

"If God did not make this call effectual for the people whom He has marked out, they would not believe. This is the way in which God guarantees their full salvation and glorification. He calls them in such an effectual manner by the Spirit that this is what they now desire above everything else." D. Martyn Lloyd-Jones, Romans - The Perseverance Of The Saints

"And what else is the cause of all transgression, but that man's ignorant pride will have his will preferred to the will of God." William Cowper

SPURGEON'S CATECHISM

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

61.Q. Which is the ninth commandment?

LXI. A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbour."

62.Q. What is required in the ninth commandment?

LXII. A. The ninth commandment requires the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own (1 Pet. 3:16; Acts 25:10), and our neighbour's good name (3 Jn. 1:12), especially in witness-bearing (Prov. 14:5, 25).

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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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FOR THE SAKE OF THE ELECT

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Timothy 2:10

The Apostle Paul was no disinterested observer in the matter of the salvation of those to whom he preached. He often rehearsed his arrest on the road to Damascus and the revelation of Christ both to him and in him. In his first Epistle to Timothy he reviewed the effects of the mercy of God in saving him from a life of persecuting Christians and he ended that account with a precious crescendo of praise. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Timothy 1:17.* Previously in this epistle he had declared, “I know Whom I have believed.” Salvation was truly a personal issue with Paul and it was that he knew God and Jesus Christ whom He had sent. So, expressing the desire “...that they also may obtain salvation...” displays a characteristic of all true believers. That is those who come to know our Blessed Lord are anxious that others experience the same blessedness as they.

Arguments here might be made that Paul was writing only for the benefit of Timothy the preacher and Pastor. Many would excuse themselves from what true believers see as a loving obligation on the basis of such arguments. However, when Paul wrote to the Ephesians that they should put on the “whole armor of God” he was not suggesting that this would be true only for those who wanted to be soldiers in that spiritual warfare. It applied to all. A concern for the souls of men must be a concern for all who have experienced

deliverance from sin unto salvation.

Salvation is all of grace and is wholly the work of God in Christ and is a result of His eternal decree. When we read such passages as: *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Timothy 1:9,* we might think of ourselves as having neither involvement nor concern since God is going to get it done anyway. Yet, here is the Apostle enduring unspeakable hardship, persecution and death in order to bring the Gospel to the elect. Are these not those spoken of in Ephesians 1 who were chosen in Christ before the foundation of the world? Are they not the same ones who are predestined to be conformed to the image of Christ? Then why would there be such urgency with Paul? We might ask the same question as to why the Son of God would come in the form of sinful flesh, suffer and die for these same people. Therein lies the answer. The Apostle would reflect the very nature of Christ in himself and act with the same love that caused Christ to come as the Lamb of God to take away their sin.

As in many places we see here the marriage of divine sovereignty and human responsibility. Both are of God. It is the decree of God to save. It is the work of Christ that those saved should be credited with the righteousness of Christ. It is the work of the Holy Spirit that he impart to them the very nature of Christ. That is the

nature of One who declared that there was no greater love than that one should lay down His life for His friends. If we would act in accordance with a sterile form of doctrine we would sit down and leave it all to God and His providence. If we would follow the new heart of that new creature made in the image of Christ we will move with the same urgency as did Paul. The mystery of providence is not confounded, but the cause of Christ and His glory is pursued. We often watch men pursue missionary endeavor with such abandon that they give up all for that elect soul somewhere in a remote and dangerous location. That was the life of Paul.

Many have come to see salvation as the end of a mechanical process where one is led to a canned profession of faith that may be uttered in the absence of both repentance and faith. People subjected to these methods do not come to salvation. They are rather the victims of deception. God is to be glorified in the message in that Christ is declared as the exalted Lamb of God. He is to be glorified in those who would sell all in the interest of serving Him who suffered for them. He will be glorified in the life of that precious sheep who hears the voice of

the Shepherd in the message of that one who endures all things for the elect's sake. *For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Romans 10:13-14.*

Many argue that if election is true, why preach? Eternal salvation is real. The need of salvation is real in the elect. If the Gospel is not heard, hell is certain. The Glory of God is real in the application of the blood of Christ to the souls of men. Paul declared in another place "For we are unto God a sweet savor of Christ..." The desire of Paul did not come of himself. It came of the presence of Christ in him along with that love of Christ for His elect. Christ showed compassion on all. He openly preached "repent ye and believe the gospel" to all. Likewise we preach the Gospel to every creature, knowing that in so doing the elect, His sheep, in range of His voice will hear it. *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:18. bhs*

THE WORK OF GOD THE HOLY SPIRIT In restraining evil.

If God should leave men absolutely to their own natural corruptions and to the power of Satan (as they fully deserve to be, as He will in Hell, and as He would now but for the sake of... His elect), all show of goodness and morality would be entirely banished from the earth: men would grow past feeling in sin, and wickedness would swiftly and entirely swallow up the whole world. This is abundantly clear from Genesis 6:3, 4, 5, 12. But He who restrained the fiery furnace of Babylon without quenching it, He who prevented the waters of the Red Sea from flowing without changing their nature, now hinders the working of natural corruption without mortifying it. Vile as the world is, we have abundant cause to adore and praise the Holy Spirit that it is not a thousands times worse.

The world hates the people of God (John 15:19): why, then, does it not devour them? What is it that holds back the enmity of the wicked against the righteous? Nothing but the restraining power of the Holy Spirit. In Psalm 14:1-3 we find a fearful picture of the utter depravity of the human race. Then in verse 4 the Psalmist asks, "Have all the workers of iniquity no knowledge? who eat up My people as they eat bread, and call not upon the LORD." To which answer is made, "There were they in great fear: for God is in the generation of the righteous" (v. 5). It is the Holy Spirit who places that "great fear" within them, to keep them back from many outrages against God's people. He curbs their malice. So completely are the reprobate shackled by His almighty hand, that Christ could say to Pilate, "Thou couldest have no power at all against Me, except it were given thee from above" (John 19:11)! A.W.Pink

Arthur Pink's Last Days and Last Words

Every morning - Monday thru Saturday - he could be seen striding along the main street toward home, sometimes having bought groceries on the way. But there were signs that his constitution, which was never robust, was failing. Vera noticed and increasing loss of weight, a fact which seemed to become more pronounced as soon as he reached his sixty-sixth birthday on April 1, 1952. On May 8, 1952, he wrote to friends, "I am feeling the infirmities of old age." His thin figure was still seen about the streets of Stornoway but a friend, James MacLean, noticed with apprehension that on coming into his shop he would now need to take a seat and rest before moving on. His illness, which was a form of anemia, 'was a painful one' MacLean writes, 'but almost until the end he refused to take any drug which might dull his mind and hinder him from completing his work.' Vera wrote, "Several months before the end I saw he was failing and it worried me very much. Each time I made a reference to it he would always say, 'It's old age, my dear. Thank the Lord it is so. I am thankful I am so near the end, and not just beginning life. The times are so dark and will get much darker but the Lord will keep his own.' Many times he appeared so weary and exhausted as he was losing his energy he would say, 'We must work while it is day. The night cometh when no man can work. I desire to be found at my post when the call comes.' He would not stop working on his writings, which he continued until three weeks before his death. And he never ceased to praise the Lord."

Vera continues, 'One night in May he had a seizure which lasted several minutes. After it passed he said, "I shall soon be home in glory, I cannot go soon enough. I am so happy, I feel like singing through the psalm, 'Bless the Lord, O my soul, and all that is within me bless His holy name.' He observed I was weeping and asked, "My dear, why do you weep? You should be rejoicing that I shall soon be home." I told him I was weeping for myself at being left behind. I knew it was good for him, but I dreaded the separation. He gently said, "The Lord has been so wondrously good to us all these years and brought us safely through until now. He will not desert you in your hour of greatest need. Only trust him with all your heart. He will not fail you." After that night he was making plans and getting all things in order for his departure as if he was going on a long journey. On the Wednesday morning before his death while still in bed he began to speak: "The darkness is past and the true light now shines. Lifting his hand toward the ceiling he said, "All is glory before me. I am leaving the darkness behind to you who have still to finish your pilgrimage. My work is finished. My race is run. I am ready to go. I cannot go soon enough.' He never rose after that, but still remained happy and praising the Lord. The 23rd Psalm was almost constantly on his lips, spoken both to myself and the Christian nurse, and many other wonderful things he said to us, among them being, "Not one good thing has failed of all the good things he has promised." Another time we heard him say, "He hath not dealt with me after my sins, nor rewarded me according to my iniquities." Again, "Wearisome nights are appointed me, but I have nothing to say, for the Lord has so wondrously spared me bodily pain all my life through till now." Once in great agony he said, "O taste and see that the Lord is good, blessed is the man that trusts in him." We beheld his face radiant many times, and we felt sure he was having visions of glory. Then we heard him say, which were his last words, "The Scriptures explain themselves," showing us what was on his mind. So having finished his course, and completed his work, he has gone to be with Him whom he loved and served for so many years."

(source: "The Life of Arthur Pink" by Iain H. Murray)