

"Effectual calling is an act of the grace of God in Christ by which he calls men dead in sin and lost in Adam through the preaching of the Gospel and the power of the Holy Spirit, to union with Christ and to salvation obtained in him." - Francis Turretin

"Grace alone is powerful enough to break the sinner's bondage to wickedness."  
- John Newton, from Newton on the Christian Life by Tony Reinke

"If you are fighting sin, you are alive. Take heart. But if sin holds sway unopposed, you are dead no matter how lively this sin makes you feel. Take heart, embattled saint!"  
- John Owen

THE BAPTIST CATECHISM  
AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

90. Q. What doth God require of us that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life (Acts 20:21), with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption (Pr. 2:1-6, 8:33 to the end; Is. 55:2, 3).

91. Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (Jn. 1:12; Is. 26:3, 4; Ph. 3:9; Gal. 2:16).

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)

WXTH-LP 101.7 FM – In Richwood

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 10, No. 39

September 24, 2017

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### EVEN THE CROSS

*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:8*

There are many things we encounter along the way that have a humbling effect. Many are the embarrassing moments that we would like to forget. Many are the failures in which we could not attain to some goal. Many are the sins which, when brought to our attention, cause us to blush with shame. In all these things, and many more, the humbling may be painful because it is a blow to our pride and personal sense of dignity.

To true believers, nothing is more humbling than to study and consider the humility of Christ. This humbling displaces pride and is gladly experienced because of what we observe in Him. We would observe two critical things here. First, that His was a voluntary humbling. Proud man can only feign humility and can never truly embrace it. Second, His was a necessary humility to obtain the redemption of His people. The things required of Him could not have been accomplished in any other way in that it would have been required of those for whom He died.

The Apostle's description here is fundamental to the Gospel. We understand in very clear terms that the deity of Christ is to be considered in the matter of His humiliation. He thought it not robbery to be equal with God. Yet, He condescended to a position of “no reputation” and actually took the form of a bond slave. Not merely a servant, but a slave! Though He had no sin, He “was made in the likeness of men.” And so, we understand that

being found in the form whereby He might be the perfect representative and substitute “He humbled himself” and became completely submitted to the will of the Father in every way. It was an obedience that ended in death and so was “unto death.” It is here that Paul intensifies the thought by adding “even the death of the cross.” Thus, we read the description of our suffering substitute. We are, in Paul's terms, beholding the Lamb of God. We are shown the necessity of true humility – it is personified in Him.

We could read forever of the Amazing Grace of God manifested in the marvelous work of Christ in His death, burial, and resurrection. For this and by this we shall ever be praising Him alone for He “...hast redeemed us to God by thy blood out of every kindred, and tongue, and nation...” But, we would see the objective of Paul in setting this blessed truth forth in this context. A few verses before he had directed the Philippians in this manner: “Look not every man on his own things, but every man also on the things of others.” Philippians 2:4. And then, he directed their attention to the ultimate example of self-abnegation by writing: “Let this mind be in you, which was also in Christ Jesus” Philippians 2:5. In this way Paul directed us to the ultimate end with Christ – obedience unto death.

Many find it difficult to think of obedience without a codified set of rules and regulations and so their thoughts go to the Law and the Ten

Commandments. This was the concept of the rich young man who came to Christ in that he thought that outward compliance qualified him to receive eternal life. When faced with the necessity of ultimate obedience he went away sorrowing because that obedience required separation from pride and the riches of the world.

Paul had a very different view of obedience. When challenged as to the reason of the hope that was within Him and the reason he was being persecuted he referred the matter to the Lord. He related his arrest by the Lord on the road to Damascus and then declared, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:" Acts 26:19. This was the same obedience in Paul that was first manifested in Christ and that so drove him that he also would and did face death in the process.

Christ is our life and our salvation and to that we humbly bow. He is at the same time our pattern for obedience. He spoke of it to His disciples. See, "For I have given you an example, that ye should do as I have done to you." John 13:15. Peter, no doubt, remembered those words as he would direct those to whom he wrote in a similar manner: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow

his steps..." 1 Peter 2:21. Such has been the manner of those coming to Christ. It was written of Bartimaeus that he "followed Jesus in the way." I don't think that he just tagged along out of curiosity. It would seem, rather, that his was a way of obedience to the constraining love of Christ and so was endued with a holy desire to be as the Lord would have him to be.

Obedience rendered up because of the grace of God is in no way servile. It looks to and sees the will of God as a living and loving mandate to pursue the way of the cross. We are not confronted with platitudes and weak human example. We are taken to Christ Himself. We are shown, as much as we can see, the depths of sorrow and despair to which He was plunged. In obeying the will of the Father death was no obstacle – "even the death of the cross." This was in the "mind of Christ" and we have it. See, 2 Corinthians 2:16. And so, it was here that Paul enjoined "let this mind be in you..."

With the Blessed man of Psalm 1, I love the Law of God. It is beautiful in its expression of the holiness of God and the perfection that would be manifested in Christ. But, in reading of the fruit of the Spirit in the Galatian epistle I find that "against such there is no law!" True obedience springs from "Christ in you" and it is even to "the death of the cross." Are you ready?  
*bhs*

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"Coming to Christ is not the easy matter so many imagine it, nor so simple a thing as most preachers represent it to be. Instead of its so being, the incarnate Son of God positively declares that such an act is utterly impossible to a fallen and depraved creature unless and until Divine power is brought to bear upon him. A most pride-humbling, flesh-withering, man-abasing word is this. "Coming to Christ" is a far, far different thing from raising your hand to be prayed for by some Protestant "priest," coming forward and taking some cheap-jack evangelist's hand, signing some "decision" card, uniting with some "church," or any other of the "many inventions" of man (Eccl 7:29). Before any one can or will "come to Christ" the understanding must be supernaturally enlightened, the heart must be supernaturally changed, the stubborn will must be supernaturally broken."

- A. W. Pink

"It would melt us in tears for our spiritual unkindness, that we should sin against so sweet a Savior; that we should be no more affected with his love—but quite evil for good; that we should grieve him with our pride, rash anger, unfruitfulness, animosities, and petty factions. Have we none to abuse—but our friend? Have we nothing to kick against—but the heart of our Savior? Did not Christ suffer enough upon the cross—but we must needs make him suffer more? Do we give him more "gall and vinegar to drink?" Oh, if anything can dissolve the heart in sorrow, and melt the eyes to tears—it is unkindness we offer to Christ." Thomas Watson

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Few Love The Cross Of Jesus by Thomas À Kempis (1380-1471)

Jesus has always many who love His heavenly kingdom, but few who bear His cross. He has many who desire consolation, but few who care for trial. He finds many to share His table, but few to take part in His fasting. All desire to be happy with Him; few wish to suffer anything for Him. Many follow Him to the breaking of bread, but few to the drinking of the chalice of His passion. Many revere His miracles; few approach the shame of the Cross. Many love Him as long as they encounter no hardship; many praise and bless Him as long as they receive some comfort from Him. But if Jesus hides Himself and leaves them for a while, they fall either into complaints or into deep dejection. Those, on the contrary, who love Him for His own sake and not for any comfort of their own, bless Him in all trial and anguish of heart as well as in the bliss of consolation. Even if He should never give them consolation, yet they would continue to praise Him and wish always to give Him thanks. What power there is in pure love for Jesus-love that is free from all self-interest and self-love!

Do not those who always seek consolation deserve to be called mercenaries? Do not those who always think of their own profit and gain prove that they love themselves rather than Christ? Where can a man be found who desires to serve God for nothing? Rarely indeed is a man so spiritual as to strip himself of all things. And who shall find a man so truly poor in spirit as to be free from every creature? His value is like that of things brought from the most distant lands.

If a man give all his wealth, it is nothing; if he do great penance, it is little; if he gain all knowledge, he is still far afield; if he have great virtue and much ardent devotion, he still lacks a great deal, and especially, the one thing that is most necessary to him. What is this one thing? That leaving all, he forsake himself, completely renounce himself, and give up all private affections. Then, when he has done all that he knows ought to be done, let him consider it as nothing, let him make little of what may be considered great; let him in all honesty call himself an unprofitable servant. For truth itself has said: "When you shall have done all these things that are commanded you, say: 'we are unprofitable servants.'"

Then he will be truly poor and stripped in spirit, and with the prophet may say: "I am alone and poor." No one, however, is more wealthy than such a man; no one is more powerful, no one freer than he who knows how to leave all things and think of himself as the least of all.

Obedience flows from the cross, it does not contribute to it. It is a fruit of our union with Christ not the root. - JWH