

"No one was ever saved because his sins were small.
No one was ever rejected on account of the greatness of his sins.
Where sin abounded, grace shall much more abound." Archibald Alexander

The New Hampshire Confession of Faith
By J. Newton Brown 1833

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

XVIII. Of the World to Come

We believe that the end of the world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess 4:13-18; I Thess. 5:1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2 John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12

THE RIVERSIDE BAPTIST CHURCH

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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

Volume 15, No. 15

April 10, 2022

FOR THY GOOD

*And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?
(Deuteronomy 10:12-13).*

Some have characterized the Book of Deuteronomy as the “Second Law” as the meaning of the word indicates. It contains a recapitulation of the three preceding books to be sure. It is often quoted in the New Testament indicating that Moses lays emphasis upon things most applicable to the lives of us all. He did not hesitate to itemize the failures of Israel’s past, nor did he minimize the consequences of disobedience. The character of Moses in his love of the Lord and the love of this people seems more evident in this message. And he certainly inserts the elements of the love of God and His intent to bless a people for His name. They were the chosen of God (See Deuteronomy 10:15) and they were to be assured that their good and His glory was not contrary.

One writer began his comments on this passage by saying that this was not the Gospel. I would immediately take exception to such a statement in that the whole counsel of God is good news to every true believer. These words were being written to a people who knew of the marvelous deliverance out of Egypt and the Passover that was instituted at that time. They were both chosen and redeemed. But the thoughts of that writer may have reflected the thoughts of the many as they contemplate the Old Testament and the Law in particular. Their thoughts are of the seeming restrictions that it

places upon them, and they are rebellious to the idea of “thou shalt not.” That attitude prevails among the unregenerate and the rebellious. They see the Word of God as oppressive rather than liberating and a source of true joy. They choose the “strangling and death” of their sinful nature to the life of God as it is in Christ Jesus.

Such an attitude leads to another serious error. That is, that they might in their own strength obey that Law and thus gain the favor of God. Both past and present failures among the Israelites did not persuade them of the folly of such a pursuit of righteousness. So, they were called out by our Lord and those who followed Him in the preaching and writing of Scripture. Paul condemned his own past and summed it up with the statement that “the law is spiritual: but I am carnal, sold under sin.”

The importance of this passage was given in answer to the question which is the greatest commandment. He responded by quoting Deuteronomy 6:5. Moses repeats the thought here in a similar fashion in answer to the rhetorical question “what doth the Lord thy God require of thee? What follows is not the sort of thing that can be accomplished by human endeavor. These are the evidence of a work of grace in the hearts and they shine forth in such a way that the grace of God is acknowledged. Moses spoke to the depths of the believing soul.

In Micah 6:8 the prophet speaks to the same issue and answers in a similar fashion – “to do justly, and to love mercy, and to walk humbly with thy God.”

A simple outline of the spiritual life is herein given. We note the fear of the Lord, walking in His ways, loving Him, serving Him, and keeping his commandments. The fear of the Lord is the beginning to all true believers (wisdom and knowledge). We must be quick to recognize that the fear of the Lord is not fear as the world would have it. It is rather that He becomes the ultimate source of awe as we consider both majesty and the magnificence of His person. It is the experience of the heart of a believer in which he bows in submission and delights in being allowed to behold Him. It is the expression of full dependence on Him while being assured of His faithfulness alone.

To walk in His ways is the conduct of our lives looking always to the will of God. Paul wrote that we should “walk worthy of the vocation wherewith ye are called.” To the Galatians the exhortation was to “Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.” To walk in His ways is to be attuned to our Lord who has loved us and given Himself for us.

John MacArthur wrote that to love the Lord was “To choose to set one’s affections on the Lord and on Him alone.” We are reminded of the words of the hymn: “O Happy Day that fixed my choice on Thee, my Savior and my God.” It is with such love that can give place to no other; it is such love as is born in our hearts because of His love for us. May we ever sing “More love to Thee!”

The heart is further engaged in serving the

Lord our God. The word here indicates both being a bondsman and a worshiper. This does not fit with the ideas of the world; but it is perfectly consistent with being bought with a price to our eternal delight. Such is the bond of love that it is exercised with all the heart and soul.

To many, the thought of “keep” is synonymous with obey. The word here is rather “to hedge about, to guard; generally, to protect (Strong).” Obedience is the loving outcome where the commandments of the Lord are treasured and protected.

Having stated these things, Moses then declares the purpose of God in imposing these things. “It is for thy good.” This is that which is written in our hearts that produces a life of righteousness, and peace, and joy in the Holy Spirit. Matthew Henry wrote of this: “Besides the reward of obedience, which will be our unspeakable gain, there are true honour and pleasure in obedience. It is really for our present good to be meek and humble, chaste and sober, just and charitable, patient and contented; these make us easy, and safe, and pleasant, and truly great.” Moses had earlier declared that: *And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. (Deuteronomy 6:24).* Paul’s encouragement ran thusly, *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (1 Timothy 4:8).*

Indeed, the commandments of the Lord are not grievous. They are, in us, the reminder of Whose we are and Whom we serve. *bhs*

I think that churches would be places of greater intimacy and growth in Christ if people stopped lying about what we need, what we fear, where we fail, and how we sin. —Rosaria Butterfield

HUNGER AND THIRST SATISFIED

Wealth and fame and pleasure! The world is full of people hungering and thirsting for them. It is all for naught.

There is a man whose hunger and thirst for them results in him becoming the wealthiest and most famous person in the world, and enjoying its greatest pleasures. When he dies, he says goodbye to all his wealth. He then hears the Judge say to Him at the Final Judgment “I never knew you. Depart from Me.” He then goes to the place full of misery and woe, devoid of pleasure. All his hunger and thirst for wealth and fame and pleasure was for naught.

The Lord Jesus Christ says “He who comes to Me shall never hunger, and he who believes in Me shall never thirst” (John 6:35).

Note first that Jesus equates “He who comes to Me” with “He who believes in Me”. We come to Jesus by believing in Him, putting all our trust in Him.

All who come to Jesus by faith find in Him satisfaction for all the cravings of their soul.

Believers in Jesus no longer hunger and thirst for earthly wealth. They are content with what Jesus supplies to them (Hebrews 13:5). And when they die they receive “treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal” (Matthew 6:20).

Believers in Jesus no longer hunger and thirst for earthly fame. The world may consider them to be infamous. But the divine Judge who says to the famous “I never knew you. Depart from Me” will say to believers in Him “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34).

Believers in Jesus no longer hunger and thirst for earthly pleasures. Indeed, the world may deprive them of them, and try to make their lives miserable. But they confess to Jesus, “You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore” (Psalm 16:11).

Will you come to Jesus Christ? Will you cease hungering and thirsting for things that will cease? Will you find in Jesus Christ complete satisfaction for your soul?

– Daniel E. Parks

What We Do Not Know

As we glimpse God, in his providence, “seeing to it” in our lives, and in our world, we should take care how much stock we put in our own seeing and interpreting beyond what we know from God’s word. As William Cowper wrote in “God Moves in a Mysterious Way,” “blind unbelief is sure to err” — and so is any pretense on our part to know for certain any meaning he has not revealed in his word. “God is his own interpreter,” said Cowper.

In love, we will want to be careful not to presume or put pressure on others, or make demands, based on what we think we see in God’s seeing to. As we move from observing his providence, to ponder the meaning, we apply it first and foremost to ourselves. “The faith that you have, keep between yourself and God” (Romans 14:22). – David Mathis, *Excerpted from an article*