

"By the grace of God I am what I am. Christian, the only thing that makes you to differ from the vilest being that pollutes the earth, or from the darkest fiend that gnaws his chains in hell, is the free grace of God"! -- Octavius Winslow

"No man is excluded from calling upon God, the gate of salvation is set open unto all men: neither is there any other thing which keepeth us back from entering in, save only our own unbelief." -- John Calvin

### 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 LXVII. What is repentance unto life?

Answer. Repentance unto life is a grace of the Spirit, whereby a sinner, under a true sense of his sin, and an experimental acquaintance with God's pardoning mercy in Christ, does, with grief and hatred of his sin, turn from it unto God with full purpose of heart, and to serve the Lord in newness of spirit, and not in the oldness of the letter.

Joel 2.12-13; Luke 23.40-42; Acts 2.37 & 5.31 & 11.18; Rom. 2.4; 2 Cor. 7.9-10; 1 Thess. 1.9.

Question LXVIII. What is love?

Answer. Love is a grace of the Spirit, communicated to the believer, whereby he loves and delights in God, and in His ways, Word, worship and people.

Rom. 5.5; 1 Cor. 13; Gal. 5.6,22; I Jn. 3.14 & 4.7-21 & 5.1-3.

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsj@msn.com](mailto:branthsj@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

Volume 6, No. 36

September 8, 2013

---

---

### HATH NOT GOD CHOSEN?

*Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 2:5*

In his dealing with the issue of respect of persons and the evils thereof, James poses a strong question. This question is, in fact, a strong assertion of the fact that God has chosen unto Himself the poor of this world. There is no greater way to expose improper tendencies in men than to show God acting in an opposite manner. It is obvious that men have a tendency to act with respect of persons in that warnings concerning it are issued in both Old and New Testaments.

There is an unwritten caste system in this country. While the assertion by most is that all have equal rights, equal respect is far from normal. It is evident that those of high social and economic status show contempt for those who do not come up to their station in life. How often have we heard concerning some such person that “he thinks he is better than everybody else?” Men tend to show contempt to whatever is not identified with them. Thus, poor men are often heard to hold the rich in contempt as they resent their success. It is only in the economy of grace that all men are truly treated as equals and to act otherwise is to lapse into the ways of this present world. It is to be feared that even in our churches we tend to shun the extremely poor. Such was not the example of Christ our Lord. He reminded His disciples that “the poor you always have with you.”

The emphasis of this text is worth noting in that it brings these things to a spiritual context

and calls us to witness spiritually against that which James was calling out. The fact is that the choice of God might not conform to our idea as to who should be chosen. One who is truly aware of his own undone-ness will be made to wonder that God would have chosen him. Having been brought to a conscious of grace and life through the mercy of God we often see others whom we think worthy but never do we think that way of ourselves. Our Lord chose to identify with the poor in coming into this world and it is certain that He continues to identify with those who are called the “poor in spirit.”

It is important to note that the choice of God is never conditioned upon anything found in men. That is, He does not choose based on their righteousness (which is not true righteousness), nor their decisions nor their faith. What is referenced here is the fact that God made choice in eternity to save some and they were the “poor of this world.” Men insist that they have a right to choose but would deny that right to God. In fact, many are highly offended at the idea that God sovereignly chose. Yet we read, *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Romans 9:18.* And, *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ephesians 1:4,* is an emphatic declaration of divine election. It would seem that men might be further offended to learn that He has indeed chose the poor of this world.

It is important to note also that he makes a distinction among the poor. It is the poor of "this world" that are discovered to be chosen. There is no merit in poverty. That is He does not save them because they are poor by the world's standards. It is rather that the effect of His choice makes them poor with regard to the things of this world. These have not regard for earthly riches. Being wealthy is not in itself sinful. Abraham was an extremely wealthy man. Yet, it is written of him, *For he looked for a city which hath foundations, whose builder and maker is God. Hebrews 11:10.* He was counted among the "poor of this world."

It is on this ground that men become equal. We are equal in that all alike have sinned and come short. We are equally in need of Grace and Mercy. We are all complicit in the death of Christ and in salvation we all alike acknowledge the substitutionary work of Christ as our only claim to the favor of God. We see ourselves as having nothing (poor) and in need of all things. The best of this world means nothing in the light of what we obtain in Christ Jesus our Lord.

But, the poor of this world are "rich in faith" whereby all are the beneficiaries of rich and

precious promises. So, the "poor of this world" are the only truly wealthy people in this world. All things are ours through Christ Jesus our Lord. Consider, *And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Luke 6:20.* We are further reminded of the nature of the work of Christ who came to where we were that He might bring us to God. *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Corinthians 8:9.* Or, *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matthew 16:26.*

The Lord's people are truly poor in this world because they have caught a glimpse of the Riches of His grace. Remember, *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; Ephesians 3:8.* The only true wealth is measured in what you can keep. We have an inheritance secured in Heaven and we have the promise that we are being kept for the inheritance. *bhs*

---

## Hope to Obey Hard Commands

John Piper

Whoever desires to love life and see good days . . . let him turn away from evil and do good. (1 Peter 3:10–11)  
There is only one basic reason why we disobey the commands of Jesus: it's because we don't have confidence that obeying will bring more blessing than disobeying. We do not hope fully in God's promise.

What did he promise? Peter passes on his teaching like this:

Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called that you may obtain a blessing. He who would love life and see good days . . . let him turn away from evil and do good.

You will always be better off to obey than to disobey, even if it costs you your life.

Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and the gospel's, who will not receive a hundredfold now in this time . . . with persecutions and in the age to come eternal life. (Mark 10:29–30)

The only way to have the power to follow Christ in the costly way of love is to be filled with hope, with strong confidence that if we lose our life doing his will, we will find it again and be richly rewarded.

Sin's enormity!

(Arthur Pink)

"Hate what is evil" Romans 12:9

If we took a survey of everything on the earth--we could not find anything so vile as sin. The basest and most contemptible thing in this world, has some degree of worth in it, as being the workmanship of God. But sin and its foul streams have not the least part of worth in them. Sin is wholly evil without the least mixture of good--it is vileness in the abstract.

Sin's heinousness appears in its author: "The one who practices sin is of the Devil; for the Devil has sinned from the beginning." Sin is the Devil's trade, and he practices it incessantly!

Sin's enormity is seen in what it has done to man: it has completely ruined his nature and brought him under the curse of God!

Sin is the source of all our miseries. All unrighteousness and wretchedness are its fruits. There is no distress of the mind, no anguish of the heart, no pain of the body--but is due to sin! All the miseries which mankind groans under, are to be ascribed to sin.

Sin is the cause of all divine punishments: "Your ways and your doings have brought these things upon you. This is your punishment." Had there been no sin, there would have been . . . no wars, no calamities, no prisons, no hospitals, no insane asylums, no cemeteries!

Yet who lays these things to heart?

"The deceitfulness of sin!" Sin assumes many garbs. When it appears in its nakedness--it is seen as a black and misshapen monster! How God Himself views it, may be learned from the various similitudes used by the Holy Spirit to set forth its ugliness and loathsomeness. Sin is likened to the scum of a seething pot in which is a detestable carcass, and to a dead and rotting body!

There is a far greater malignity in sin than is commonly supposed, even by the majority of church members. Men regard sin as an infirmity, and term it a human frailty or hereditary weakness. The majority regard sin as a mere trifle.

Tens of thousands of religionists see so little filth in sin, that they imagine a few tears will wash away its stain. They perceive so little criminality in it, that they persuade themselves that a few good works will make full reparation for it.

All comparisons fail to set forth the horrible malignity in that abominable thing which God hates. We can say nothing more evil of sin, than to term it what it is!



Contentment, then, is the product of a heart resting in God. It is the soul's enjoyment of that peace that passes all understanding. It is the outcome of my will being brought into subjection to the Divine will. It is the blessed assurance that God does all things well, and is, even now, making all things work together for his ultimate good.

A. W. PINK

"O Lord, let me always abide under Thy shadow, close to Thy wounded side. Nearer and nearer would I come to Thee, my Lord; and when once specially near Thee, I would abide there forever. What a covering is that which the Lord gives to His chosen! Not a fair roof shall cover him, nor a bomb-proof casement, nor even an angel's wing, but Jehovah Himself. Nothing can come at us when we are thus covered." C.H. Spurgeon