

It is written of him, "In the days of his flesh, he offered up prayers and supplications with strong crying and tears." Hebrews 5:7. Alas, how unlike is this to many of our supplications! How tame and lukewarm they seem by comparison. How truly might God say to many of us, "You do not really want what you pray for." Lets us try to amend this fault. Let us knock loudly at the door of grace, like Mercy in Pilgrim's Progress, as if we must perish unless heard. Let us settle it in our minds, that cold prayers are a sacrifice without fire. J. C. Ryle

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 XLI. What is effectual calling?

Answer. Effectual calling is the work of God's Spirit whereby, convincing them of sin, enlightening their minds in the knowledge of Christ, and creating them anew, He enables the elect to embrace Jesus Christ, freely given to them in the gospel.

Jn. 6.37 & 16.8-11,13-14 & 17.3; 2 Cor. 4.6; Eph. 2.1; 1 Jn. 2.27; Rev. 22.17.

Question XLII. What blessings do they that are effectually called partake of in this life?

Answer. They that are effectually called do, in this life, partake of justification, adoption, sanctification and the several blessings which do in this life accompany them.

Psa. 68.18; Rom. 5.1-2 & 8.30-32; 1 Cor. 1.30; Gal. 4.6; Eph. 1.5.

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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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INDEBTED

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. Romans 1:14

Men love to think themselves independent and the idea of being free of indebtedness is often cause for celebration. Certainly this true of financial obligations, but self-centered man likes the idea of not being under obligation to any for any reason. Many are uncomfortable at receiving unsolicited favors because it leaves them with a sense of obligation to repay the favor. Such thoughts originate in pride. But, where the grace of God is in evidence pride has been displaced by a love of mercy and a desire that God should be glorified in all. Why then did Paul consider himself a debtor to people he did not know? He had received nothing at their hands and was under no human obligation to them.

In his Epistle to the Romans, Paul left no doubt that he had a great longing to see them and to impart some spiritual gift to them. He felt indebted to them as well as others. And so, he was ready to preach the Gospel to them at Rome also. It is rather easy to understand that he was obligated to the Lord in that He had arrested, called and commissioned him to preach to the Gentiles. *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: Acts 9:15.* It is seemly for any who have been redeemed by the blood of Christ to feel indebted to our Lord who “Paid it all.” But, Paul is quite specific in saying that he is indebted to all men everywhere as well. We are well aware of the “Great Commission” and the mandate it brings to all

who know the Lord. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matthew 28:19-20.* But, are we morally obligated to those herein named?

The word “debtor” means simply one who is indebted and/or morally obligated to another. As was already noted it is easy to feel that way with regard to our Lord. But, are we at liberty to look with indifference to the plight of others. How easy it is to say that “it is their problem and none of my business.” But, along with salvation something else is imparted. In Paul’s reflections on his life before knowing Christ he remembers that he was one without God and without hope in the world. He was a persecutor of the Lord’s people and hated the very Gospel he was now preaching. What he had freely received, he must now freely give. But to feel a sense of debt takes us even further. True believers experience a voluntary sense of indebtedness. When it is as it should be there is no thought of servile obedience. It is rather a sense of love for our fellowman in whatever circumstance. There is a sense that what they received from Christ was freely given to them and it is His nature that abides in us. It is unthinkable that one who is conscious of so great a gift could be indifferent to the danger of others.

We often read or hear of something being given away in limited quantities. Many press,

often violently, to make sure they get theirs. It is unlikely that any think “what if someone needs this more than me?” Yet, Christ abandoned all in order that His people might receive all. We have often heard men say “I know I am going to Heaven.” They often say it without regard to those who may not go. Have we become indifferent to the terrible state of men without Christ? If we have something that answers to the need of the perishing are we not indebted to them to provide it. No, we cannot save them! Salvation is of the Lord!! But, Peter declared to the lame man at the gate of the Temple that “such as I have, give I unto thee.” And in that way Christ and salvation was revealed to the man.

It would seem that we are often class conscious. We have a tendency to look for proper candidates for salvation. Such was not the case here with Paul. He had a divine mandate to preach the Gospel. *For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 1 Corinthians 9:16.* This necessity that Paul refers to was something that came from within and was universal in its

application. How easy it seems to preach to the educated among us. But, Paul is very careful to point out that the same Gospel is to the wise as is to the unwise. The Greeks referred to all other cultures but their own as barbarian. They thought themselves to be the wise and intellectually elite. But, the need of men is no different whether educated or uneducated. Thus, the necessity of the Gospel is pressed upon all. There is no hope outside the blood of Christ! We might ask, “all who?” It is to all that we fear will perish forever in the fires of hell. The wise will perish in their sins the same as the unwise. We are under obligation to tell them of Jesus and of the mercy that men find when they come to Him. We are to tell them of the salvation and assurance given to them that find Christ. In coming to Christ men are joined as one class of people. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. Luke 10:21.*

With Paul, we are debtors to all. *bhs*

FALSE PROPHETS

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. Matthew 24:11-12

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. What could not be accomplished by persecutors outside the Church, and traitors inside, would be attempted by teachers of heresy: “Many false prophets shall rise, and shall deceive many.” They have risen in all ages; in these modern times they have risen in clouds, till the air is thick with them, as with an army of devouring locusts. These are the men who invent new doctrines, and who seem to think that the religion of Jesus Christ is something that a man may twist into any form and shape that he pleases. Alas, that such teachers should have any disciples! It is doubly sad that they should be able to lead astray “many.” Yet, when it so happens, let us remember that the King said that it would be so.

C. H. Spurgeon

Authentic vs. Phony Faith -- John Piper

Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await him. (Hebrews 9:28)

The question before us all is: Are we included in the “many” whose sins he bore? And will we be saved by his coming “for salvation”?

The answer of Hebrews 9:28 is, “Yes,” if we are “eagerly awaiting him.” We can know that our sins are taken away and that we will be safe in the judgment if we trust Christ in such a way that it makes us eager for his coming.

There is a phony faith that claims to believe in Christ, but is only a fire insurance policy. Phony faith “believes” only to escape hell. It has no real desire for Christ. In fact, it would prefer it if he did not come, so that we can have as much of this world’s pleasures as possible. This shows that a heart is not with Christ, but with the world. So the issue for us is: Do we eagerly long for the coming of Christ? Or do we want him to wait while our love affair with the world runs its course? That is the question that tests the authenticity of faith.

So let us be like the Corinthians who were “awaiting eagerly the revelation of our Lord Jesus Christ” (1 Corinthians 1:7), and like the Philippians whose “citizenship was in heaven, from which also [they] eagerly waited for a Savior, the Lord Jesus Christ” (Philippians 3:20).

That’s the issue for us. Do we love his appearing? Or do we love the world and hope that his appearing will not interrupt our worldly plans? Eternity hangs on this question. From “Loving the Second Coming and the Assurance of Salvation”



PRAYER CHANGES THE MAN

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. —John 14:13-14 In all our praying, however, it is important that we keep in mind that God will not alter His eternal purposes at the word of a man. We do not pray in order to persuade God to change His mind. Prayer is not an assault upon the reluctance of God, nor an effort to secure a suspension of His will for us or for those for whom we pray. Prayer is not intended to overcome God and “move His arm.” God will never be other than Himself, no matter how many people pray, nor how long nor how earnestly. God’s love desires the best for all of us, and He desires to give us the best at any cost. He will open rivers in desert places, still turbulent waves, quiet the wind.... All these things and a thousand others He has done and will do in answer to prayer, but only because it had been His will to do it from the beginning. No one persuades Him. What the praying man does is to bring his will into line with the will of God so God can do what He has all along been willing to do. Thus prayer changes the man and enables God to change things in answer to man’s prayer.

Somehow You have given me the awesome privilege of communing with You, bringing my requests and waiting upon You to bring my will in line with Yours. Then somehow You work in answer to my prayer! Thank You. Amen. A. W. Tozer