

We obey God not because we are afraid of what He will do to us if we do not. Rather, we obey Him because we are moved by all that He has done for us in Jesus Christ. —Anthony J. Carter

We must hide our unholiness in the wounds of Christ as Moses hid himself in the cleft of the rock while the glory of God passed by. We must take refuge from God in God. —A.W. Tozer

### The Baptist Catechism (Keach's Catechism)

1677

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

Q. 35. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He does persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

(2 Tim. 1:9; John 16:8-11; Acts 2:37; 26:18; Ezekiel 36:26; John 6:44-45; 1 Cor. 12:3)

Q. 36. What benefits do they that are effectually called, partake of in this life?

A. They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

(Rom. 8:30; Gal. 3:26; 1 Cor. 6:11; Rom. 8:31-32; Eph. 1:5; 1 Cor. 1:30)

#### 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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### FEAR AND HOPE

*He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The LORD taketh pleasure in them that fear him, in those that hope in his mercy. (Psalms 147:10-11)*

When I consider all that is written in the Word of God concerning the depravity and rebellion of men against the holiness of God, I marvel that it could be said of any that the Lord takes pleasure in them. This thought is further amplified when I look inward and am reminded of the sin that so easily besets me and the state in which love, and mercy found me. I am often made to cry with the Apostle, “O wretched man that I am...” It is not only the fact of sin; it is the extent of it. There is no soundness to be found in the natural man. Yet, there are myriads who continue to despise the grace of our God and who rather look to self in any number of ways. Some in open defiance of Him; some seeking to substitute their own merit for that which is found in Christ alone. Yet here we read of those in whom the Lord takes pleasure.

Psalm 147 declares the sovereignty and the majesty of God. It begins with “praise ye the Lord.” It continues with a precious parallel in verses three and four. There it is said that “He healeth the broken hearted, and bindeth up their wounds. Therein we rejoice. And then it is said of Him that “He telleth the number of the stars; He calleth them by name. Thus, we are amazed that the consideration of the lowest is declared alongside the vastness of the universe. The greatness of our God is declared in a most magnificent way. It is all about what He has done and is doing. There is no doubt that the Lord is pleased with the work of His hands in all

of creation. And it is He that sustains it. But then comes the words of our text in which it is declared from what He does and does not derive pleasure.

The greatest of strengths in men are nothing compared to that of God. Yet, they persist in trying to impress Him and others with their abilities. It is typical of men to derive pleasure from perceived accomplishments and abilities. Today we witness arms buildups among nations endeavoring to give citizens a sense of security and to strike fear in their enemies. Yet, verse ten tells us that these things are no source of delight with the Lord. Spurgeon wrote of the ways in which those who give Him pleasure are distinguished. He listed four things. They are distinguished from physical strength. The legs of a man are not a source of delight. They are distinguished from mental abilities. Christ is made unto us wisdom. So, there is no merit to the intelligence of men. One of the outgrowths of pride in religion is self-reliance. Again, we note that this is the error of many who would see themselves as serving the Lord in their own strength. And they are distinguished from “any mere capacity for service.” We have seen many multitalented believers and have marveled at the services they render in the name of the Lord. In the world’s way of thinking these would be considered as impressive to the Lord. There are marvelous singers and musicians, wonderful craftsmen, great orators, and the list could go

on. These may be truly honoring the Lord in using their God-given talents. But the distinction here is in fearing the Lord and hoping in His mercy.

There are no further qualifications set forth here. Spurgeon wrote, "These are things which relate to God. God's favor is displayed to those who fear Him, and who hope in His mercy. Thou art truly what thou art towards God; and God reveals thee according to what thou art in reference to Himself." No other distinction is made. This may well apply to believers in their earliest stage of true belief or to the weakest at any stage. "Him that is weak receive ye." We tend to consider the things that appear high in the form of worship while failing to notice the simple devotion of one who will not be corrupted from the simplicity that is in Christ. Regardless of what else may be present this is the highest form of religion. Here childlike reverence coupled with a realization that we have hope in His mercy are not to be separated from anything else we may do. We are reminded that it is to the broken and contrite that the Lord looks and does so effectually. These two things may seem to counter each other. The very opposite is true. Both put us in the way of honoring the Lord by fully acknowledging Him and fully acknowledging ourselves in the way of absolute need. Both fear and hope are the products of a work of grace in the Lord's people. It is a sweet savor of Christ in them. These things have been produced in them at great cost. Just as the Lord saw the original creation and declared it to be good, so in the work of new creatures He is pleased. The Lord

takes pleasure in such.

Thus, the Lord's people are creatures of hope. They delight in both fear and hope. Matthew Henry observed some precious ways in which we may hope in the Lord. That we may hope in the power of God regardless of the nature of the danger before us or the tasks appointed us. With God all things are possible. We may hope in His providence. We do not merely believe that He can do anything, we believe that He does everything. Whatever He has appointed for us He provides for the performance of it. "We may hope in His pity and tender compassions, which in the day of your grief and fear, you are to look upon yourselves as the proper objects of." And we may hope in His promise. This is the Word in which He has caused us to hope. How precious does this reinforce "And we know that all things work together for good to them who love God, to them who are the called according to His purpose."

Matthew Henry further wrote "There are three things which may encourage our hope, and keep the balance against all our fears... (1) The word which God has spoken to us... (2) The work which God has begun among us. (3) The wonders which He has wrought for us."

"Can you believe it? You do not view yourself so; I hope that you do not, but God sees you in Christ. He sees that in you that is yet to be seen in you. He sees in you that which will make you grow into a heavenly being, and therefore He takes delight in you. (Spurgeon)."  
*bhs*

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## EXPECTANT LOOKS AND TIMELY PROVISIONS

Nicki is the watchdog of some friends. My beloved and I are tending to her while they are away for a few months.

Nicki knows I feed her every morning. If I have not fed her by what she thinks is a reasonable time, she lies on the floor before my desk and looks at me. If I walk through the house, she follows me like a shadow, looking at me. If I turn to retrace

my steps, she walks backwards in front of me, looking at me. She may turn around to walk in front of me, but her head is turned in my direction, so she can look at me. She does so until I feed her.

No other dog looks to me like Nicki does. And if a stranger should come into the house, she would not look at him like she looks at me. For, as I earlier said, she is a watchdog. She does not look to strangers like she looks to her master.

Nicki's actions remind me of the psalmist telling Jehovah, "The eyes of all look expectantly to You, and You give them their food in due season" (Psalm 145:15).

The psalmist does not imply that the eyes of everyone look to the Lord for sustenance. Rather, the only eyes that look to Him for sustenance are those of His people, they who acknowledge Him as their Master. The eyes of others look away from Him to others or to themselves for their sustenance. They generally eye the Lord like a watchdog eyes a stranger.

Nor does the psalmist imply that the Lord gives to everyone their sustenance in due season. Although Jehovah is benevolent to all in earthly sustenance, some people starve spiritually, never receiving from Him spiritual sustenance such as the Bread of Life. He gives this only to those who look expectantly to Him for the supply of all their needs, and who daily pray "Give us this day our daily bread."

To whom do you look for sustenance? – Daniel E. Parks

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Something to ponder (From Grace Gems)

How dishonoring it is unto God to have so many professing Christians eulogizing worms of the dust and using such expressions as "He is a great man," "a remarkable preacher," "a wonderful Bible teacher." What glory does the Lord get therefrom? None. No wonder the unction of the Spirit is now so generally withheld! Moreover, nothing is so apt to destroy a preacher's usefulness as to puff him up with flattery; certainly nothing is so insulting to the Spirit and more calculated to cause Him to withdraw His blessing, than such idolatrous man worship. How much better to say, "Such a preacher is highly favored of the Lord in being so gifted by Him." "The pastor was much helped by God in his sermon this morning."

-- Arthur Pink

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God is able to bless you in superabundance (Ephesians 3:20). You ask for one blessing. God gives many blessings. You needed help to forgive. God enables you to forgive and forget. You ask for a job. God gives you a career. You desire the pain to stop. God heals you completely. You wanted a loved-one to stop acting up. God radically changes their lives. You yearn for the Lord to use you. God grants you a fruitful ministry to many. Your cup overflows! An overflowing cup should result in overflowing praise. –H. B. Charles