

“We have come to realize that a man can be educated and cultured, and still be a beast!”

“The biggest hoax in the world for the last 150 years, has been the theory of evolution!”  
Marty Lloyd-Jones

### 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)*

38. Q. What is sanctification?

A. Sanctification is the work of God’s free grace (2 Thess. 2:13), whereby we are renewed in the whole man after the image of God (Eph. 4:23, 24), and are enabled more and more to die unto sin, and live unto righteousness (Rom. 6:4,6; 8:1).

39. Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God’s love, peace of conscience (Rom. 5:1, 2, 5), joy in the Holy Spirit (Rom. 5:5, 17), increase of grace (Pr. 4:18), and perseverance therein to the end (1 John 5:13; 1 Pet. 1:5).

#### THE RIVERSIDE BAPTIST CHURCH

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WXTH-LP 101.7 FM– In Richwood

#### Services:

Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

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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### THE CHOICE OF GOD

*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*

*The following is a slightly revised article from several years ago. Having been drawn to the text in thinking of the present state of our land and the attitudes and approaches of our leaders, it seemed fitting. We are witnessing the proud assertions of our leaders, regardless of party, and a total lack of humility. They blatantly pronounce the blessing of God on their own Godless agendas. The effect is felt all about us. We do well to pray that all, high and low, see their poverty in comparison to the God who chooses and so seek His mercy. His judgment is upon our land.*

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 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 tend to act with respect of persons in that warnings concerning it are issued in both Old and New Testaments. They do so in the interest of self-promotion.

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, and those in positions of power, 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. Men might be further offended to learn that He has indeed chosen 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 regarding the things of this world. These have no 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 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*

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**THESE SHALL MAKE WAR WITH THE LAMB, AND THE LAMB SHALL OVERCOME THEM: FOR HE IS LORD OF LORDS, AND KING OF KINGS: AND THEY THAT ARE WITH HIM ARE CALLED, AND CHOSEN, AND FAITHFUL.  
(REVELATION 17:14)**

A low view of law leads to legalism in religion; a high view makes man a seeker after grace - J. Gresham Machen

## THE GREAT SIN

I now come to that part of Christian morals where they differ most sharply from all other morals. There is one vice of which no man in the world is free; which every one in the world loathes when he sees it in someone else; and of which hardly any people, except Christians, ever imagine that they are guilty themselves. I have heard people admit that they are bad-tempered, or that they cannot keep their heads about girls or drink, or even that they are cowards. I do not think I have ever heard anyone who was not a Christian accuse himself of this vice. And at the same time I have very seldom met anyone, who was not a Christian, who showed the slightest mercy to it in others. There is no fault which makes a man more unpopular, and no fault which we are more unconscious of in ourselves. And the more we have it ourselves, the more we dislike it in others. The vice I am talking of is Pride or Self-Conceit: and the virtue opposite to it, in Christian morals, is called Humility. Well, now, we have come to the centre. According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind.

--C. S. Lewis *Mere Christianity*

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JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again Use your judgment, of course: the verse implies that you will judge in a right sense. But do not indulge the criticizing faculty upon others in a censorious manner, or as if you were set in authority, and had a right to dispense judgment among your fellows If you impute motives, and pretend to read hearts, others will do the same towards you. A hard and censorious behavior is sure to provoke reprisals. Those around you will pick up the peck measure you have been using, and measure your corn with it. You do not object to men forming a fair opinion of your character, neither are you forbidden to do the same towards them; but as you would object to their sitting in judgment upon you, do not sit in judgment upon them. This is not the day of judgment, neither are we his Majesty's judges, and therefore we may not anticipate the time appointed for the final assize, nor usurp the prerogatives of the Judge of all the earth. Surely, if I know myself aright, I need not send my judgment upon circuit to try other men; for I can give it full occupation in my own Court of Conscience to try the traitors within my own bosom.

--C. H. Spurgeon, *Commentary on Matthew*

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## THE COST OF SALVATION

Misunderstanding on that key point is at the heart of the error of those who reject lordship salvation. They assume that because Scripture contrasts faith and works, faith must be incompatible with works. They set faith in opposition to submission, yieldedness, or turning from sin, and they categorize all the practical elements of salvation as human works. They stumble over the twin truths that salvation is a gift, yet it costs everything.

--John MacArthur, *The Gospel According to Jesus*