follow after Him shall never be taken away. *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6:37.* And, *For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13.* God graciously works His own will and purpose and is not subject to the whims of men. *bhs*

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A supporter of "easy-believism" argued, "The opposite of "easy believism" is "difficult believism." So how good exactly does one have to be before he is \*really\* a Christian in your estimation?"

Answer: The Bible declares that Belief (or faith) is not merely difficult, but rather, IMPOSSIBLE for the natural man. So the opposite of "easy believism" is not "difficult believism". Those who think faith is either "easy" or "difficult" are both wrong, according to the Bible. If someone thinks faith is "easy" or even possible, apart from grace, then they do not understand our condition as human beings or our real need of grace. Those who think faith is something easy are making the same mistake as those who think good works save. Both are trusting in some self-generated meritorious act, rather than Christ alone who provides everything we need for salvation, including a new heart to believe and obey. -*COPIED*

"Of himself the fallen sinner can no more repent evangelically than he can create a world. "With men it is impossible" rules out of court all special pleading for the power of man's will. Nothing but a miracle of grace can lead to the saving of any sinner. - A. W. Pink

## New Creations in Christ

One of the greatest indictments against certain preachers is their obligation to constantly address the moral and spiritual problems of their disciples. They identify many of their disciples as “carnal Christians” because their lives have not appreciably changed since they got saved. They beg their disciples to “Let God have His will and way in your life” and to “Rededicate yourself to the Lord.” They enforce legal codes upon their disciples in the hope that they will be restrained from sinning and become more righteous and holy. They preach messages on moral issues and against sins committed by their disciples. They promise a “higher life” through “progressive sanctification”. They conduct family-life seminars so that their disciples may become “Christian” spouses / parents / children / citizens. They conduct scientific seminars so that their disciples may have proofs of God’s existence and be dissuaded from evolutionism. They provide counseling services and self-help “anonymous” programs for addicts to alcohol, drugs, gambling, spousal abuse, pornography, and so forth. For people with mental problems they provide the services of “Christian” psychologists and psychiatrists. They do all kinds of things not done by preachers in the New Testament.

Why do those preachers find it necessary to do such things? It is because their message of salvation and methods of betterment do not change the native sinful nature of men and women (as it is described in Psalm 51:5; 58:3; et.al). No one’s native sinful nature can be changed by christening (literally Christianizing), getting wet with water, observing a weekly day of physical rest, deciding for Jesus, joining a church, reforming, adhering to denominational standards, exercising “freewill”, or anything else those preachers require. By the self-admissions of those preachers, their messages and methods do not alter the lives of their followers – except to make them more religious. “But it has happened to them according to the true proverb: ‘A dog returns to his own vomit,’ and, ‘a sow, having washed, to her wallowing in the mire’” (2 Peter 2:22). Jehovah says their preachers have “plastered them with untempered mortar” (Ezekiel 22:28, et.al.).

Why are the programs and methods employed by those preachers not necessary for Christ’s preachers? It is because we preach “the gospel of Christ, [which] is the power of God to salvation for everyone who believes” (Romans 1:16). God’s power in salvation does not merely reform sinners into religionists. Rather, it transforms sinners into saints (literally holy ones) and makes them to be new creations in Christ. “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Corinthians 5:17)– Daniel E. Parks

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There are *three things* for which the Christian needs a regular time alone during the day: meditation on the Scripture, prayer, and intercession

In our meditation we read the text given to us on the strength of the promise that it has something quite personal to say to us for this day and for our standing as Christians. It is not only God’s Word for the community of faith, but also God’s Word for me personally.... We are reading the Word of God as God’s Word for us. Therefore, we do not ask what this text has to say to other people. For those of us who are preachers that means we will not ask how we would preach or teach on this text, but what it has to say to us personally. *Dietrich Bonhoeffer*