

SALVATION FOR WHOSOEVER...

Some say, "I believe in whosoever salvation – salvation for all, not just some.

They speak contrarily to God's Word. Salvation is for "whosoever believeth in Jesus Christ" (John 3:15, 16), but not for whosoever will not believe in Him. Salvation is for "whosoever shall call upon the name of the Lord" (Romans 10:13), but not for whosoever will not call upon His name. Salvation is for "whosoever will come" to Christ (Revelation 22:15), but not for whosoever will not come. And salvation most certainly is not for "whosoever loveth and maketh a lie" (Revelation 20:15).

– Daniel E. Parks

SPURGEON'S CATECHISM

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

36.Q. What benefits do believers receive from Christ at their death?

XXXVI. A. The souls of believers are at their death made perfect in holiness (Heb. 12:23 and do immediately pass into glory, (Phil. 1:23; 2 Cor. 5:8; Lk. 23:43), and their bodies, being still united to Christ (1 Thess. 4:14), do rest in their graves (Isa. 57:2) till the resurrection (Job 19:26).

37.Q. What benefits do believers receive from Christ at the resurrection?

XXXVII. A. At the resurrection, believers being raised up in glory (1 Cor. 15:43), shall be openly acknowledged and acquitted in the day of judgment (Matt. 10:32), and made perfectly blessed both in soul and body in the full enjoying of God (1 Jn. 3:2) to all eternity (1 Thess. 4:17).

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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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PERFECTING FAITH

*Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
1 Thessalonians 3:10*

We are often refreshed and encouraged as we read of the Apostle Paul’s commendation of the Thessalonians. When we think of their “work of faith, labor of love and patience of hope” we have a standard worthy of emulation. It is evident then that the words of the Apostle here are not critical of them but are incorporated in his desire to comfort them. His time with them had been shortened due to the persecution that befell them and was even then continuing. It was his desire to follow the instructions of our Lord in “teaching them to observe all things.” This he would begin in the matter of their faith and the things which he desired them to know.

Paul had sent Timothy back to them from Athens and they had received from him confirmation concerning their faith. Timothy had returned with good news of their faith and love. (See v. 6). Perhaps, to many this would have been enough. After all, they had made professions and were making some progress. But, the aim of true ministers of the Gospel is not that a minimal result be generated but that true growth in the grace and knowledge of our Lord occur. It is in this way that he would hope to accomplish two things. First he would comfort and strengthen them that they might stand amidst the persecutions and trials that were upon them. Then he would equip them to continue in the way of learning and teaching so that they might be enlarged in the worship and praise of God which would be to His glory and

their delight.

The Apostles sensed something lacking when they asked of Jesus, “Lord, increase our faith.” He had taught them something they found difficult to put into practice concerning forgiveness. The increase of faith would be needed to do what He was teaching. In this case and in the one here in our text we sense two aspects of faith that are lacking or imperfect. First there is the matter of ability to believe. A man who approached the Lord concerning his possessed son was told by the Lord that all he had to do was believe. To this the man cried “Lord I believe, help thou mine unbelief.” Such ability obviously cannot be self-generated. This was, no doubt, an aspect of the imperfect faith of the Thessalonians. They had received and believed the Gospel, a message filled with hope and expectation. But, since believing they had been persecuted physically and inundated with false teaching as well which was designed to cast doubt on the authenticity of the Gospel. Paul wanted to communicate such to them that would fill these areas of doubt with the fullness of hope that is in Christ our Lord.

Having the ability to believe leads to the question of what is to be believed. Simplicity in faith is to be desired. Simplicity, however, does not suggest a lack of substance. Paul testified to them of the ways of assurance of salvation and their actions were confirmation; but he would have them to know more. This would include of a certainty more about God. *But without faith it*

is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:6. This would include all aspects of the glory of God, the power of God, and the ability of God to do all that He pleases. He would furthermore expand on the purposes of God in saving them and the end result of their salvation. He would labor to bring them to the design of God expressed by Paul in that "...so shall we ever be with the Lord."

It thus would behoove them and us to know all that we can know concerning how God, through our Lord Jesus Christ, has brought all this about. We readily confess with them of old that "we know in part" no matter how far we think ourselves to have progressed. But, much is revealed and such is to be known and applied in the lives of the Lord's people. So, he would have them to know of the eternal love of God that we might know the standard to which we are held in loving God and the brethren. He would bring them to the knowledge of the fact that men are by nature depraved and unacceptable to God. He would then have them to understand the glorious teaching of justification and the fact that men are thereby brought to a right standing with God by grace

alone. He would have them to know as much as they could learn about the substitutionary work of the Lamb of God in bringing justification to them. He would have them to understand the sovereign work of the Holy Spirit in bringing them to life in Jesus Christ our Lord as the reason they could understand these things and function as new creations in Him. And, Paul would have them to know, as a matter of both faith and experience, of the faithfulness of Him who has promised.

The more we know of God and the doctrines of the Gospel the more we delight in Him and the more reason we have to praise Him. It is for this reason the Gospel is preached. There is no time in this life in which our faith will not be found lacking. But, there is a dynamic with faith that is ever reaching toward a more perfect knowledge of Christ. So we should attend to the Scriptures as they all testify of Christ our Lord. So we should attend to much prayer that our faith be increased thus heightening our praises and the motive for our service unto Him. Let us look to those things in Him which engender hope. *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Hebrews 12:28. bhs*

When we come to God, we must bring nothing but Christ with us. Any ingredients, or any previous qualifications of our own, will poison and corrupt faith. He that builds upon duties, graces, etc., knows not the merits of Christ. This makes believing so hard, so far above nature. If you believe, you must every day renounce, as dung and dross (Phil 3:7,8), your privileges, your obedience, your baptism, your sanctification, your duties, your graces, your tears, your meltings, your humblings, and nothing but Christ must be held up. Every day your workings and your self-sufficiency must be destroyed. You must take all out of God's hand. Christ is the gift of God (John 4:10). Faith is the gift of God (Eph 2:8). Pardon is a free gift (Isa 45:22). Ah, how nature storms, frets, rages at this, that all is of gift and it can purchase nothing with its acting and tears and duties, that all workings are excluded, and of no value in heaven. Thomas Wilcox

"Good Works"

Titus 2:14

All of God's people in this world maintain good works. There is no such thing as a believer who does not honor Christ by works of obedience to him. "They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24; Romans 6:18). God has ordained that his people walk in good works (Ephesians 2:8-10); and what God has ordained shall come to pass. All believers live in godliness and walk in good works. There are no exceptions. But in this third chapter of Titus, Paul is dealing with the matter of our responsibility. It is the responsibility of all who believe to carefully maintain good works (v. 8). We must be careful to do so, because we are not naturally inclined to do so. Good works are contrary to the flesh, opposed by Satan, and disadvantageous in the world. Therefore, we must be careful to maintain good works.

Good works cannot produce salvation in whole, or in part. Christ alone is our Savior, and grace alone is the cause of salvation (Ephesians 2:8-9; 2 Timothy 1:9; Titus 3:5). And, though it is contrary to popular opinion, good works do not go before us into heaven to prepare for our eternal happiness and reward there. Our works follow us into heaven; but they do not go before us (Revelation 14:13). They shall follow us, not as a basis of reward, but as our everlasting tribute to the grace of God for the glory of his name. Still, good works are necessary (Titus 3:14). Here are three things for which good works are necessary.

1. Good works are necessary because they are ordained of God as a means whereby we may honor him in this world (Ephesians 2:10). God's elect live in the world with an eye to his glory in all things. We want to live in a manner that demonstrates our gratitude to him for all his mercy and grace to us in Christ Jesus. We desire to live so that we may both honor him before men and promote his honor among men (Matthew 5:16; John 15:8; 1 Peter 2:12).

2. By maintaining good works, we adorn the doctrine of Christ, adorn our profession of faith, and make our calling and election sure (Titus 2:10; 1 Timothy 2:9-10; 1 Peter 2:10). Good works are not the basis of our assurance (Read John 21:17). The basis of our assurance is faith in Christ, and only faith in Christ (2 Timothy 2:12; Hebrews 11:1-2). Our good works make our faith sure to others. As the fruits of grace, good works demonstrate to other people the reality of our faith. This is the only evidence we can give to the world of our faith; and this is the only evidence of our faith the world can understand. We can show our faith to the world around us only by our works (James 2:18).

3. We must maintain good works for the good of others. Good works are works performed by us for the benefit of other people, especially of God's elect (Matthew 25:31-40; Philippians 2:4-5). Good works, performed by God's saints, are a means of winning others to Christ (1 Peter 3:1-2). And good works are very profitable to others as an example for them to follow (1 Timothy 4:12). The believer, by his example, is to take the hands of his weaker, younger brothers and sisters in Christ, and lead them in the path of obedience to Christ. Don Fortner

One hour in Heaven will make us forget all our sorrows! As the sun dries up the water, so one beam of God's glorious face will dry up all our tears! Thomas Watson