

"Ye WILL NOT come to me, that ye might have life." Why, beloved, I am almost ready to exclaim, Have all free-willers no knowledge that they dare to run in the teeth of inspiration? Have all those that deny the doctrine of grace no sense? Have they so departed from God that they wrest this to prove free-will; whereas the text says, "Ye WILL NOT come to me that ye might have life." Martin Luther

SPURGEON'S CATECHISM

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

52.Q. Which is the fifth commandment?

LII. A. The fifth commandment is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

53.Q. What is required in the fifth commandment?

LIII. A. The fifth commandment requires the preserving the honour, and performing the duties belonging to every one in their various positions and relationships as superiors (Eph. 5:21-22; Eph. 6:1, 5; Rom. 13:1), inferiors (Eph. 6:9), or equals (Rom. 12:10).

54.Q. What is the reason annexed to the fifth commandment?

LIV. A. The reason annexed to the fifth commandment is, a promise of long life and prosperity — as far as it shall serve for God's glory, and their own good — to all such as keep this commandment (Eph. 6:2-3).

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Sunday Evening 6:00 PM

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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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BY THE GRACE OF GOD

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 Corinthians 15:10

Men tend to use the words, “...by the grace of God I am what I am,” as a statement of resignation to whatever state they are found. Their thought is not truly what they are but what they are not. It may be true that they are not going to hell. It is the mercy of God that keeps one out of hell while the grace of God manifests positive accomplishment on the behalf of the recipient. Many have observed one less fortunate than themselves and commented “but by the grace of God there go I.” Again, such a comment while sounding conciliatory, serves to credit grace for what they are not rather than what they are.

The Apostle here was making a statement that attributed great things to the grace of God. It is no proud assertion of any merit on his part, but certainly it was an acknowledgment of the greatness of grace in him. His ministry had been under attack. He countered with a strong assertion of the success of grace in him. That grace was not in vain. It had prevailed and was manifested in abundant labor in the Gospel. He had surpassed the other Apostles (although he referred to himself as the least of them) in productivity and it was all because of the grace of God in Him. By the grace of God he was an Apostle whose ministry was empowered by the Holy Spirit and was blessed with great success. He saw himself, by the grace of God as more than a “sinner saved by grace.” While he was that, grace had accomplished much more in him.

Many years ago I heard a message on my car radio as I travelled. I lost the signal just before the end and never discovered who the preacher was. I have never forgotten that message and the great lesson I learned that day. The message was titled “You are what you need to be.” It was based on the words of our Lord when He said “Ye are the salt of the earth,” and “Ye are the light of the world.” Matthew 5:13-14. The thrust of the message was that in salvation these are things that we are made to be, not what we ought to be. The divine design was that we should be equipped to be both salt and light in the world. That being the result of regeneration and such a great work of grace, it must be that these are what we need to be. We need to be salt and we need to be light and that is what we are. Our Lord’s challenge to us was that we do not dilute the savor of the salt or hide the light that we are.

Paul declared that “by the grace of God I am what I am.” The question we must ask ourselves is what are we? Paul knew what he was, who he was and what he was. Furthermore, he knew why it was so and how it came about. So then who are you and who am I? What we are is answered in terms of our identity, our standing before God and the calling before us. By the grace of God I have discovered that I and the people with whom I am eternally identified with are chosen of God and destined to be eternally in the presence of God having been made every whit whole. Such as we have been born again by

the Spirit of God and have imparted to us the very nature of Christ Jesus, my Lord. By the grace of God, I am a new creature in Christ and have a redeemed perspective with regard to all things.

By the grace of God, I stand justified before my Holy God by the blood of Christ. We are called co-heirs with Christ. We are of God raised up together and made to sit together in heavenly places in Christ. He is not ashamed to call us brethren. We have entered in literally to the Holy of Holies with Christ our Lord.

We see further that we, with the believers at Rome, have been called to be Saints or “Holy Ones.” See Romans 1:7. This again implies that grace has given us a visible identity before God and before the world. It is the gracious answer to “be ye holy for I am Holy.” Action is implied in being noted as distinct. This is further effected and enhanced by the fact that He had made us unto Himself Kings and Priests. These are not insignificant offices or titles. We have an identity with Him as He rules over the affairs of this

world even now and we rejoice at the visible manifestation of His reign in time to come. In the meantime, “we see Jesus.” We are not given a task in this world without the means to strive and to accomplish. Grace enables and empowers the works set before us. *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Ephesians 2:10.*

That which grace has accomplished in the Lord’s people should cause us to marvel at such a mighty work of God and to stand in awe Him who works all things after the counsel of His own will. How dare we speak in mundane ways of the Grace of our Lord Jesus Christ? We sing Amazing Grace and are not amazed. The amazing thing about it all is what we are because of grace. Sin weakens and debilitates, but then “where sin did abound, grace did much abound!” True believers are “sinners saved by grace,” but we are much more and that is “to the praise of the glory of His grace wherein He hath made us accepted in the beloved. *bhs*

GOD’S INWARD NECESSITY

So God created man in his own image, in the image of God created he him; male and female created he them. —Genesis 1:27 I believe that He created man out of no external necessity. I believe it was an internal necessity. God, being the God He was and is, and being infinitely perfect and infinitely beautiful and infinitely glorious and infinitely admirable and infinitely loving, out of His own inward necessity had to have some creature that was capable of admiring Him and loving Him and knowing Him. So God made man in His own image; in the image and likeness of God made He him; and He made him as near to being like Himself as it was possible for the creature to be like the Creator. The most godlike thing in the universe is the soul of man. The reason God made man in His image was that he might appreciate God and admire and adore and worship; so that God might not be a picture, so to speak, hanging in a gallery with nobody looking at Him. He might not be a flower that no one could smell; He might not be a star that no one could see. God made somebody to smell that flower, the lily of the valley. He wanted someone to see that glorious image. He wanted someone to see the star, so He made us and in making us He made us to worship Him.

Be pleased this morning, Lord, as I do indeed smell the flower and see the star, as I “admire and adore and worship.” Amen.

A. W. Tozer – *Tozer On Christian Leadership*

The Work of Sin

Sin is the monarch that rules the heart of every man. It is the first lord of the soul, and its virus has contaminated every living being. Sin is the degenerative power in the human stream that makes man susceptible to disease, illness, death, and hell. It is the culprit in every broken marriage, disrupted home, shattered friendship, argument, pain, sorrow, and death. No wonder Scripture compares it to the venom of a snake and the stench of death (Rom. 3:13). Sin is the moral and spiritual disease for which man has no cure. “Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to do evil” (Jer. 13:23).

- Sin dominates the mind. Romans 1:21 indicates that people have reprobate minds given over to evil and lust.
- Sin dominates the will. According to Jeremiah 44:15–17, people desire to do evil because their wills are controlled by sin.
- Sin dominates the emotions and the affections. Natural people do not want their sins cured because they love darkness rather than light (John 3:19).
- Sin brings men under the control of Satan. Ephesians 2:2 teaches that people are guided by “the prince of the power of the air, of the spirit that is now working in the sons of disobedience.”
- Sin brings people under divine wrath. According to Ephesians 2:3, unsaved people are “children of wrath.”
- Sin subjects men to misery. Job said, “Man is born for trouble, as sparks fly upward” (Job 5:7).

“There is no peace for the wicked,” says the LORD” (Isa. 48:22).

John MacArthur *Alone With God*



God's Pleasure to Do You Good

“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.” (Luke 12:32)

Jesus will not sit by and let us disbelieve without a fight. He takes up the weapon of the Word and speaks it with power for all who struggle to believe.

His aim is to defeat the fear that God is not the kind of God who really wants to be good to us — that he is not really generous and helpful and kind and tender, but is basically irked with us — ill-disposed and angry.

Sometimes, even if we believe in our heads that God is good to us, we may feel in our hearts that his goodness is somehow forced or constrained, perhaps like a judge who has been maneuvered by a clever attorney into a corner on some technicality of court proceeding, so he has to dismiss the charges against the prisoner whom he really would rather send to jail.

But Jesus is at pains to help us not feel that way about God. He is striving in this verse to describe for us the indescribable worth and excellency of God's soul by showing the unbridled pleasure he takes in giving us the kingdom.

“Fear not, little flock, for it is your Father's pleasure to give you the kingdom.” Every little word of this stunning sentence is intended to help take away the fear that Jesus knows we struggle with, namely, that God begrudges his benefits; that he is constrained and out of character when he does nice things; that at bottom he is angry and loves to vent his anger.

This is a sentence about the nature of God. It's about the kind of heart God has. It's a verse about what makes God glad — not merely about what God will do or what he has to do, but what he delights to do, what he loves to do and takes pleasure in doing. Every word counts. John Piper